A
WORD FOR WORD
MEANING OF
THE QUR'ÂN

Vol. III

By
MUḤAMMAD MOHAR ALI

[illegible] YAA' MINHAAJ AL-SUNNAH

بسم الله الرحمن الرحيم

A WORD FOR WORD MEANING OF THE QUR'ÂN

Vol. III

A WORD FOR WORD

MEANING OF THE QUR'ÂN

WTH EXPLANATORY NOTES, WORD MEANINGS WITH CROSS REFERENCES
AND GRAMMATICAL HINTS

VOL. III
Sûrahs 36 (*Yâ-Sîn*) to 114 (*al-Nâs*)

By
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2003

بسم الله الرحمن الرحيم

الحمد لله رب العالمين و الصلاة و السلام على سيدنا و نبينا محمد و آله أجمعين

PREFACE

All the praise is for Allah who has enabled me to complete the preparation of this *Word for Word Meaning of the Qur'ân.* The method and purpose of the work have been explained in the preface to the first part of this work which was published in 1998. That preface is reproduced hereafter for convenience of reference.

I started the project casually while working at the Madina Islamic University, translating the first few *'âyahs* of *sûrat al-Baqarqah* on 5. 11. 91 sitting in the Prophet's Mosque after the *maghrib* prayer. Since that date I regularly translated a few *'âyahs* each day, mostly at the Prophet's Mosque between the *maghrib* and *'ishâ'* prayers. In this way the first draft of the work was completed on 8. 10. 1996, a few months after my retirement from Madina. During this first phase of the work I made only the translation, making it follow as closely as possible the sequence of the Arabic text in respect of syntax and order of words and phrases in the *'âyah.* Thus completing the first draft I modified and expanded the plan and started revising the translation, adding word meanings and explanatory notes, wherever necessary, and grammatical hints, typesetting these on the computer. In this second phase it was a sustained and full-time work, devoting on an average six to seven hours a day continually for a little over six years since 1996. As already mentioned, the first part of this work consisting of *sûrahs al-Fâtiḥah* and *al-Baqarah* was published in early 1998. Four other parts appeared in succession till March 2001. By the mercy of Allah the completed work is now ready for publication.

Throughout this long and sustained work my wife, Rosy, and sons, Monu (Abû Muntaṣir), Ma'rûf and Manṣûr, have constantly helped and encouraged me. A number of friends and readers have also helped and encouraged me in various ways. I am grateful to all of them. Above all, it is Allah's help and support that has enabled me to continue and complete this work despite my serious ailment and ill health. May He accept this humble effort; and peace and blessings of Allah be on His Prophet Muḥammad, his family and followers.

M. M. Ali

London, 5 February 2003

بسم الله الرحمن الرحيم

الحمد لله رب العالمين و الصلاة و السلام على سيدنا و نبينا محمد و آله أجمعين

PREFACE to the First Part

There are a number of English meanings of the Qur'ân in circulation. The method followed in these works is generally that the text of the *'âyah* is placed in one column and its meaning is placed side by side in another column. This arrangement of course enables the reader to know the meaning of the *'âyah* as a whole; but a non-Arab reader not having some knowledge of Arabic is unable to identify which English words or phrases represent the meaning of which words in the Arabic text. The present work aims at removing this difficulty. It places one or a couple of words of the *'âyah* in one line of a column and gives their meanings side by side in another column, taking care to see that the flow and intelligibility of the English meanings are not thereby lost. This method has the additional advantage of keeping the meaning strictly to the wording of the text and it militates against omitting the meaning of any word of the text or importing in the meaning any word or expression that has no correspondence with anything in the text.

To further facilitate the understanding of the text, the meanings of almost all important words in the text have been given separately. To do this a number has been placed on the English word which represents the meaning of the particular word in the text and then the meanings of that word have been given under that number in another column by the side of the general meaning of the text. The numbering has been kept individual for each page. Also grammatical notes, particularly verb forms and verbal nouns, have been given as far as practicable. As the words recur at different pages, so their meanings and grammatical notes also have been repeated, giving cross reference to at least one previous occurrence of the word, indicating the page on which and the number under which the word has been explained before. Such repetition has been deemed helpful for habituating the reader with the particular word and its meanings. As is the case with other languages, many words in Arabic language also each bears a number of meanings. An attempt has been made to indicate such different meanings for a particular word. Similarly, a number of English meanings have been given for a word so that a reader may well understand the different shades of meaning of the particular term in an *'âyah.* The aim has been to enable a non-Arab reader to understand the Qur'ân as well as to improve his knowledge of Arabic, particularly the Qur'ânic Arabic. Along with word meanings explanatory notes also have been given wherever necessary; but these have been kept to the minimum and have been based on classical and authoritative commentaries to which reference has been made at the appropriate places.

Many words in the Qur'ân bear special meanings. In explaining these words help has been taken, besides the standard dictionaries, lexicons, and commentaries paying special attention to word meanings, of the following works dealing specifically with the Qur'ânic vocabulary:

1. Al-Dâmaghânî, Al-Ḥusayn ibn Muḥammad (5th century H.?), *Qâmûs al-Qur'ân 'aw 'Iṣlâḥ al-Wujûh wa al-Naẓâ'ir Fî al-Qur'ân al-Karîm* (ed. 'Abd al-'Azîz Sayyid al-'Ahl), Beirut, fifth print, April, 1985
2. Al-Fîrûzâbâdî, Majd al-Dîn Muḥammad ibn Ya'qûb (d. 817 H.), *Baṣâ'ir Dhawî al-Tamyîz Fî Laṭâ'if al-Kitâb al-'Azîz* (ed. Muḥammad 'Alî al-Najjâr), 6 vols., Beirut, n.d.
3. Al-Iṣfahânî, 'Abû al-Qâsim al-Ḥusayn ibn Muḥammad, al-Râghib (d. 502 H.), *Al-Mufradât Fî Gharîb al-Qur'ân al-Karîm* (ed. Muḥammad Sayyid Kaylânî), Beirut, n.d.
4. Al-Taymî, 'Abû 'Ubaydah Ma'mar ibn al-Muthannâ (d. 210 H.), *Majâz al-Qur'ân* (ed. Muḥammad Fuwâd Sizkîn), 2 vols., second print, Beirut, 1401/1981.
5. Al-Yazîdî, 'Abû 'Abd al-Raḥmân 'Abd Allah ibn Yaḥyâ ibn al-Mubârak (d. 237 H.), *Gharîb al-Qur'ân wa Tafsîruhu* (ed. Muḥammad Salîm al-Ḥâjj), first print, Beirut, 1405/1985
6. Al-Zajjâj, 'Abû Isḥâq Ibrâhîm ibn al-Sarrî, *Ma'ânî al-Qur'ân wa 'I'râbuhu* (ed. 'Abd al-Jalîl 'Abduhu Shalbî), 5 vols., first print, Beirut, 1408/1988
7. Ibn al-Jawzî, Jamâl al-Dîn 'Abû al-Faraj 'Abd al-Raḥmân (d. 597 H.), *Nuzhat al-'A'yûn al-Nawâẓir Fî 'ilm al-Wujûh wa al-Naẓâ'ir* (ed. Muḥammad 'Abd al-Karîm Kâẓim al-Râḍî), second print, Beirut, 1405 H. /1985
8. Muḥammad Fuwâd 'Abd al-Bâqî, *Mu'jam Gharîb al-Qurân Mustakhrajan min Ṣaḥîḥ al-Bukhârî,* second print, Beirut, n.d.
9. *Mu'jam 'Alfâẓ al-Qur'ân al-Karîm*, prepared by *Mujamma' al-Lughat al-'Arabiyyah* of Cairo, Cairo, n.d. (ISBN 977).

May Allah accept this humble effort and enable us to do what pleases Him and meets with His approval. And peace and blessings of Allah be on His Prophet Muḥammad, his family and those who follow him.

M. M. Ali
London, 21 Shawwâl 1418 H.
(18. 2. 1998)

LIST OF ABBREVIATIONS

Acc. = Accusative

Act. = Active

Al-Baḥr. = 'Abû Ḥayyân al-Andalusî, Muḥammad ibn Yûsuf (654 - 754 H.), *Al-Baḥr al-Muḥîṭ Fî al-Tafsîr* (ed. Sadqî Muḥammad Jamîl and others), new print, Al-Maktabat al-Tijâriyyah, Makka, n.d., 10+1 vols.

Al-Bayḍâwî = Al-Bayḍâwî, Nâṣir al-Dîn 'Abû Sa'îd 'Abd Allah ibn 'Umar ibn Muḥammad al-Shîrâjî, al-Qâḍî (d. 791 H.), *Tafsîr al-Bayḍâwî al-Musammâ Anwâr al-Tanzîl wa 'Asrâr al-Ta'wîl*, 2 vols., Dâr al-Kutub al-'Ilmiyyah, first print, Beirut, 1408 H./ 1988.

Al-Ṭabarî = Al-Ṭabrarî, 'Abû Ja'far Muḥammad ibn Jarîr (d. 310 H.), *Jâmi' al-Bayân 'an Ta'wîl 'Ây al-Qur'ân*, 15 Vols., Dâr al-Fikr, Beirut, 1408 H./1988.

Al-Tafsîr al-Kabîr = Muḥammad Al-Razî, Fakhr al-Dîn ibn al-'Allâmah Ḍiyâ' al-Dîn 'Umar, al-Imâm (544-604 H.), *Tafsîr al-Fakhr al-Râzî al-Mushtahar bi al-Tafsîr al-Kabîr wa Mafâtîḥ al-Ghayb* (ed. Khalîl Muhyî al-Dîn al-Mays), 17 vols. (the pagination is by parts), Dâr al-Fikr, first print, Beirut, 1414 H. / 1993.

Al-Zamakhsharî = Al-Zamakhsharî, al-Khawârizmî, 'Abû al-Qâsim Jâr Allah Maḥmûd ibn 'Umar (467-538 H.), *Al-Kashshâf 'an Ḥaqâ'iq al-Tanzîl wa 'Uyûn al-'Aqâwîl Fî Wujûh al-Ta'wîl*, 2 vols., Maktabat al-Ma'ârif, Riyâdh and Dâr al-Ma'rifah, Beirut, n.d.

Baḥr. = Al-Samarqandî, 'Abu al-Layth Naṣr ibn Muḥammad ibn 'Ahmad ibn Ibrâhîm (d. 375 H.), *Tafsîr al-Samarqandî al-Musammâ Baḥr al-'Ulûm* (ed. 'Alî Muḥammad Mu'awwid and others), 3 vols., first print, Dâr al-Kutub al-'Ilmiyyah, Beirut, 1413 H. /1993.

Baṣâ'ir = Al-Fîrûzâbâdî, Majd al-Dîn Muḥammad ibn Ya'qûb, *Baṣâ'ir Dhawî al-Tamyîz Fî Laṭâ'if Kitâb al'Azîz* (ed. Muḥammad 'Alî al-Najjâr), 6 vols., Beirut, n.d.

Bukhârî = Al-Bukhâri, 'Abû 'Abd Allah Muḥammad ibn Ismâ'îl, *Ṣaḥîḥ al-Bukhâri*, the number refers to the number of *ḥadîth* as in *Fatḥ al-Bârî.*

f. = feminine

Fatḥ al-Qadîr = Al-Shawkânî, Muḥammad ibn 'Alî ibn Muḥammad (d. 1250 H.) , *Fatḥ al-Qadîr al-Jâmi' Bayn Fannay al-Riwâyah wa al-Dirâyah min 'Ilm al-Tafsîr*, 5 vols., Dâr al-Fikr, Beirut, 1409 H./1989.

Gen. = Genitive

i. = first person

ii. = second person

iii. = third person

Ibn Kathîr = Ibn Kathîr, al-Ḥâfiz (700-774 H.) *Tafsîr al-Qur'ân al-'Aẓîm* (ed. 'Abd al-'Azîz Ghunaym and others), 7 vols., Dâr al-Sha'b, Cairo, n.d.

impfct. = imperfect

m. = masculine

Mufradât = Iṣfahânî, ’Abû al-Qâsim al-Ḥusayn ibn Muḥammad, al-Râghib (d. 502), *Al-Mufradât Fî Gharîb al-Qur’ân* (ed. Muḥammad Sayyid Kaylânî), Dâr al-Ma‘rifah, Beirut, n.d.

Muslim = ’Abû al-Ḥusayn Muslim ibn al-Ḥajjâj al-Qushayrî al-Naysâbûrî, *Ṣaḥîḥ Muslim*, the number refers to the number of *ḥadîth* as numbered by Muḥammad Fuwâd ‘Abd al-Bâqî in the Istanbul edition.

n. = Note

pl. = plural

s. = singular

Ṣafwat = Ḥusayn Muḥammad Makhlûf, *Ṣafwat al-Bayân li Ma‘ânî al-Qur’ân*, third print, Kuwait, 1407 H./1987.

Tafsîr al-Mâwardî = Al-Mâwardî, ’Abû al-Ḥasan ‘Alî ibn Muḥammad, al-Baṣrî (364-450), *Al-Nukat wa al-‘Uyûn Tafsîr al-Mâwardî*, (ed. Al-Sayyid ibn ‘Abd al-Maqṣûd ibn ‘Abd al-Raḥîm), 6 vols., Dâr al-Kutub al-‘Ilmiyyah and Mu’assasat al-Kutub al-Thaqâfiyyah, first print, Beirut, 1412 H./1992.

v. = verb

KEY TO VERB FORMS

Form II فعل = *fa‘‘ala* (تفعيل *taf‘îl)*
" III فاعل = *fâ‘ala* (مفاعلة *mufâ‘alah)*
" IV أفعل = *’af‘ala* (افعال *’If‘âl)*
" V تفعل = *tafa‘‘ala* (تفعل *tafa‘‘ul)*
" VI تفاعل = *tafâ‘ala* (تفاعل *tafâ‘ul)*
" VII انفعل = *infa‘ala* (انفعال *infi‘âl)*
" VIII افتعل = *ifta‘ala* (افتعال *ifti‘âl)*
" IX افعل = *if‘alla* (افعلال *if‘ilâl)*
" X استفعل = *istaf‘ala* (استفعال *istif‘âl)*

There are a few more verb forms, but they of rare occurrence.

TRANSLITERATION

ء = ’ (hamzah)
آ = Â/â (as long vowel)
ج = J/j
ح = Ḥ/ḥ
ذ = Dh/dh
ز = Z/z

ص = Ṣ/ṣ
ض = Ḍ/ḍ
ط = Ṭ/ṭ
ظ = Ẓ/ẓ
ع = ‘
غ = Gh/gh

و = W/w
و = û (as long vowel)
ي = Y/y
ي = Î/î (as long vowel)

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98. " *al-Bayyinah* (The Clear Evidence) .. .. " 2008
99. " *al-Zilzâl* (The Earthquake) .. .. " 2011
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36. *SÛRAT YÂ-SÎN*
Makkan: 83 *'âyahs*

This is a Makkan *sûrah* which deals with the fundamentals of the faith, namely, *tawhîd* (monotheism), the truth of *wahy* and the Prophethood of Muḥammad, peace and blessings of Allah be on him, Resurrection, Judgement, reward and punishment. It starts with an oath by the Qur'ân that Muhammad, peace and blessings of Allah be on him, is indeed a Messenger of Allah and that the Qur'ân is indeed sent down by the All-Mighty, the All-Wise. It then refers to the unbelief and opposition of the Makkans and in this context mention is made of the inhabitants of a township (*qaryah*) who disbelieved the Messengers sent to them. Attention is then drawn to Allah's creation of the universe and the various aspects of nature like the sky, the stars, the sun, the fortnightly course of the moon, the night and day each succeeding and merging into the other and the running of ships on the seas by way of illustrating the Power (*qudrah*) of Allah and His Absolute Oneness. Emphasis is then laid on the truth of Resurrection, Judgement, punishment and reward.

The *sûrah* is named *Yâ-Sîn* after the disjointed letters with which it starts and which is one of the miracles of the Qur'ân. This *sûrah* is regarded as the "heart" (*qalb*) of the Qur'ân and it is recommended that every Muslim should get it by heart.

سُورَةُ يسٓ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يسٓ ① 1. *Yâ-Sîn.*[1]

وَالْقُرْءَانِ 2. By the Qur'ân,
الْحَكِيمِ ② full of wisdom.[2]

إِنَّكَ لَمِنَ 3. You indeed are of
الْمُرْسَلِينَ ③ the Messengers,[3]

عَلَىٰ صِرَٰطٍ 4. On a way[4]
مُّسْتَقِيمٍ ④ straight and right.[5]

تَنزِيلَ 5. A sent-down[6]
الْعَزِيزِ of the All-Mighty,

---

[1] Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

[2] i. e., full of wise guidance, rules and injunctions. حكيم **ḥakîm** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 35:2, p. 1390, n. 4).

[3] Allah swears by the Qur'ân, full of wisdom, that Muhammad, peace and blessings of Allah be on him, is His Messenger. مرسلين **murṣalîn** (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala* , form IV of *rasila* [*rasal*], to be long and flowing. See at 26:160, p. 1190, n. 2).

[4] صراط **ṣirâṭ** = way, path, road. See at 34:6, p. 1369, n. 8.

[5] مستقيم **mustaqîm** = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 26:182, p. 1193, n. 9).

[6] Allah also swears that this Qur'ân is sent down by Him. تنزيل **tanzîl** = sending down, bringing down, something sent down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 32:2, p. 1324, n. 2.

the Most Merciful.	ٱلرَّحِيمِ ٥
6. That you may warn[1]	لِتُنذِرَ
a people	قَوْمًا
no warning was given	مَّآ أُنذِرَ
to their fathers,	ءَابَآؤُهُمْ
so they are heedless.[2]	فَهُمْ غَٰفِلُونَ ٦
7. Due indeed has become[3]	لَقَدْ حَقَّ
the word[4] on most of them	ٱلْقَوْلُ عَلَىٰٓ أَكْثَرِهِمْ
so they do not believe.	فَهُمْ لَا يُؤْمِنُونَ ٧
8. Verily We have put[5]	إِنَّا جَعَلْنَا
in their necks[6] fetters[7]	فِىٓ أَعْنَٰقِهِمْ أَغْلَٰلًا
and these are upto their chins,[8]	فَهِىَ إِلَى ٱلْأَذْقَانِ
so they are forced-up of heads.[9]	فَهُم مُّقْمَحُونَ ٨
9. And We have put	وَجَعَلْنَا
in front of them a barrier[10]	مِنۢ بَيْنِ أَيْدِيهِمْ سَدًّا
and in their rear a barrier	وَمِنْ خَلْفِهِمْ سَدًّا
and have put a cover[11] over	فَأَغْشَيْنَٰهُمْ
them so they cannot see.[12]	فَهُمْ لَا يُبْصِرُونَ ٩

1. تنذر ***tundhira(u)*** = you warn, caution (v. ii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. The final letter takes *fathah* because of a hidden *'an* in the *li* (of motivation) coming before the verb. See at 19:97, p. 975, n. 7.

2. i. e., heedless about Allah. غافلون ***ghâfilûn*** = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ ghufûl*], to neglect, to ignore. See at 30:7, p. 1291, n. 9.

3. i. e., because of their unbelief, intransigence and wrong-doing. حق ***ḥaqqa*** = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from *ḥaqq*. See at 32:13, p. 1328, n. 2).

4. i. e., sentence of punishment.

5. This is an illustration of the state of the unbelievers . They are like those in whose necks fetters have been put so that their heads are forced upwards and they cannot see what is in front of them (See Ibn Kathîr, *Tafsîr*, VI, p. 549). جعلنا ***ja'alnâ*** = we made, set, put, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 34:18, p. 1374, n. 9).

6. أعناق ***'a'nâq*** (pl.; s. عنق *'unuq*) = necks. See at 34:33, p. 1380, n. 11.

7. أغلال ***'aghlâl*** (pl.; s. *ghull*) = fetters, shackles, manacles. See at 34:33, p. 1380, n. 10.

8. أذقان ***'adhqân*** (pl.; s. *dhaqn/dhiqn*) = chins. See at 17:107, p. 908, n. 8.

9. مقمحون ***muqmaḥûn*** (pl.; s. *muqmaḥ*) = those whose heads are forced up so that they cannot see in front of them (pass. participle from *'aqmaḥa*, form IV of *qamaḥa* [*qumûḥ*], to raise the head).

10. سد ***sadd*** (s. ; pl. *sudûd/asdâd*) = barrier, obstruction, obstacle, mound, dam, barrage, hurdle. See *saddayn* at 18:94, p. 944, n. 7.

11. أغشينا ***'aghshaynâ*** = we covered, put a cover, overcame, overwhelmed, cast the shade (v. i. pl. s. past from *'aghshâ*, form IV of *ghashiya* [*ghashy/ ghishâwah*], to cover. See *yughshâ* at 33:19, p. 1342, n. 1).

12. يبصرون ***yubṣirûna*** = they see, realize, comprehend (v. iii. m. pl. impfct from *'abṣara*, form IV of *baṣura/baṣira* [بصر *baṣar*], to look, to see. See at 7:195, p. 541, n. 8).

وَسَوَآءٌ عَلَيۡهِمۡ 10. And it is the same[1] on them
ءَأَنذَرۡتَهُمۡ whether you warn[2] them
أَمۡ لَمۡ تُنذِرۡهُمۡ or you do not warn them,
لَا يُؤۡمِنُونَ ١٠ they will not believe.

إِنَّمَا تُنذِرُ 11. You can but warn
مَنِ ٱتَّبَعَ ٱلذِّكۡرَ such as follow[3] the reminder[4]
وَخَشِيَ ٱلرَّحۡمَٰنَ and fear[5] the Most Merciful
بِٱلۡغَيۡبِۖ in the unseen.
فَبَشِّرۡهُ So give him the glad tidings[6]
بِمَغۡفِرَةٖ of forgiveness
وَأَجۡرٖ كَرِيمٍ ١١ and a reward very generous.

إِنَّا نَحۡنُ 12. Verily it is We Who
نُحۡيِ ٱلۡمَوۡتَىٰ give life[7] to the dead
وَنَكۡتُبُ and write down
مَا قَدَّمُواْ all that they send forward[8]
وَءَاثَٰرَهُمۡۚ and their vestiges;[9]
وَكُلَّ شَيۡءٍ and everything
أَحۡصَيۡنَٰهُ We compute[10]
فِيٓ إِمَامٖ مُّبِينٖ ١٢ in a record[11] quite clear.

Section (*Rukû'*) 2

وَٱضۡرِبۡ لَهُم 13. And strike for them

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1. سواء *sawâ'* = straight, even, equal, same, alike. See at 30:28, p.1298, n. 13.

2. أنذرت *'andharta* = you warned, cautioned (v. iii. m. s. past from *'andhara,* form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. In its form IV (*'indhâr*) the verb means to warn with a mention of the consequences of disregarding the warning. See *tundhira* at 36:6, p. 1410, n. 1).

3. اتبع *ittaba'a* = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 30:29, p. 1299, n. 6).

4. i. e., the Qur'ân. The Qur'ân is repeatedly referred to as *ddhikr.* See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52, 81:27. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder; also scripture . See at 20:124, p. 1007, n. 4.

5. خشى *khashiya* = he feared, was afraid of, apprehended (v. iii. m. s. past from *khashy /khashyah*, to fear. See at 4:25, p. 251, n. 12).

6. بشر *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara,* form II of *bashara /bashira* [*bishr /bushr*], to rejoice, be happy. See at 33:47, p. 1354, n. 7).

7. نحيي *nuḥyî* = we give life, animate, enliven (v. i. pl. impfct. from *'ahyâ*, form IV of *hayiya* [*hayah*], to live. See at 15:22, p. 812, n. 5).

8. i. e., of deeds. قدموا *qaddamû* = they sent ahead, forwarded, advanced (v. iii. m. pl. past from *qaddama,* form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See *qadamat* at 28:47, p. 1248, n. 12).

9. Such as continuing charity (*sadaqah jâriyah*). باثار *'âthâr* (pl.; s. أثر *'athar*) = tracks, traces, vestiges, antiquities, marks, remnants, effects, results. See at 18:64, p. 935, n. 12.

10. أحصينا *'aḥṣaynâ* = we computed, calculated, counted, reckoned, took into account (v. i. pl. past from *'aḥṣâ,* form IV from the root *hasy/hasan.* See *'aḥṣâ* at 18:49, p. 929, n. 7).

11. امام *imâm* (pl. *a'immah*) = leader, guide, model, highway, guide (in the sense of book of guidance/deeds, record), record. See at 25:74, p. 1160, n. 9.

مَثَلًا	an instance,[1]
أَصْحَٰبَ ٱلْقَرْيَةِ	of the inmates[2] of the town,[3]
إِذْ جَآءَهَا	when there came to it
ٱلْمُرْسَلُونَ ١٣	the Messengers.[4]
إِذْ أَرْسَلْنَآ	14. When We sent
إِلَيْهِمُ ٱثْنَيْنِ	to them two[5]
فَكَذَّبُوهُمَا	and they disbelieved[6] them;
فَعَزَّزْنَا	then We reinforced[7]
بِثَالِثٍ	with a third
فَقَالُوٓا۟ إِنَّآ	and they said: "Indeed we are
إِلَيْكُم مُّرْسَلُونَ ١٤	unto you Messngers."
قَالُوا۟ مَآ أَنتُمْ	15. They said: "Your are not
إِلَّا بَشَرٌ مِّثْلُنَا	but human beings[8] like us;
وَمَآ أَنزَلَ	nor has there sent down[9]
ٱلرَّحْمَٰنُ مِن شَىْءٍ	the Most Merciful anything.
إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ ١٥	You are not but lying."[10]
قَالُوا۟ رَبُّنَا	16. They said: "Our Lord
يَعْلَمُ إِنَّآ إِلَيْكُمْ	knows[11] that we are unto you
لَمُرْسَلُونَ ١٦	indeed Messengers."

[1] i. e., the instance of unbelief and intransigence. مثل ***mathal*** (pl. امثال *'amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 30:58, p. 1309, n. 10.

[2] أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâhib*) = inmates, dwellers, companions, associates, followers, owners. See at 35:6, p. 1391, n. 8).

[3] i. e., the town to which messengers were sent to call them to the faith but they refused to accept the call and were in consequence destroyed by Allah. The town is generally identified with Antioch but it is not certain. قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 34:34, p. 1381, n. 2.

[4] مرسلون ***mursalûn*** (pl.; s. *mursal*) = those sent out, messengers (passive participle from *'arsala*, from IV of *rasila* [*rasal*], to be long and flowing. See at 27:10, p 1205, n.3.

[5] i. e., two messengers.

[6] كذبوا ***kadhdhabû*** = they cried lies to, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 30:16, p. 1294, n. 7).

[7] عززنا ***'azzaznâ*** = we reinforced, strengthened, made respected/dear (v. i. pl. past from *'azzaza*, form II of *'azza* [*'izz/ 'izzah/ 'azâzah*], to be strong/ respected/ dear/ rare. See *tu'izzu* at 3:26, p. 165, n. 4).

[8] بشر ***bashar*** = man, human being, mankind. See at 30:20, p. 1296, n. 1.

[9] أنزل ***'anzala*** = he sent down, brought down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 33:26, p. 1345, n. 1).

[10] تكذبون ***takdhibûna*** = you lie, tell an untruth, are untrue (v. ii. m. pl. impfct. from *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See n. 6 above).

[11] This is very significant; for the coming of *wahy* to a Messnger of Allah is an intimate affair between him and Allah and no ousider can witness or testify that. Allah Alone is the witness for His Messenger. يعلم ***ya'lama(u)*** = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. See at 14:9, p. 789, n. 1).

وَمَا عَلَيْنَآ	17. "And no duty is on us
إِلَّا ٱلْبَلَٰغُ	except to convey[1]
ٱلْمُبِينُ ١٧	openly and clearly."[2]

قَالُوٓا۟ إِنَّا	18. They said: "Indeed We
تَطَيَّرْنَا بِكُمْ	see an evil omen[3] in you.
لَئِن لَّمْ تَنتَهُوا۟	If you desist[4] not
لَنَرْجُمَنَّكُمْ	we shall surely stone[5] you
وَلَيَمَسَّنَّكُم	and there shall afflict[6] you
مِّنَّا عَذَابٌ	from us a punishment
أَلِيمٌ ١٨	most painful."

قَالُوا۟	19. They said:
طَٰٓئِرُكُم مَّعَكُمْ	"Your evil omen[7] is with you.
أَئِن ذُكِّرْتُم	Is it that you are reminded?[8]
بَلْ أَنتُمْ قَوْمٌ	Nay, you are a people
مُّسْرِفُونَ ١٩	exceeding all bounds."[9]

وَجَآءَ مِنْ	20. And there came from the
أَقْصَا ٱلْمَدِينَةِ	remotest part[10] of the town
رَجُلٌ يَسْعَىٰ	a man running.
قَالَ يَٰقَوْمِ	He said: "O my people
ٱتَّبِعُوا۟	follow
ٱلْمُرْسَلِينَ ٢٠	the Messengers."

[1] بلاغ **balâgh** (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 29:18, p. 1271, n. 4.

[2] مبين **mubîn** = all too clear, obvious, manifest, patent, open and clear. See at 34:24, p. 1377, n. 5.

[3] تطيرنا **taṭayyarnâ** = we saw an evil omen, augured ill (v. i. pl. past from *taṭayyara*, form V of *ṭâra* [*ṭayr/ ṭayrân*], to fly [The verb is derived from the pre-Islamic practice of determining the propriety of a deed by the omen of birds flying right or left]. See *yaṭṭayyarû* at 7:131, p. 513, n. 5).

[4] تنتهوا **tantahû**(*na*) = you (all) cease, refrain, desist, terminate (v. ii. m. pl. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. The terminal *nûn* is dropped for the verb is in a conditional clause and also preceded by the particle *lam*. See at 8:19, p. 553, n. 5).

[5] i. e., kill you by stoning. لنرجمن **la+narjumanna** = we shall surely stone, damn (v. i. pl. impfct. emphatic from *rajama* [*rajm*], to stone {someone}. See *la+'arjumanna* at 19:46, p. 962, n. 8).

[6] ليمسن **la-yamassanna** = he or it will surely afflict, touch , hit (v. iii. m. s. emphatic impfct. from *massa* [*mass /masîs*], to touch. See at 5:73, p. 366, n. 8).

[7] **ṭâ'ir** is used here metaphorically to mean evil omen . See n. 3 above). طائر **ṭâ'ir** = flying, bird. See at 17:13, p. 877, 2.

[8] i. e., do you call it bad omen because you are reminded of the truth communicated by Allah through His Messengers? ذكرتم **dhukkirtum** = you are reminded (v. iii. m. pl. past passive from *dhakkara*, form II of *dhakara* [*dhikr/tadhkâr*], to remember. See *dhakkir* at 14:5, p. 787, n. 5).

[9] مسرفون **musrifûn** (pl; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful. Active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See at 7:81, p. 497, n. 7).

[10] أقصى **'aqṣâ** = farther, remoter, more distant, farthest, remotest part (elative of *qaṣîy*). See at 28:20, p. 1238, n. 3.

21. "Follow[1] those who	ٱتَّبِعُواْ مَن
ask[2] of you not	لَّا يَسۡـَٔلُكُمۡ
any remuneration[3]	أَجۡرًا
and they are guided aright."[4]	وَهُم مُّهۡتَدُونَ ٢١

PART (*JUZ'*) 23

22. "And what reason have I	وَمَا لِيَ
that I should not worship	لَآ أَعۡبُدُ
Him Who has created[5] me	ٱلَّذِي فَطَرَنِي
and to Him	وَإِلَيۡهِ
you shall all be taken back?"[6]	تُرۡجَعُونَ ٢٢
23. "Shall I take[7] besides Him	ءَأَتَّخِذُ مِن دُونِهِۦٓ
deities?	ءَالِهَةً
If the Most Merciful intends[8]	إِن يُرِدۡنِ ٱلرَّحۡمَٰنُ
to me any harm	بِضُرّٖ
there shall not avail[9] me	لَّا تُغۡنِ عَنِّي
their intercession aught	شَفَٰعَتُهُمۡ شَيۡـٔٗا
nor shall they rescue[10] me."	وَلَا يُنقِذُونِ ٢٣
24. "Surely I shall then be	إِنِّيٓ إِذٗا
in an error	لَّفِي ضَلَٰلٖ
quite clear."	مُّبِينٍ ٢٤

[1] اتبعوا ***ittabi'û*** = you (all) follow, obey (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 2:170, p. 80, n. 2).

[2] يسال ***yas'alu*** = he asks, enquires, demands, claims (v. iii. m. s. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask. See at 4:153, p. 312, n. 5).

[3] أجر ***'ajr*** (pl. أجور ***'ujûr***) = reward, recompense, remuneration, due. See at 35:7, p. 1391, n. 14).

[4] مهتدون ***muhtadûn*** (sing. *muhtadin*) = those in receipt of guidance, those on the right track, those guided aright, led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 7:30, p. 475, n. 7).

[5] فطر ***faṭara*** = he created, originated, brought into being, initiated (v. iii. m. s. past from *faṭr*, to split, to create. See at 30:30, p. 1299, n. 12).

[6] i. e., after Resurrection for Judgement, reward and punishment. ترجعون ***turja'ûna*** = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 32:11, p. 1327, n. 4).

[7] أتخذ ***'attakhidhu*** = I take, take for myself, adopt, assume (v. i. s. impfct. from *ittakhadha*, form VIII of *'akhadha* [*akhdh*], to take. See at 6:14, p. 396, n. 7).

[8] يرد ***yurid*** (*yurîdu*)= he intends, desires, has in mind (v. iii. m. s. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. The final letter is vowelless and so the medial *yâ'* is dropped because the verb is in a conditional clause preceded by *'in* . See at 10:107, p. 675, n. 6).

[9] تغن ***tughni(î)*** = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. The final *yâ'* is vowelless and hence dropped because the verb is conclusion of a conditional clause. See at 9:25, p. 587, n. 1).

[10] ***yunqidhûni*** (originally *yunqidhûna+nî*). ينقذون ***yunqidhûna*** = they rescue, save, salvage recover, deliver (v. iii. m. pl. impfct. from *'anqadha*, form IV of *naqadha* [*naqdh*], to save, to rescue. See *'anqadha* at 3:103, p. 196, n. 12).

إِنِّيٓ ءَامَنتُ	25. "I do indeed believe
بِرَبِّكُمْ	in your Lord.
فَٱسْمَعُونِ ﴿٢٥﴾	So listen[1] to me."
قِيلَ	26. It was said:[2]
ٱدْخُلِ ٱلْجَنَّةَ	"Enter[3] the garden."
قَالَ يَٰلَيْتَ	He said: "Ah, would that
قَوْمِى يَعْلَمُونَ ﴿٢٦﴾	my people knew.!"
بِمَا	27. "That
غَفَرَ لِى رَبِّى	my Lord has forgiven[4] me
وَجَعَلَنِى	and has made[5] me
مِنَ ٱلْمُكْرَمِينَ ﴿٢٧﴾	of the honoured ones!"[6]
۞ وَمَآ أَنزَلْنَا	28. And We sent down[7] not
عَلَىٰ قَوْمِهِۦ مِنۢ بَعْدِهِۦ	against his people after him
مِن جُندٍ مِّنَ ٱلسَّمَآءِ	any army[8] from the heaven
وَمَا كُنَّا مُنزِلِينَ ﴿٢٨﴾	nor are We to send down.[9]
إِن كَانَتْ إِلَّا	29. It was naught but
صَيْحَةً وَٰحِدَةً	a single thunderous blast[10]
فَإِذَا هُمْ	and lo, they were
خَٰمِدُونَ ﴿٢٩﴾	dead and still.[11]

[1] i. e., listen to my advice and believe in Allah and His Messengers. ***isma'ûni*** (originally *isma'û+nî*). اسمعوا ***isma'û*** = you (all) listen, give ear, pay attention (v. ii. m. pl. imperative from *sami'a* [*sam'/samâ'/masma'*], to hear. See at 5:108, p. 384, n. 5).

[2] The unbelievers killed him and it was said to him after his death.

[3] أدخل ***udkhul*** = enter, go in (v. ii. m. s. imperative from *dakhala* [*dukhûl*], to enter. See *udkhulî* at 27:44, p. 1215, n. 6).

[4] غفر ***ghafara*** = he forgave, pardoned (v. iii. m. s. past from *ghafr /maghfirah ghufrân*, to forgive. See *yaghfira* 26:82, p. 1177, n. 6).

[5] جعل ***ja'ala*** = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 35: 38, p. 1404, n. 2).

[6] مكرمين ***mukramîn*** (pl.; acc./gen. of *makramûn*; s. *mukram*) = those honoured (passive participle from *'akrama*, form IV of *karuma* [*karam/ karamah/ karâmah*], to be noble, generous. See *karîm* at 34:4, p. 1369, n. 1).

[7] أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 29:47, p. 1282, n. 2).

[8] جند ***jund*** (s.; pl. *junûd/ajnâd*) = army, soldiers. See at 19:75, p. 970, n. 13.

[9] منزلين ***munzilîn*** (pl.; acc./gen. of *munzilûn*; s. *munzil*) = those who send down, make (someone/ something) descend, receive guests, hosts (act. participle from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 12:59, p. 744, n. 6).

[10] صيحة ***ṣayḥah*** (s.; pl. *ṣayḥât*) = outcry, piercing sound, thunderous blast. See at 29:40, p. 1279, n. 5).

[11] خامدون ***khâmidûn*** (pl.; s. *khâmid*) = those who are dead and still, quiet, calm, dying, extinguished (act. participle from *khamada* [*khamd/khumûd*], to go out, to die. See *khâmidîn* at 21:15, p. 1016, n. 7).

يَـٰحَسۡرَةً	30. Oh, what a pity[1]
عَلَى ٱلۡعِبَادِۚ	on the servants.
مَا يَأۡتِيهِم	There comes not to them
مِّن رَّسُولٍ	any Messenger
إِلَّا كَانُواْ	but they use to
بِهِۦ يَسۡتَهۡزِءُونَ ﴿٣٠﴾	mock[2] at him.
أَلَمۡ يَرَوۡاْ	31. Do they not see
كَمۡ أَهۡلَكۡنَا	how many We destroyed[3]
قَبۡلَهُم	before them
مِّنَ ٱلۡقُرُونِ أَنَّهُمۡ	of the generations[4] that they
إِلَيۡهِمۡ لَا يَرۡجِعُونَ ﴿٣١﴾	to them will not return?[5]
وَإِن كُلٌّ	32. And surely all,
لَّمَّا جَمِيعٌ	yet all together shall
لَّدَيۡنَا مُحۡضَرُونَ ﴿٣٢﴾	before Us be brought along.[6]

Section (*Rukû'*) 3

وَءَايَةٌ لَّهُمُ	33. And a sign[7] for them
ٱلۡأَرۡضُ ٱلۡمَيۡتَةُ	is the lifeless[8] land.
أَحۡيَيۡنَٰهَا	We give it life[9]
وَأَخۡرَجۡنَا مِنۡهَا حَبًّا	and produce[10] out of it corn;[11]
فَمِنۡهُ يَأۡكُلُونَ ﴿٣٣﴾	then of it they eat.[12]

[1] حسرة **ḥasrah** (pl. حسرات *ḥasarât)* = regret, lamentation, grief, sorrow, distress, pity. See at 19:39, p. 960, n. 7).

[2] يستهزئون **yastahzi'ûna** = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a,* from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock, to make fun. See at 26:6, p. 1163, n.10).

[3] أهلكنا **'ahlaknâ** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 32:26, p. 1332, n. 1).

[4] of the unbelieving and sinful generations, the ruins of many of whom are visible in the Arabian peninsula. قرون **qurûn** (pl.; s. *qarn*) = generations, centuries, horns. See at 32:26, p. 1332, n. 2.

[5] i. e., those destroyed nations will never return to the earth. يرجعون **yarji'ûna** = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to come back, return. See at 32:21, p. 1330, n. 9).

[6] i. e., after Resurrection for judgement. محضرون **muḥḍarûn** (pl.; s. *muhdar*) those presented, put up, brought face to face, brought along, fetched (passive participle from *'aḥḍara*, form IV of *ḥaḍara* [*ḥuḍûr*], to be present. See at 34:38, p. 1382, n. 10).

[7] i. e., for the Power and Sovereignty of Allah. ءاية **'âyah** (pl. ءايات *'âyât*) = sign, revelation, miracle, evidence. See at 29:44, p. 1280, n. 10.

[8] i. e., barren and dry. ميتة **maytah** = corpse, carcass, dead, lifeless. See at 16:115, p. 867, n. 6.

[9] i. e., make lively by sending down rains and by vegetation. أحيينا **'aḥyaynâ** = we brought to life, gave life (v. i. pl. past from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 35:9, p. 1392, n. 12).

[10] أخرجنا **'akhrajnâ** = we produced, brought out (v. i. pl. past from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 20:53, p. 987, n. 3).

[11] حب **ḥabb** (s.; pl. *ḥubûb*) = grain, corn, seed, cereal. See at 6:95, p. 431, n. 2.

[12] يأكلون **ya'kulûna** = they eat, consume, devour (v. iii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See at 9:35, p. 591, n. 1).

34. And We make[1] therein	وَجَعَلْنَا فِيهَا
gardens[2] of date palms[3]	جَنَّٰتٍ مِّن نَّخِيلٍ
and vines[4]	وَأَعْنَٰبٍ
and cause to flow[5] therein	وَفَجَّرْنَا فِيهَا
of springs.[6]	مِنَ ٱلْعُيُونِ ٣٤
35. That they may eat	لِيَأْكُلُوا۟
of its produce.[7]	مِن ثَمَرِهِۦ
And their hands do that not.	وَمَا عَمِلَتْهُ أَيْدِيهِمْ
Will they not then be grateful?[8]	أَفَلَا يَشْكُرُونَ
	٣٥
36. Sancrosanct[9] is He Who	سُبْحَٰنَ ٱلَّذِى خَلَقَ
created the pairs[10] all of them,	ٱلْأَزْوَٰجَ كُلَّهَا
of what the earth produces[11]	مِمَّا تُنۢبِتُ ٱلْأَرْضُ
and of themselves	وَمِنْ أَنفُسِهِمْ
and of what they know not.	وَمِمَّا لَا يَعْلَمُونَ
	٣٦
37. And a sign for them	وَءَايَةٌ لَّهُمُ
is the night.	ٱلَّيْلُ
We strip[12] off it the day;	نَسْلَخُ مِنْهُ ٱلنَّهَارَ
and lo they then	فَإِذَا هُم
fall in darkness.[13]	مُّظْلِمُونَ ٣٧

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[1] جعلنا ***ja'alnâ*** = we made, set, put, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 36:8, p. 1410, n. 5).

[2] جنات ***jannât*** (sing. *jannah*), orchards, gardens, paradise. See at 26:147, p. 1187, n. 11.

[3] نخيل ***nakhîl*** = palm, date palm. See at 23:18, p. 1079, n. 6.

[4] أعناب ***'a'nâb*** (pl.; sing. *'inab*) = grapes, vines. See at 23:18, p. 1079, n. 7.

[5] فجرنا ***fajjarnâ*** = we burst, caused to break up, caused to flow, exploded (v. i. pl. past from *fajjara*, form II of *fajara* [*fajr*], to cleave, break up. See at 18:33, p. 924, n. 1).

[6] عيون ***'uyûn*** (pl.; s. *'ayn*) = springs, fountains, eyes. See at 26:147, p. 1187, n. 12).

[7] ثمر ***thamar*** = fruit, fruits, yield, produce, crops, gain, result. See at 18:42, p. 926, n. 9.

[8] يشكرون ***yashkurûna*** = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/ shukrân*], to thank. See at 27:72, p. 1224, n. 8).

[9] سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subḥân* is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 34:41, p. 1383, n. 7.

[10] أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, kinds. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 35:11, p. 1393, n. 12.

[11] تنبت ***tunbitu*** = she or it causes to sprout, makes grow, germinates, produces (v. iii. f. s. impfct. from *'anbata*, form IV of *nabata* [*nabt*], to grow, to sprout. See at 2:61, p. 28, n. 14).

[12] i. e., gradually take away, withdraw. نسلخ ***naslakhu*** = we strip, strip off, flay (v. i. pl. impfct. form *salakha* [*salkh*], to strip off, to flay. See *insalakha* at 7:175, p. 534, n. 2).

[13] مظلمون ***muẓlimûn*** (pl.; s. *muẓlim*) = مظلم ***muẓlim*** = those that grow dark, fall in darkness, those darkening (act. participle from *'aẓlama*, form IV of *ẓalima* [*ẓalm*], to be dark. See *muẓlim* at 10:27, p. 647, n. 14).

وَٱلشَّمْسُ تَجْرِى	38. And the sun runs on[1]
لِمُسْتَقَرٍّ لَّهَا	to a resting place[2] for it.
ذَٰلِكَ تَقْدِيرُ	That is the ordaining[3] of
ٱلْعَزِيزِ	the All-Mighty,
ٱلْعَلِيمِ ﴿٣٨﴾	the All-Knowing.
وَٱلْقَمَرَ	39. And the moon
قَدَّرْنَٰهُ	We have ordained for it
مَنَازِلَ حَتَّىٰ عَادَ	stages[4] till it reverts[5]
كَٱلْعُرْجُونِ	like the date-leaf stalk[6]
ٱلْقَدِيمِ ﴿٣٩﴾	grown old.
لَا ٱلشَّمْسُ يَنۢبَغِى	40. Neither is it necessary[7]
لَهَآ أَن تُدْرِكَ	for the sun to overtake[8] the
ٱلْقَمَرَ وَلَا ٱلَّيْلُ	moon nor is the night
سَابِقُ ٱلنَّهَارِ	to outstrip[9] the day.
وَكُلٌّ فِى فَلَكٍ	And all in an orbit[10]
يَسْبَحُونَ ﴿٤٠﴾	are floating.[11]
وَءَايَةٌ لَّهُمْ	41. And a sign for them is
أَنَّا حَمَلْنَا	that We carried
ذُرِّيَّتَهُمْ	their progeny
فِى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿٤١﴾	in the Ark laden.[12]

[1] تجرى ***tajrî*** = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 29:58, p. 1286, n. 2).

[2] i. e., for a specified time and destination. مستقر ***mustaqarr*** = time or place to settle, appointed time, resting place, abode (adverb of place/time from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide. See at 25:76, p. 1161, n. 3).

[3] تقدير ***taqdîr*** = ordaining, determining, estimation, appraisal, decree. Verbal noun in form II of *qadara* [*qadr/ qadar qudrah/ maqdurah*], to decree, to have power. See at 6:96, p. 431, n. 11).

[4] منازل ***manâzil*** (pl.; s. *manzil*) = stopping places, way stations, stages, houses (adverb of place from *nazala* [*nuzûl*], to come down. See at 10:5, p. 637, n. 8).

[5] عاد ***'âda*** = he reverted, returned, relapsed (v. iii. m. s. past from *'awd/'awdah*, to return. See at 5:95, p. 377, n. 10).

[6] عرجون ***'urjûn*** (s.; pl. *'arâjîn*) = date-leaf stalk.

[7] ينبغى ***yanbaghî*** = he or it behoves, is appropriate, is meet, is seemly, is necessary (v. iii. m. s. impfct. from *inbaghâ*, form VII of *baghâ* [*bughâ'*], to seek, to desire. See at 26:211, p. 1198, n. 7).

[8] تدرك ***tudrika***(*u*) = she catches up, overtakes, attains, reaches (v. iii. f. s. impfct. from *'adraka*, form IV of *daraka* [*darak/dark*], to attain. The final letter takes *fathah* for the particle *'an* coming before the verb. See *tudriku* at 6:103, p. 434, n. 8).

[9] سابق ***sâbiq*** (s.; pl. *sâbiqûn*) = preceding one, he who gets ahead/ outstrips (act. participle from *sabaqa* [*sabq*], to be or get ahead or before). See at 35:32, p. 1401, n. 9.

[10] فلك ***falak*** (s.; pl. *'aflak*) = celestial sphere, orbit, star. See at 21:33, p. 1021, n. 5).

[11] يسبحون ***yasbaḥûna*** = they swim, float (v. iii. m. pl. impfct. from *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See *yusabbiḥûna* at 21:20, p. 1017, n. 6).

[12] i. e., the Ark of Nûh, peace be on him. مشحون ***mash-ḥûn*** = laden, freighted, consigned (passive participle from *shaḥana, shaḥn*], to load, lade, freight. See at 26:119, p. 1183, n. 7).

وَخَلَقْنَا	42. And We have created for
لَهُم مِّن مِّثْلِهِۦ	them its like[1]
مَا يَرْكَبُونَ ٤٢	which they embark on.[2]
وَإِن نَّشَأْ	43. And if We will
نُغْرِقْهُمْ	We may drown[3] them
فَلَا صَرِيخَ لَهُمْ	and no crying[4] will avail them
وَلَا هُمْ يُنقَذُونَ ٤٣	nor will they be rescued.[5]
إِلَّا رَحْمَةً مِّنَّا	44. Except as mercy from Us
وَمَتَٰعًا إِلَىٰ حِينٍ ٤٤	and an enjoyment[6] till a time.
وَإِذَا قِيلَ لَهُمُ	45.And when it is said to them:
ٱتَّقُوا۟	"Beware[7] of
مَا بَيْنَ أَيْدِيكُمْ	what is in front[8] of you
وَمَا خَلْفَكُمْ	and what is behind[9] you,
لَعَلَّكُمْ	so that you may
تُرْحَمُونَ ٤٥	have mercy on you."[10]
وَمَا تَأْتِيهِم	46. And there comes not to
مِّنْ ءَايَةٍ	them any sign
مِّنْ ءَايَٰتِ رَبِّهِمْ	of the signs of their Lord
إِلَّا كَانُوا۟	but they use to

1. i. e., ships like the Ark of Nûh, peace be on him.

2. يركبون ***yarkabûna*** = they ride, board, embark on, mount (v. iii. m. pl. impfct from *rakiba* [*rukûb*], to ride, mount. See *rakibû* at 29:65, p. 1288, n. 5).

3. نغرق ***nughriq***(*u*) =we drown, sink (v. i. pl. impfct. from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. The final letter is vowelless because the verb is conclusion of a conditional clause. See *'aghraqnâ* at 29:40, p. 1279, n. 7).

4. صريخ ***ṣarîkh***= crying, yelling, screaming. See *yastarikhûna* at 35:37, 1403, n.5.

5. i. e., rescued by anyone else. ينقذون ***yunqadhûna*** = they are rescued, saved, salvaged, recovered, delivered (v. iii. m. pl. impfct. passive from *'anqadha*, form IV of *naqadha* [*naqdh*], to save, to rescue. See *yunqidhûna* at 36:23, p. 1414, n. 10).

6. i. e., a grant of enjoyment of life. متاع ***matâ'*** (pl.*'amti'ah*) = goods, wares, baggage, equipment, gear, necessities of life, chattel, needs, utensils, enjoyment. See at 33:53, p. 1359, n. 2.

7. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 33:70, p. 1365, n. 1).

8. i. e., in front of you of the instances of how the previously unbelieving and sinful people were punished and destroyed. بين ***bayna 'aydîkum***= [lit. between your hands] is an idiom meaning "before or in front of you". See *bayna yadayhi* at 34:31, p. 1379, n. 3.

9. i. e., of the judgement and punishment in the hereafter. خلف ***khalf*** = rear, rear part, behind, successors, those behind. See at 34:9, p. 1370, n. 9.

10. ترحمون ***turḥamûna*** = you (all) are bestowed mercy (v. ii. m. pl. impfct. passive from *raḥima* [*raḥmah / marḥamah*], to have mercy. See at 6:155, p. 459, n. 11).

عَنْهَا مُعْرِضِينَ (٤٦)	turn away[1] from it.
وَإِذَا قِيلَ لَهُمْ	47. And if it is said to them:
أَنفِقُوا مِمَّا	"Spend[2] out of what
رَزَقَكُمُ اللَّهُ	Allah has provided for you",
قَالَ الَّذِينَ كَفَرُوا	there say those who disbelieve
لِلَّذِينَ ءَامَنُوٓا	to those who believe:
أَنُطْعِمُ مَن	"Shall we feed[3] those whom,
لَّوْ يَشَآءُ اللَّهُ	if Allah wished,
أَطْعَمَهُۥٓ	He would have fed?[4]
إِنْ أَنتُمْ إِلَّا فِى	You are not but in
ضَلَٰلٍ مُّبِينٍ (٤٧)	an error[5] quite obvious."[6]
وَيَقُولُونَ	48. And they say:
مَتَىٰ هَٰذَا الْوَعْدُ	"When will this promise[7] be,
إِن كُنتُمْ صَٰدِقِينَ (٤٨)	if you are truthful?"[8]
مَا يَنظُرُونَ إِلَّا	49. They await[9] not but
صَيْحَةً وَٰحِدَةً	a single thunderous blast[10]
تَأْخُذُهُمْ	that will get hold[11] of them
وَهُمْ يَخِصِّمُونَ (٤٩)	while they are disputing![12]
فَلَا يَسْتَطِيعُونَ	50. So they shall not be able[13]

1. معرضين ***mu'riḍîn*** (acc./gen. of *mu'riḍûn*; sing. *mu'riḍ*) = those turning away, averting, falling back (active participle from *'a'raḍa*, form IV of *'aruḍa* [عرض *'arḍ*], to be broad, wide, to appear. See at 26:5, p. 1163, n. 7).

2. أنفقوا ***'anfiqû*** = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up, be spent. See at 9:53, p. 600, n. 1).

3. نطعم ***nuṭ'imu*** = we feed, give food, provide sustenance (v. i. pl. impfct. from *'aṭ'ama*, form IV of *ṭa'ima* [*ṭa'm*], to eat, to taste. See *yuṭ'imu* at 26:79, p. 1176, n. 10).

4. أطعم ***'aṭ'ama*** = he fed, gave food (v. iii. m. s. past in form IV of *ṭa'ima*. See n. 3 above.

5. ضلال ***ḍalâl*** = error, straying from the right path, going astray. See at 34:24, p. 1377, n. 4.

6. مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear. See at 36:17, p. 1413, n. 2.

7. i. e., when will the promise of Resurrection come true? وعد ***wa'd*** (s.; pl. *wu'ûd*) = promise. See at 35:5, p. 1391, n. 1.

8. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn; s. ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 33:35, p. 1349, n. 3).

9. ينظرون ***yanẓurûna*** = they look, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 35:43, p. 1406, n. 10).

10. صيحة ***ṣayḥah*** (s.; pl. *ṣayḥât*) = outcry, thunderous blast. See at 36:29, p. 1415, n. 10).

11. تأخذ ***ta'khudhu*** = she or it takes, seizes, grabs, takes hold of, grips (v. iii. f. s. impfct. from *'akhadha* [*'akhdh*], to take. See *ta'khudhû* at 2:255, p. 131, n. 1).

12. يخصمون ***yakhiṣṣimûna*** (originally *yakhtaṣimûna*) = they quarrel, dispute, argue, (v. iii. m. pl. impfct. from *ikhtaṣama*, form VIII of *khaṣama* [*khaṣm/ khiṣâm/khuṣûmah*], to defeat in argument. See at 26:96, p. 1179, n. 7).

13. يستطيعون ***yastaṭî'ûna*** = they are able to, are capable of (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See at 26:211, p. 1198, n. 8).

تَوْصِيَةً	to making a will[1]
وَلَآ إِلَىٰٓ أَهْلِهِمْ	nor to their families
يَرْجِعُونَ ﴿٥٠﴾	shall they return.[2]

Section (*Rukû'*) 4

وَنُفِخَ	51. And blown will be[3]
فِى ٱلصُّورِ	the trumpet[4]
فَإِذَا هُم	and lo, they will
مِّنَ ٱلْأَجْدَاثِ	from the graves[5]
إِلَىٰ رَبِّهِمْ	to their Lord
يَنسِلُونَ ﴿٥١﴾	be issuing forth.[6]
قَالُوا۟ يَٰوَيْلَنَا	52.They will say:"Woe to us!
مَنۢ بَعَثَنَا	Who has raised[7] us
مِن مَّرْقَدِنَا ۜ	from our sleeping beds?"[8]
هَٰذَا مَا	"This is what there had
وَعَدَ ٱلرَّحْمَٰنُ	promised[9] the Most Merciful
وَصَدَقَ	and had said truly[10]
ٱلْمُرْسَلُونَ ﴿٥٢﴾	the Messengers."[11]
إِن كَانَتْ	53. There will be naught
إِلَّا صَيْحَةً وَٰحِدَةً	but a single thunderous blast[12]
فَإِذَا هُمْ جَمِيعٌ	and lo, they will all together

1. توصية ***tawṣiyah*** (s.; pl. *tawṣiyât/tawâṣin*)+ = recommendation, suggestion, instruction, commission, mandate, to make bequests, to make will, to entrust (verbal noun in form II of *waṣâ* [*waṣy*], to diminish, to regain weight).

2. يرجعون ***yarji'ûna*** = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to come back, return. See at 36:31, p. 1416, n. 5).

3. That will be the second blowing of the Trumpet for Resurrection. نفخ ***nufikha*** = it was blown, inflated, breathed (v. iii. m. s. past passive from *nafakha* [*nafkh*], to blow. See at 23:101, p. 1099, n. 10).

4. صور ***ṣûr*** = horn, bugle, trumpet. See at 27:87, p. 1228, n. 4.

5. أجداث ***'ajdâth*** (pl.; s. *jadath*) = graves, tombs.

6. ينسلون ***yansilûna*** = they issue forth, fall out, procreate (v. iii. m. pl. impfct. from *nasala* [*nusûl*], to fall out. See at 21:96, 1039, n. 4).

7. بعث ***ba'atha*** = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'th*, to send, to raise. See at 25:41, p. 1150, n. 9).

8. مرقد ***marqad*** (s.; pl. *marâqid*) = bed, couch, resting place, sleeping bed (name of place from *raqada* [*raqd/ruqûd/ruqâd*], to sleep, to rest, to subside. See ***ruqûd***, at 18:18, p. 916, n. 5).

9. وعد ***wa'ada*** = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 33:22, p. 1343, n. 7).

10. صدق ***ṣadaqa*** = he said the truth, was truthful, proved to be true (v. iii. m. s. past from *ṣadq/ṣidq*, to speak the truth. See at 33:22, p. 1343, n. 8).

11. مرسلون ***mursalûn*** (pl.; s. *mursal*) = those sent out, messengers (passive participle from *'arsala*, from IV of *rasila* [*rasal*], to be long and flowing. See at 36:13, p 1412, n. 4.

12. صيحة ***ṣayḥah*** (s.; pl. *ṣayḥât*) = outcry, piercing sound, thunderous blast. See at 36:49, p. 1420, n. 10).

لَدَيْنَا مُحْضَرُونَ ﴿٥٣﴾	be before Us brought along.[1]
فَالْيَوْمَ	54. So today
لَا تُظْلَمُ	no injustice will be done[2]
نَفْسٌ شَيْـًٔا	to any person[3] in anything
وَلَا تُجْزَوْنَ	nor shall you be requited[4]
إِلَّا مَا كُنتُمْ	except for what you had been
تَعْمَلُونَ ﴿٥٤﴾	doing.[5]
إِنَّ أَصْحَٰبَ	55. Verily the inmates[6]
ٱلْجَنَّةِ ٱلْيَوْمَ	of the paradise toady
فِى شُغُلٍ فَٰكِهُونَ ﴿٥٥﴾	will be busy[7] enjoying.[8]
هُمْ وَأَزْوَٰجُهُمْ	56. They and their consorts[9]
فِى ظِلَٰلٍ	will be in shades[10]
عَلَى ٱلْأَرَآئِكِ	on canopied couches[11]
مُتَّكِـُٔونَ ﴿٥٦﴾	reclining.[12]
لَهُمْ فِيهَا	57. They will have therein
فَٰكِهَةٌ	fruit
وَلَهُم	and they will have
مَّا يَدَّعُونَ ﴿٥٧﴾	whatever they ask for.[13]

[1] محضرون ***muḥḍarûn*** (pl.; s. *muḥḍar*) those presented, put up, brought face to face, brought along, fetched (passive participle from *'aḥḍara*, form IV of *ḥaḍara* [*ḥuḍûr*], to be present. See at 36:32, p. 1416, n. 6).

[2] تظلم ***tuẓlamu*** = she is wronged, done injustice, transgressed, suppressed (v. iii. f. s. impfct. passive from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *tuẓlamûna* at 17:71, p. 896, n. 8).

[3] نفس ***nafs*** (s.; pl. *nufûs/'anfus*)= living being, person, individual, nature, self. See at 31:28, p. 1320, n. 12.

[4] تجزون ***tujzawna*** = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 27:90, p. 1229, n. 7).

[5] تعملون ***ta'malûna*** = you all do, act, perform (v. ii. m. pl. impfct. from *'amila* [*'amal*], to do. See at 10:61, p. 659, n. 6).

[6] أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 36:13, p. 1412, n. 2).

[7] شغل ***shugul*** = to be busy/ preoccupied, activity, work.

[8] فاكهون ***fâkihûn*** (pl.; s. *fâkih*) = those enjoying, cheerful, merry (act. participle from *fakiha* [*fakah/fakâhah*], to be cheerful, merry, sportive).

[9] أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, kinds. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 36:36, p. 1417, n. 10.

[10] i. e., shades of gardens. ظلال ***ẓilâl*** (pl.; s. *ẓill*) = shadows, shades. See at 16:81, p. 854, n. 8.

[11] أرائك ***'arâ'ik*** (pl.; s. أريكة *'arîkah*) = raised thrones, canopied couches, sofas. See at 18:31, p. 923, n. 7.

[12] متكون ***muttaki'ûn*** (pl.; s. *muttaki'*) = those reclining, supporting, resting (act. participle from *ittaka'a*, form VIII of *waka'a*. See *muttaki'în* at 18:31, p. 923, n. 6).

[13] يدعون ***yadda'ûna*** = they ask for, claim, maintain, allege (v. iii. m. pl. impfct. from *idda'â*, for VIII of *da'â* [*du'â'*], to call, to summon. See *yad'ûna* at 29:42, p. 1280, n. 4).

سَلَٰمٌ	58. "'Peace" will be
قَوۡلٗا مِّن رَّبّٖ	an address[1] from a Lord
رَّحِيمٖ ٥٨	Most Merciful.
وَٱمۡتَٰزُواْ	59. "And isolate yourselves[2]
ٱلۡيَوۡمَ	today,
أَيُّهَا ٱلۡمُجۡرِمُونَ ٥٩	O you the sinful."[3]
۞ أَلَمۡ أَعۡهَدۡ إِلَيۡكُمۡ	60. "Did I not enjoin[4] on you,
يَٰبَنِيٓ ءَادَمَ	O children of Adam,
أَن لَّا تَعۡبُدُواْ	that you never worship[5]
ٱلشَّيۡطَٰنَۖ	Satan?"
إِنَّهُۥ لَكُمۡ	Verily he is for you
عَدُوّٞ مُّبِينٞ ٦٠	an enemy[6] open and clear.[7]
وَأَنِ ٱعۡبُدُونِيۚ	61.And that you worship Me.
هَٰذَا صِرَٰطٞ	This is a way[8]
مُّسۡتَقِيمٞ ٦١	straight and right.[9]
وَلَقَدۡ أَضَلَّ	62. But he indeed led astray[10]
مِنكُمۡ	from among you
جِبِلّٗا كَثِيرًاۖ	creatures many.[11]
أَفَلَمۡ تَكُونُواْ	Did you not then use to
تَعۡقِلُونَ ٦٢	understand?[12]

[1] Allah will address the inmates of paradise with *saalâm*; and that will be the highest bliss.

[2] i. e., isolate yourselves from the righteous. امتازوا ***imtâzû*** = isolate yourselves, separate yourselves, distinguish yourselves, mark yourselves out (v. ii. m. pl. imperative from *imtâza*, form VIII of *mâza* [*mayz*], to separate, to distinguish. See *yamîza* at 8:36, p. 559, n. 10).

[3] مجرمون ***mujrimûn*** (pl.; s. *mujrim*) = sinful, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 32:12, p. 1327, n. 3).

[4] أعهد ***'a'had(u)*** [*'ilâ*)]= I assign, commit to, entrust to, enjoin on (v. i. pl. impfct from *'ahida* [*'ahd*], to delegate, to entrust, to commit. The final letter is vowelless because the verb is preceded by the particle *lam*. See *'ahidnâ* at 20:115, p. 1004, n. 10).

[5] لا تعبدوا ***lâ ta'budû*** = you (all) worship not, never worship (v. ii. m. pl. imperative {prohibition} from *'abada* [*'ibâdah* /*'ubûdah* / *'ubûdiyah*], to worship, to serve. See ***u'budû*** at 29:56, p. 1285, n. 8).

[6] عدو ***'adûw*** (s.; pl. اعداء *'a'dâ'*) = foe, enemy, adversary. See at 35:6, p. 1391, n. 4.

[7] مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear, evident. See at 36:47, p. 1420, n. 6).

[8] صراط ***ṣirâṭ*** = way, path, road. See at 36:4, p. 1409, n. 4.

[9] مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 36:4, p. 1409, n. 5).

[10] أضل ***'aḍalla*** = he led astray, misled (v. iii. m. s. past in from IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 30:29, p. 1299, n. 9).

[11] جبل ***jibill*** (pl.; s. *jibillah*) = creatures, generations, nature. See *jibillah* at 26:184, p. 1194, n. 3.

[12] تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 26:60, p. 1253, n. 12).

هَٰذِهِۦ جَهَنَّمُ	63. This is the hell
ٱلَّتِى كُنتُمْ	which you had been
تُوعَدُونَ ٦٣	threatened[1] with.
ٱصْلَوْهَا ٱلْيَوْمَ	64. Enter[2] it today
بِمَا كُنتُمْ	because you had been
تَكْفُرُونَ ٦٤	disbelieving.[3]
ٱلْيَوْمَ نَخْتِمُ	65. Today I shall put a seal[4]
عَلَىٰٓ أَفْوَٰهِهِمْ	on their mouths[5]
وَتُكَلِّمُنَآ	and there will speak[6] to Us
أَيْدِيهِمْ	their hands
وَتَشْهَدُ أَرْجُلُهُم	and their feet will testify[7]
بِمَا كَانُوا۟	to what they had been
يَكْسِبُونَ ٦٥	acquiring.[8]
وَلَوْ نَشَآءُ	66. And if We willed
لَطَمَسْنَا	We would have effaced[9]
عَلَىٰٓ أَعْيُنِهِمْ	their eyes
فَٱسْتَبَقُوا۟	and then they would grope[10]
ٱلصِّرَٰطَ	for the way
فَأَنَّىٰ يُبْصِرُونَ ٦٦	but how could they see?[11]

1. توعدون ***tû'adûna*** = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from *wa'ada* {also from *'aw'ada,* form IV of *wa'ada*} [*wa'd*], to make a promise. See at 21:109, p. 1042, n. 10).

2. اصلوا ***iṣlaw*** = you (all) burn, broil, enter into fire (v. ii. m. pl. imperative from *ṣalâ* [*ṣalan/ ṣuliy/ ṣilâ'*), to roast, to burn, to be exposed to the blaze. See *taṣṭalûna* at 28:29, p. 1242, n. 5).

3. تكفرون ***takfurûna*** = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara,* [*kufr*], to disbelieve. See at 4:89, p. 280, n. 11).

4. نختم ***nakhtimu*** = we put a seal, seal, close (v. i. pl. impfct. from *khatama* [*khatm/khitâm*], to seal. See *khatama* at 2:7, p. 6, n. 4).

5. أفواه ***'afwâh*** (pl.; sing. فوه *fûhah)* = mouths, vents. See at 33:4, p. 1335, n. 10.

6. تكلم ***tukallimu*** = she speaks, talks, addresses (v. iii. f. s. impfct. from *kallama,* form II of *kalama* (*kalm*), to wound. See *tukallima* at 27:82, p. 1226, n. 13).

7. تشهد ***tash-hadu*** = she testifies, bears witness, witnesses (v. iii. f. s. impfct. from *shahida* [*shuhûd/ shahâdah*], to witness, to testify. See *tash-hada* at 24:24, p. 1114, n. 1).

8. Allah will seal the mouths and will enable the hands and feet to speak and testify about what man acquired of merits or sins by his deeds. يكسبون ***yaksibûna*** = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 15:84, p. 824, n. 8).

9. طمسنا ***ṭamasnâ*** = we obliterated, effaced, erased, wiped off, eradicated (v. i. pl. past from *ṭamasa* [*ṭams/ṭumûs*], to be effaced, to efface. See *naṭmisa* at 4:47, p. 262, n. 6).

10. استبقوا ***istabaqû*** = they vie with one another, try to get ahead of one another, compete, race for [here, grope] (v. iii. m. pl. impfct. from *istabaqa,* form VIII of *sabaqa* [*sabq*], to get before, to precede, to go ahead. See *istabaqâ* at 12:25, p. 730, n. 11).

11. يبصرون ***yubṣirûna*** = they see, realize, comprehend (v. iii. m. pl. impfct from *'abṣara,* form IV of *baṣura/baṣira* [بصر *baṣar*], to look, to see. See at 36:9, p. 1410, n. 12).

وَلَوْ نَشَآءُ 67. And if We willed
لَمَسَخْنَٰهُمْ We could have transmuted[1]
عَلَىٰ مَكَانَتِهِمْ them in their places
فَمَا ٱسْتَطَٰعُوا۟ so they would not be able to[2]
مُضِيًّا move forward[3]
وَلَا يَرْجِعُونَ ٦٧ nor could they come back.[4]

Section (*Rukû'*) 5

وَمَن 68. And whoever
نُّعَمِّرْهُ we prolong in life[5]
نُنَكِّسْهُ We retract[6] him
فِى ٱلْخَلْقِ in the constitution.[7]
أَفَلَا يَعْقِلُونَ ٦٨ Will they not then understand?[8]

وَمَا عَلَّمْنَٰهُ 69. And We have not taught
ٱلشِّعْرَ him poetry[9]
وَمَا يَنۢبَغِى لَهُۥٓ nor is it meet[10] for him.
إِنْ هُوَ إِلَّا It is naught but
ذِكْرٌ وَقُرْءَانٌ a reminder[11] and a Qur'ân
مُّبِينٌ ٦٩ open and explicit.

لِّيُنذِرَ 70 That he may warn[12]
مَن كَانَ حَيًّا him who is alive[13]

1. مسخنا ***masakhnâ*** = we transformed, transmuted, converted, distorted (v. i. pl. past from *masakha* [*maskh*], to transform, transmute).

2. استطاعوا ***istaṭâ'û*** = they were able to, were capable of (v. iii. m. pl. past from *istaṭâ'a*, form X of *ṭâ'a* [*taw'*], to obey. See at 18:97, p. 945, n.6).

3. مضي ***muḍîy*** = to move forward, leave, depart. See *'amḍî* at 18:60, p. 934, n. 8.

4. يرجعون ***yarji'ûna*** = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to return. See at 36:50, p. 1421, n. 2).

5. نعمر ***nu'ammir***(*u*) = we let live, prolong life, grant long life, give life span, populate, construct (v. i. pl. impfct. from *'ammara*, form II of *'amara* [*'amr/'umr*], to live long. The final letter is vowelless because the verb is in a conditional clause. See at 26:35, p. 37, p. 1403, n. 8).

6. ننكس ***nunakkis***(*u*) = we invert, reverse, retract, tilt, bend (v. i. pl. impfct. from *nakkasa*, form II of *nakasa* [*naks*], to invert, to turn over. The final letter is vowelless because the verb is conclusion of a conditional clause. See *nâkisû* at 32:12, p. 1327, n. 6).

7. خلق ***khalq*** = creation, origination, making, creatures, constitution. See at 23:14, p. 1078, n. 5.

8. يعقلون ***ya'qilûna*** = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to have intelligence. See at 30:28, p. 1299, n. 5).

9. شعر ***shi'r*** (s.; pl. *'ash'âr*) = poetry, poems.

10. ينبغي ***yanbaghî*** = he or it behoves, is appropriate, is meet, is seemly, is necessary (v. iii. m. s. impfct. from *inbaghâ*, form VII of *baghâ* [*bughâ'*], to seek, to desire. See at 36:40, p. 1198, n. 7).

11. Note that the word "Qur'ân" is in apposition to *dhikr*. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture. See at 36:11, p. 1411, n. 4.

12. ينذر ***yundhira***(*u*) - he warns, cautions (v. iii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. The final letter takes *fatḥah* for a hidden *'an* in *li* {of motivation} coming before the verb. See at 18:2, p. 910, n. 6).

13. i. e., whose heart is alive to the truth.

وَيَحِقَّ	and that due may become[1]
ٱلْقَوْلُ	the word[2]
عَلَى ٱلْكَٰفِرِينَ (٧٠)	on the unbelievers.
أَوَلَمْ يَرَوْا۟	71. Do they not see that We
أَنَّا خَلَقْنَا لَهُم	have created for them,
مِّمَّا عَمِلَتْ أَيْدِينَآ	out of what Our hands did,[3]
أَنْعَٰمًا	the cattle[4]
فَهُمْ لَهَا	so they are of these
مَٰلِكُونَ (٧١)	the owners?[5]
وَذَلَّلْنَٰهَا	72. And We have tamed[6] these
لَهُمْ فَمِنْهَا	for them so some of them
رَكُوبُهُمْ	are their mount[7]
وَمِنْهَا يَأْكُلُونَ (٧٢)	and of them they eat.[8]
وَلَهُمْ فِيهَا	73. And they have in them
مَنَٰفِعُ وَمَشَارِبُ	benefits[9] and drinks.[10]
أَفَلَا	Will they not then
يَشْكُرُونَ (٧٣)	express gratitude?[11]
وَٱتَّخَذُوا۟	74. And they take[12]
مِن دُونِ ٱللَّهِ	besides Allah

1. يحق = ***yaḥiqqa***(*u*) = he or it becomes true, correct, due, right, incumbent (v. iii. m. s. impfct. from *ḥaqqa* . The final letter takes *fatḥah* because of an implied *'an* in *li* (of motivation) coming before the verb. See *haqqa* at 36:7, p. 1410, n. 3).
2. i. e., sentence of punishment.
3. i. e., it is exclusively Our creation; there is no partner in it.
4. أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 32:27, p. 1332, n. 10.
5. i. e., you possess and use them as you like. مالكون ***mâlikûn*** (pl.; s. *mâlik*) = ownres, possessors (act. participle from *malaka* [*malk/mulk/milk*], to take in possession. See *yamlikûna* at 35:13, p. 1395, n. 7).

6. ذللنا ***dhallalnâ*** = we humiliated, made low, subdued, tamed (v. i. pl. past from *dhallala,* form II of *dhalla* [*dhall/ dhull/ dhalâlah / dhillah/ madhallah*], to be low, humble. See *nadhilla* at 20:134, p. 1011, n. 3).
7. ركوب ***rakûb*** = mount, riding animal. See *yarkabûna* at 36:42, p. 1419, n. 2.
8. i. e., of their meat. ياكلون ***ya'kulûna*** = they eat, consume, devour (v. iii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See at 36:72, p. 1426, n. 8).
9. i. e., other uses of their wool, hyde, bones, etc. منافع ***manâfi'*** (sing. *manfa'ah*) = uses, benefits. See at 23:21, p. 1080, n. 3
10. i. e., of their milk. مشارب ***mashârib*** (pl.; s. *mashrab*) = drinks, drinking places. See *sharâb* at 16:69, p. 841, n. 1).

11. يشكرون ***yashkurûna*** = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/ shukrân*], to thank. See at 36:35, p. 1417, n. 8).

12. i. e., in spite of these graces and clear evidences about Allah they take gods besides Him. اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha,* form VIII of *'akhadha* [*'akhdh*], to take. See at 29:41, p. 1279, n. 10).

ءَالِهَةً لَّعَلَّهُمْ	gods[1] that they may
يُنصَرُونَ ﴿٧٤﴾	be helped.[2]
لَا يَسْتَطِيعُونَ	75. They are not capable of[3]
نَصْرَهُمْ	helping them;
وَهُمْ لَهُمْ	and they will be for them
جُندٌ مُّحْضَرُونَ ﴿٧٥﴾	a host[4] brought up.[5]
فَلَا يَحْزُنكَ	76. So let there not grieve[6] you
قَوْلُهُمْ	their saying.[7]
إِنَّا نَعْلَمُ	Verily We know
مَا يُسِرُّونَ	what they conceal[8]
وَمَا يُعْلِنُونَ ﴿٧٦﴾	and what they disclose.[9]
أَوَلَمْ يَرَ ٱلْإِنسَٰنُ	77. Does not man see
أَنَّا خَلَقْنَٰهُ	that We created him
مِن نُّطْفَةٍ	from a drop?[10]
فَإِذَا هُوَ خَصِيمٌ	And lo, he is a disputant[11]
مُّبِينٌ ﴿٧٧﴾	open and clear!
وَضَرَبَ لَنَا	78. And he strikes for Us
مَثَلًا	an instance
وَنَسِيَ خَلْقَهُۥ	and forgets[12] his creation:

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[1] i. e., a number of gods. ءالهة **'âlihah** (pl.; s. *'ilâh*) = gods, deities, objects of worship. See at 25:42, p. 1150. n. 11.

[2] i. e., in their affairs and needs. ينصرون **yunṣarûna** = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [*naṣr /nuṣûr*], to help. See at 28:41, p. 1246, n. 10).

[3] يستطيعون **yastaṭî'ûna** = they are able to, are capable of (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See at 36:50, p. 1420, n. 13).

[4] جند **jund** (s.; pl. *junûd/ajnâd*) = army, soldiers, host. See at 36:28, p. 1415, n. 8.

[5] i. e., on the Day of Judgement for punishment. محضرون **muḥḍarûn** (pl.; s. *muḥḍar*) those presented, put up, brought face to face, brought along, fetched (passive participle from *'aḥḍara*, form IV of *ḥaḍara* [*ḥuḍûr*], to be present. See at 36:54, p. 1422, n. 1).

[6] يحزن **lâ yaḥzun** = let him or it not make sad, grieve (v. iii. m. s. imperative [prohibition] from *ḥazana* [*ḥuzn/ḥazan*], to make sad. See at 31:23, p. 1719, n. 1).

[7] i. e., the words of unbelief, criticism and mocking.

[8] يسرون **yusirrûna** = they (all) hide, conceal, keep secret (v. iii. m. pl. impfct. from *'asarra*, form IV of *sarra* [*surûr/tasirrah/masarrah*], to gladden, to delight. See at 11:5, p. 679, n. 1).

[9] يعلنون **yu'linûna** = they (all) declare, disclose (v. iii. m. pl. impfct. from *'a'lana*, form IV of *'alana/'aluna* [*'alâniyyah*], to be or become known, evident. See at 36:76, p. 1427, n. 9).

[10] i. e., of the parents. نطفة **nutfah** (s.; pl. *nutaf*) = drop, sperm. See at 35:11, p. 1393, n. 11.

[11] i. e., he doubts and denies the resurrection and judgement, forgetting his origin of how Allah brought him into being and made him grow. خصيم *khaṣîm* (s.; pl. *khuṣamâ'/ khuṣmân*)= advocate, defender, one who controverts and argues, disputant (active participle in the scale of *fa'îl* from *khaṣama*, to defeat in argument, to discount. See at 16:4, p. 828, n. 10.

[12] نسى **nasiya** = he forgot, became oblivious (v. iii. m. s. past from *nasy/nisyân*, to forget. See at 20:88, p. 997, n. 11).

قَالَ مَن يُحْيِ	He says: "Who will give life[1]
ٱلْعِظَٰمَ وَهِيَ	to the bones[2] when they are
رَمِيمٌ (٧٨)	decayed and rotten?"[3]
قُلْ يُحْيِيهَا	79. Say: "There will give life
ٱلَّذِيٓ	to them the One Who
أَنشَأَهَآ	produced[4] them
أَوَّلَ مَرَّةٍ	for the first time;[5]
وَهُوَ بِكُلِّ خَلْقٍ	and He is of every creation
عَلِيمٌ (٧٩)	All-Knowing."
ٱلَّذِي جَعَلَ لَكُم	80. "He Who makes[6] for you
مِّنَ ٱلشَّجَرِ ٱلْأَخْضَرِ	out of the green[7] vegetation[8]
نَارًا	fire;[9]
فَإِذَآ أَنتُم مِّنْهُ	and lo, you then do out of it
تُوقِدُونَ (٨٠)	set fire!"[10]
أَوَلَيْسَ ٱلَّذِي	81. Is not then the One Who
خَلَقَ ٱلسَّمَٰوَٰتِ	created the heavens
وَٱلْأَرْضَ	and the earth
بِقَٰدِرٍ	All-Capable[11]
عَلَىٰٓ أَن يَخْلُقَ	of creating
مِثْلَهُم	the like of them?[12]

1. يحيى ***yuhyî*** = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from *'aḥyâ,* form IV of *ḥayiya* [*ḥayah*], to live. See at 30:50, p. 1307, n. 2).

2. عظام ***'iẓâm*** (pl.; sing. *'aẓm*) = bones. See at 23:82, p. 1095, n. 8.

3. i. e., when not only the skins and muscles but also the hardest parts of the corpses, the bones, will be rotten and reduced to dust. رميم ***ramîm*** = rotten, decayed.

4. أنشأ ***'ansha'a*** = he produced, brought into being, caused to rise (v. iii. s. past in form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See at 6:141, p. 451, n. 5).

5. مرة ***marrah*** (s.; pl. *marrât/mirâr*) = time, turn, once. See at 20:37, p. 982, n. 8.

6. جعل ***ja'ala*** = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 36: 27, p. 1415, n. 5).

7. أخضر ***'akhḍar*** (s.; pl. *khuḍr*) = green.

8. شجر ***shajar*** (s.; pl. *ashjâr*) = trees, plants, vegetation. See *shajarah* at :35, p. 19, n. 4.

9. Not only do trees and plants serve as fuel for fire even when green, it is through the green trees and vegetation that Allah provides oxygen without which no fire can be kindled.

10. توقدون ***tûqidûna*** = you kindle, set fire (v. iii. m. pl. impfct. from *'awqada,* form IV of *waqada* [*waqd,/waqad/wuqûd*], to take fire, to burn. See *yûqidûna* at 13:17, p. 771, n. 10).

11. قادر ***qâdir*** = capable, one who has power, All-Capable (act. participle from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 17:99, p. 905, n. 12).

12. i. e., to resurrect them by creating them again.

بَلَىٰ وَهُوَ O yes, and He is
ٱلْخَلَّٰقُ the Supreme Creator,[1]
ٱلْعَلِيمُ ٨١ the All-Knowing.[2]

إِنَّمَآ أَمْرُهُۥٓ 82. It is but His Command[3]
إِذَآ أَرَادَ شَيْـًٔا when He intends[4] anything
أَن يَقُولَ لَهُۥ كُن that He says for it "Be"
فَيَكُونُ ٨٢ and it comes into being.[5]

فَسُبْحَٰنَ ٱلَّذِى 83. So Sacrosanct[6] is He
بِيَدِهِۦ in Whose Hand is
مَلَكُوتُ كُلِّ شَىْءٍ the dominion[7] of everything;
وَإِلَيْهِ and to Him
تُرْجَعُونَ ٨٣ you all will be returned.[8]

1. خلاق ***Khallâq*** = Creator, Supreme Maker (act. participle in the intensive form of *fa''âl* from *khalaqa* [*khalq*], to create. See *khalaqnâ* at 15:86, p. 825, n. 1.

2. علیم ***'alîm*** (s.; pl. *'ulamâ'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 34:26, p. 1377, n. 12.

3. See 35:41. أمر ***'amr*** (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree/ matter, issue, affair. See at 30:25, p. 1297, n. 12.

4. أراد ***'arâda*** = he intended, desired, had in mind, willed (v. iii. m. s. past in form IV of *râda* [*rawd*], to walk about. See at 18:82, p. 941, n. 2).

5. يكون ***yakûnu*** = he or it becomes, comes into being, happens, takes place (v. iii. m. s. impfct. from *kâna* [*kawn/kiyân/kaynûnah*], to be, to exist).

6. سبحان ***Subḥân*** is derived from *sabbaḥa,* form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subḥân* is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 36:36, p. 1417, n. 9.

7. ملكوت ***malakût*** = empire, realm, kingdom, dominion. See at 23:88, p. 1096, n. 4.

8. i. e., after Resurrection for judgement, reward and punishment. ترجعون ***turja'ûna*** = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 32:11, p. 1327, n. 4).

37: *Sûrat al-Ṣâffât* (Those Standing in Rows)

Makkan : 182 *'âyahs*

This is also an early Makkan *sûrah* which, like the other Makkan *sûrahs*, deals with *tawḥîd* (monotheism), *waḥy*, Resurrection, Judgement, reward and punishment. It starts with an oath by the angels who line up in prayers and in obeying Allah's commands. Reference is next made to the rebellious Satan and the unbelievers' doubts about the Resurrection and their persistence in polytheism. Mention is then made of the punishment and despicable life of the unbelievers in the hereafter and, in contrast, the reward and honourable life of the believers. Emphasis is then made on the fact that Allah has sent Messengers from time to time to guide mankind to the truth and the worship of Allah Alone; and mention is made in this connection of Prophets Nûḥ, Ibrâhîm and his sacrificing his son Ismâ'îl in obedience to Allah's command, Isḥâq, Mûsâ and Hârûn, Ilyâs, Lûṭ and Yûnus, peace be on them all. It ends with an emphasis again on *tawḥîd* and the polytheists' persistence in setting partners with Allah and their mistaken notion of *jinn* being Allah's daughters.

The *sûrah* is named after the oath by the angels who line up (*al-ṣâffât*) with which it starts.

سُورَةُ الصَّافَّاتِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلصَّٰٓفَّٰتِ 1. By those lining up[1]
صَفًّا ١ in rows;

فَٱلزَّٰجِرَٰتِ 2. And those driving away[2]
زَجْرًا ٢ in a drive;

فَٱلتَّٰلِيَٰتِ 3. And those reciting[3]
ذِكْرًا ٣ a reminder.[4]

إِنَّ إِلَٰهَكُمْ 4. Verily your God is
لَوَٰحِدٌ ٤ the One[5] —

رَّبُّ ٱلسَّمَٰوَٰتِ 5. Lord of the heavens

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1. Allah makes an oath by the angels, one of His wonderful creations, who line up in prayer and to obey His command, in order to emphaize His Greatness and Glory. صافات *ṣâffât* (f. pl.; s. *ṣâffah*; m. *ṣâff*) = those standing in a row, ranging in ranks (act. participle from *ṣaffa* [*ṣaff*], to set up in a row, to line up. range, classify, compose).

2. This is a description of another duty assigned by Allah to the angels, that of driving away and pushing the clouds or men from bad deeds or Satans from their evil manoeuvres (*Al-Bayḍâwî*, II, p. 289). زاجرات *zâjirât* (f. pl.; s. *zâjirah*; m. *zâjir*) = those giving a push, driving away (act. participle from *zajara* [*zajr*], to drive away, push, hold back, restrain).

3. This is another function assigned to the angels, namely, to recite the Book sent down by Allah to His Messenger. تاليات *tâliyât* (f. pl.; s. *tâliyah*;, m. *tâlin*) = those reciting, reading aloud (act. participle from *talâ* [*tilâwah*], to recite. See *yutlâ* at 33:34, p. 1348, n. 8).

4. i. e., the Book sent down by Allah, the Qur'ân. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. The Qur'ân is repeatedly referred to as *ddhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52, 81:27. See at 36:69, p. 1425, n. 10.

5. This is the conclusion of the oath contained in the preceding three *'âyahs* and a reminding by Allah that there is no god Except He.

وَٱلْأَرْضِ وَمَا	and the earth and all that is
بَيْنَهُمَا	between the two;
وَرَبُّ	and Lord of
ٱلْمَشَٰرِقِ ٥	the points of sun-rise.[1]
إِنَّا زَيَّنَّا	6. Verily We have adorned[2]
ٱلسَّمَآءَ ٱلدُّنْيَا	the nearest[3] sky
بِزِينَةٍ	with an adornment[4] —
ٱلْكَوَاكِبِ ٦	the stars.[5]
وَحِفْظًا	7. And as protection[6]
مِّن كُلِّ شَيْطَٰنٍ	against every Satan
مَّارِدٍ ٧	turning rebellious.[7]
لَّا يَسَّمَّعُونَ	8. They cannot overhear[8]
إِلَى ٱلْمَلَإِ ٱلْأَعْلَىٰ	the Higher Council;[9]
وَيُقْذَفُونَ	for they are hurled at[10]
مِن كُلِّ جَانِبٍ ٨	from every side.
دُحُورًا	9. Being driven away;[11]
وَلَهُمْ	and they shall have
عَذَابٌ وَاصِبٌ ٩	a punishment in perpetuity.[12]

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[1] مشارق ***mashâriq*** (pl.; s. *mashriq*) = the points of sun-rise (noun of place from *sharaqa* [*sharq/shurûq*], to rise, to radiate. See *mushriqîn* at 26:60, p. 1173, n. 11).

[2] زينا ***zayyannâ*** = we adorned, embellished, decorated, ornamented, beautified, made charming (v. i. pl. past from *zayyana*, form II of *zâna* [*zayn*], to decorate, adorn. See at 27:4, p. 1203, n. 4).

[3] The sun and all the stars are set by Allah in the sky nearest to the earth. Beyond this there is a vast dark zone. دنيا ***dunyâ*** (f.; m. *'adnâ*) = nearer, nearest, lower, lowest, this world, earth. See *'adnâ* at 33:59, p. 1361, n. 13.

[4] زينة ***zînah*** = adornment, embellishment, ornament, finery, grandeur, decoration, beauty. See at 33:28, p. 1346, n. 2.

[5] كواكب ***kawâkib*** (pl.; s. *kawkab*) = stars. See *kawkab* at 24:36, p. 1120, n. 6.

[6] i. e., of the sky.

[7] مارد ***mârid*** (s.; pl. *maradah/murrâd*) = rebel, one who turns rebellious, refractory, recalcitrant, defiant (act. participle from *marada* [*murûd*], to be refractory, to rebel. See *mumarrad* at 27:44, p. 1215, n. 11).

[8] يسمعون ***yassamma'ûna*** (originally *yatasamma'ûna*) = they lend their ear, listen secretly, overhear (v. iii. m. pl. impfct. from *tasamma'a*, form V of *sami'a* [*sam'/ samâ'/ masma'*], to hear. See *isma'û* at 36:25, p. 1415, n. 1).

[9] i. e., the angels in the high heaven. ملأ ***mala'*** = crowd, host, grandees, council of elders, chiefs, nobles. See at 28:38, p. 1245, n. 8).

[10] i. e., by shooting stars and meteors. يقذفون ***yuqdhafûna*** = they are hurled, hurled at, launched, thrown, flung, cast, tossed down, sent down (v. iii. m pl. impfct. passive from *qadhafa* [*qadhf*], to throw, to cast. See *yaqdhifûna* at 34:53, p. 1388, n. 1).

[11] i. e., in the hereafter. دحور ***duḥûr*** = to drive away, rout, expel (verbal noun). See *mad-ḥûr* at 17:39, 885, n. 6.

[12] واصب ***waṣib*** = permanent, lasting, perpetual, for ever (act. participle from *waṣaba* [*wuṣûb*], to last. See at 16:52, p. 844, n. 5).

إِلَّا مَنْ خَطِفَ	10. Except such as grabs[1]
الْخَطْفَةَ فَأَتْبَعَهُ	a grab but there pursues[2] him
شِهَابٌ ثَاقِبٌ ١٠	a blaze[3] very piercing.[4]
فَاسْتَفْتِهِمْ	11. So ask their opinion.[5]
أَهُمْ أَشَدُّ خَلْقًا	Are they harder in creation or
أَمْ مَنْ خَلَقْنَا	those[6] that We have created.
إِنَّا خَلَقْنَاهُمْ	Verily We have created them[7]
مِنْ طِينٍ لَازِبٍ ١١	of clay[8] quite sticky.[9]
بَلْ عَجِبْتَ	12. Nay, you are surprised,[10].
وَيَسْخَرُونَ ١٢	but they deride.[11]
وَإِذَا ذُكِّرُوا	13. And if they are reminded[12]
لَا يَذْكُرُونَ ١٣	they remeber not.
وَإِذَا رَأَوْا آيَةً	14. And if they see a sign,[13]
يَسْتَسْخِرُونَ ١٤	they burst out in ridicule.[14]
وَقَالُوا	15. And they say:
إِنْ هَٰذَا إِلَّا	"This is naught but
سِحْرٌ مُبِينٌ ١٥	sorcery[15] quite obvious."

1. i. e., listens stealthily a little. خطف ***khaṭifa*** = he grabbed, snatched, seized, wrested away (v. iii. m. s. past from *khaṭf*, to snatch. See *yutakhaṭṭafûna* at 29:67, p. 1289, n. 3).

2. أتبع ***'atba'a*** = he subordinated, made to follow, followed, pursued (v. iii. m. s. past in form IV of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 20:78, p. 994, n. 6).

3. شهاب ***shihâb*** (s.; pl. *shuhub*)= blaze, burning, luminous meteor, shooting star, flame. See at 27:7, p. 1204. n. 2.

4. ثاقب ***thâqib*** = piercing, penetrating, sharp (act. participle from ***thaqaba*** [*thaqb*], to bore, to drill.

5. i. e., the opinion of those who deny Resurrection. استفت ***istafti*** = ask the opinion/legal opinion, consult (v. ii. m. s. imperative from *istafta'a*, form X of *fatiya* [*fatâ'*], to be youthful. See *lâ tastafti* at 18:22, p. 919, n. 5).

6. i. e., the earth, the heavens, the stars, the sun, the moon, etc.

7. i. e., mankind, including those that disbelieve.

8. طين ***ṭîn*** = clay, soil. See at 32:7, p. 1326, n. 4.

9. لازب ***lâzib*** = sticky, adhering, firmly fixed (act. participle from *lazaba* [*luzûb*], to cling, adhere).

10. i. e., at their disbelief and denial of the Resurrection. عجبت ***'ajibta*** = you wondered, were surprised, astonished (v. ii. m. s. past from *'ajiba* [*'ajab*], to wonder, to be astonished. See *ta'jab* at 13:5, p. 765, n. 9).

11. يسخرون ***yaskharûna*** = they deride, ridicule, laugh at, mock, scoff at, jeer (v. iii. m. pl. impfct. from *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 9:79, p. 611, n. 13).

12. ذكروا ***dhukkirû*** = they were reminded (v. iii. m. pl. past passive from *dhakkara, form II of dhakara* [*dhikr/tadhkâr*], to remember. See at 32:15, p. 1328, n. 9).

13. i. e., any sign or miracle proving the truth of your Messengership.

14. يستسخرون ***yastaskhirûna*** = they burst out in ridicule, turn to scoffing at (v. iii. m. pl. impfct. from *istaskhara*, form X of *sakhira*. See n. 11 above).

15. سحر ***siḥr*** (pl. *asḥâr*) = sorcery, magic. See at 34:43, p. 1384, n. 12.

أَءِذَا مِتْنَا	16. "Is it that when we are dead
وَكُنَّا تُرَابًا	and become dust[1] and
وَعِظَٰمًا	bones,[2]
أَءِنَّا	shall we be
لَمَبْعُوثُونَ ١٦	indeed resurrected?"[3]
أَوَءَابَآؤُنَا	17. "And also our fathers
ٱلْأَوَّلُونَ ١٧	of old?"[4]
قُلْ نَعَمْ وَأَنتُمْ	18. Say: "Yes, and you will
دَٰخِرُونَ ١٨	be humiliated."[5]
فَإِنَّمَا هِىَ	19. It will be but
زَجْرَةٌ وَٰحِدَةٌ	a single blast;[6]
فَإِذَا هُمْ يَنظُرُونَ ١٩	and lo, they will be gazing.[7]
وَقَالُوا۟	20. And they will say:
يَٰوَيْلَنَا هَٰذَا	"Woe to us, this is
يَوْمُ ٱلدِّينِ ٢٠	the day of Judgement."[8]
هَٰذَا	21. This is
يَوْمُ ٱلْفَصْلِ ٱلَّذِى	the Day of decision[9] which
كُنتُم بِهِۦ تُكَذِّبُونَ ٢١	you had been disbelieving.[10]

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[1] i. e., decomposed and reduced to dust. تراب ***turâb*** (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 35:11, p. 1393, n. 10.

[2] عظام ***'iẓâm*** (pl.; sing. *'aẓm*) = bones. See at 36:78, p. 1428, n. 2.

[3] مبعوثون ***mab'ûthûn*** = (pl.; s. *mab'ûth*) = those resurrected, raised, raised up, sent out (passive participle from *ba'atha* [*ba'th*], to send, to raise). See at 23:82, p. 1095, n. 9).

[4] i. e., our fathers and ancestors who died long before us? In Arabic the term "fathers" means fathers, grandfathers and ancestors.

[5] داخرون ***dâkhirûn*** (pl.; s. *dâkhir*) = those who become small, humble, lowly, humiliated (act. participle from *dakhara* [*dkhar/dukhûr*], to be small, humble).

[6] i. e., the second blowing of the trumpet by the angel Isrâfîl whereupon all will be resurrected. زجرة ***zajrah*** = blast, piercing sound. See *zâjirât* at 37:2, p. 1430, n. 2.

[7] i. e., they will be resurrected and will be looking one to another in astonishment and bewilderment. ينظرون ***yanẓurûna*** = they look, look expectantly, gaze, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 36:49, p. 1420, n. 9).

[8] دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 31:32, p. 1322, n. 8.

[9] i. e., decision regarding the deeds of all. فصل ***faṣl*** (s.; pl. *fuṣûl*) = detachment, division, partition, decision, chapter, class.

[10] تكذبون ***tukadhdhibûna*** = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 34:43, p. 1384, n. 5).

Section (*Rukû'*) 2

ٱحْشُرُوا۟ ٱلَّذِينَ	22. Assemble[1] those who
ظَلَمُوا۟	committed wrong[2]
وَأَزْوَٰجَهُمْ وَمَا	and their sorts[3] and what
كَانُوا۟ يَعْبُدُونَ ٢٢	they used to worship
مِن دُونِ ٱللَّهِ	23. Besides Allah.
فَٱهْدُوهُمْ إِلَىٰ	And direct[4] them to
صِرَٰطِ ٱلْجَحِيمِ ٢٣	the way[5] of hell.
وَقِفُوهُمْ	24. And halt[6] them;
إِنَّهُم مَّسْـُٔولُونَ ٢٤	indeed they shall be asked.[7]
مَا لَكُمْ	25. What is the matter with you,
لَا تَنَاصَرُونَ ٢٥	you help not one another?[8]
بَلْ هُمُ ٱلْيَوْمَ	26. Nay, they are today
مُسْتَسْلِمُونَ ٢٦	in complete surrender.[9]
وَأَقْبَلَ	27. And there will turn[10]
بَعْضُهُمْ عَلَىٰ بَعْضٍ	one to another
يَتَسَآءَلُونَ ٢٧	mutually making queries.

[1] i. e., it will be ordered. احشروا ***uhshurû*** = you (all) assemble, gather, collect, muster, rally (v. ii. m. pl. imperative from *hashara* [*hashr*], to gather. See *nahshuru* at 34:40, p. 1383, n. 4).

[2] ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* (setting partners with Allah) is called a grave *ẓulm.*] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 34:19, p. 1375, n. 3).

[3] i. e., their likes and partners. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, kinds, sorts. See at 36:36, p. 1417, n. 10.

[4] اهدوا ***ihdû*** = you (all) show the way, guide, lead, direct (v. ii. m. pl. imperative from *hadâ* [*hady / hudan / hidâyah*], to guide, to show. See *yahdûna* at 32:24, p. 1331, n. 7).

[5] صراط ***ṣirâṭ*** = way, path, road. See at 36:61, p. 1423, n. 8.

[6] i. e., before they reach hell. قفوا ***qifû*** = you (all) halt, stop, make stand, detain (v. ii. m. pl. imperative from *waqafa* [*waqf/wuqûf*], to come to a stop, to stand still. See *mawqûfûn* at 34:31, p. 1379, p. n. 5).

[7] i. e., about their deeds. مسؤولون ***mas'ûlûn*** (pl.; s. *mas'ûl*) = those who are questioned/ asked/ enquired, responsible, accountable, answerable (passive participle from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See *mas'ûl* 33:15, p. 1340, n. 10).

[8] i. e., it will be said to them, why do you not help one another as you used to help one another in the worldly life? تناصرون ***tanâṣarûna*** (originally *tatanâṣarûna*) = you (all) render mutual help, help one another (v. ii. m. pl. impfct. from *tanâṣara*, from IV of *naṣara* [*naṣr /nuṣûr*], to help. See *yanṣuru* at 30:5, p. 1291, n. 4).

[9] مستسلمون ***mustaslimûn*** (pl. s. *mustaslim*) = those who make submission, surrender, capitulate, yield, give themselves up (act. participle from *istaslama*, form X of *salima* [*salâmah/salâm*], to be safe. See *yuslim* 31:22, p. 1318, n. 8).

[10] أقبل ***'aqbala*** = he turned to, approached, advanced (v. iii. m. s. past in form IV of *qabila* [*qabûl/qubûl*), to accept. See *'aqbalû* at 12:71, p. 748, n. 14).

قَالُوٓا	28. They will say:[1]
إِنَّكُمْ كُنتُمْ	"Indeed you had been
تَأْتُونَنَا عَنِ ٱلْيَمِينِ	coming to us by the right."[2]
٢٨	
قَالُوا۟ بَل	29. They will say:[3] "Nay,
لَّمْ تَكُونُوا۟	you had not been
مُؤْمِنِينَ ٢٩	believing."
وَمَا كَانَ لَنَا عَلَيْكُم	30. "Nor had we over you
مِّن سُلْطَٰنٍۭ	any authority.[4]
بَلْ كُنتُمْ قَوْمًا	Nay, you had been a people
طَٰغِينَ ٣٠	transgressing."[5]
فَحَقَّ عَلَيْنَا	31. "So due[6] has become on
قَوْلُ رَبِّنَآ	us the word[7] of our Lord.
إِنَّا لَذَآئِقُونَ ٣١	We indeed are going to taste."[8]
فَأَغْوَيْنَٰكُمْ	32. "For we led you astray.[9]
إِنَّا كُنَّا غَٰوِينَ ٣٢	Indeed we had gone astray."[10]
فَإِنَّهُمْ	33. So surely they[11] shall
يَوْمَئِذٍ فِى ٱلْعَذَابِ	that day in the punishment
مُشْتَرِكُونَ ٣٣	be partners.[12]

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[1] i. e., those who had followed the unbelieving leaders will say to the leaders.

[2] i. e., with power and authority; and also in the name of the established religion and custom. يمين *yamîn* (s.; pl. *'aymân*) = right, right hand.

[3] i. e., the leaders will say in reply.

[4] سلطان *sulṭân* = authority, power, mandate, rule, sanction. See at 34:20, p. 1375, n. 12.

[5] طاغين *ṭâghîn* (pl.; acc./gen. of *ṭâghûn*; s. *ṭâghin*) = transgressors, oppressors, tyrants, those exceeding the bounds (act. participle from *ṭaghâ* [*ṭaghan/ ṭughyân*], to exceed all bounds. See *ṭaghâ* at 20:43, 984, n. 10).

[6] حق *ḥaqqa* = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from *ḥaqq*. See at 36:17, p. 1410, n. 3).

[7] i. e., sentence of punishment.

[8] i. e., going to taste the punishment. ذائقون *dhâ'iqûn* (pl.; s. *dhâ'iq*) = those who taste, are going to taste (act. participle from *dhâqa* [*dhâqa* [*dhawq/ madhâq*], to taste. See *dhâ'iqah* at 29:57, p. 1285, n. 10).

[9] أغوينا *'aghwaynâ* = we led astray, misled, lured (v. i. pl. past from *'aghwâ*, form IV of *ghawâ* [*ghayy /ghawâyah*], to go astray. See at 28:63, p. 1254, n. 11).

[10] غاوين *ghâwîn* (pl.; acc./gen. of *ghâwûn*, s. *ghâwin*) = those who go astray, misguided ones, seducers, tempters (act. participle from *ghawâ* [*ghayy/ ghawâyah*], to go astray. See n. 9 above and at 26:91, p. 1178, n. 11).

[11] i. e., the leaders and the followers.

[12] مشتركون *mushtarikûn* (pl.; s. *mushtarik*) = those sharing, taking part, being partners, cooperating, participating (act. participle from *ishtaraka*, form VIII of *sharika* [*shirk/ shirkah/ sharikah*], to share, to take part. See *mushrikîn* at 30:31, p. 1300, n. 4).

إِنَّا كَذَٰلِكَ نَفْعَلُ	34. Verily suchwise We deal
بِٱلْمُجْرِمِينَ ﴿٣٤﴾	with the sinful.[1]
إِنَّهُمْ كَانُوٓا۟	35. Indeed they had been,
إِذَا قِيلَ لَهُمْ	when it was said to them
لَآ إِلَٰهَ إِلَّا ٱللَّهُ	"There is no God but Allah",
يَسْتَكْبِرُونَ ﴿٣٥﴾	turning arrogant.[2]
وَيَقُولُونَ	36. And they said:
أَئِنَّا لَتَارِكُوٓا۟	"Are we indeed to abandon[3]
ءَالِهَتِنَا	our gods
لِشَاعِرٍ	for the sake of a poet[4]
مَّجْنُونٍۭ ﴿٣٦﴾	gone off his head.?"[5]
بَلْ جَآءَ	37. Nay, he has come
بِٱلْحَقِّ	with the truth and he
وَصَدَّقَ ٱلْمُرْسَلِينَ ﴿٣٧﴾	confirms[6] the Messengers.[7]
إِنَّكُمْ	38. You shall surely
لَذَآئِقُوا۟ ٱلْعَذَابِ	be tasting[8] the punishment
ٱلْأَلِيمِ ﴿٣٨﴾	most painful.
وَمَا تُجْزَوْنَ	39. And you will not be requited[9]

[1] مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 34:32, p. 1380, n. 2).

[2] يستكبرون ***yastakbirûna*** = they turn arrogant/proud/haughty, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See at 32:15, p. 1328, n. 13).

[3] تاركوا ***târikû***(*n*)[pl. ; s. *târik*) = those who abandon, give up, forsake, leave (act. participle from *taraka* [*tark*], to leave. The terminal *nûn* is dropped because of the genitive construction. See *târikî* at 11:53, p. 697, n. 2).

[4] The allusion is to the Prophet Muhammad, peace and blessings of Allah be on him. The polytheists of Makka used to allege that he had turned a poet and that he had gone off his head because of his giving out the passages of the Qur'ân and asking them to abandon their gods and goddesses and worship Allah Alone. شاعر ***shâ'ir*** (s. ; pl. *shu'arâ'*) = poet.

[5] See also 34:46, p. 1386. مجنون ***majnûn*** (s.; pl. *majânîn*) = possessed, insane, mad, one gone off his head (pass. participle from *janna* [*junûn*], to cover, to hide. See at 26:27, p. 1167, n. 10).

[6] صدق ***saddaqa*** = he proved true, verified, substantiated, confirmed (v. iii. m. s. past in form II of *sadaqa* [*sadq/sidq*], to speak the truth. See at 34:20, p. 1375, n. 9).

[7] i. e., the previous Messengers of Allah. This is an emphais on the fact that all the Messengers of Allah delivered the same religion, Islâm and that the Qur'ân completes and finalizes it.

[8] i. e., you, who set partners with Allah and do the deeds forbidden by Him. ذائقوا ***dhâ'iqû*** (*n*) [pl.; s. *dhâ'iq*] = those who taste, are going to taste (act. participle from *dhâqa* [*dhâqa* [*dhawq/ madhâq*], to taste. The terminal *nûn* is dropped because of the genitive construction. See *dhâ'iqûn* at 37:31, p. 1435, n. 8).

[9] تجزون ***tujzawna*** = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 36:54, p. 1422, n. 4).

إِلَّا مَا كُنتُمْ except for what you had been
تَعْمَلُونَ ٣٩ doing.

إِلَّا عِبَادَ ٱللَّهِ 40. Except the servants of
ٱلْمُخْلَصِينَ ٤٠ Allah, the select ones.[1]

أُو۟لَٰٓئِكَ لَهُمْ 41. Such ones shall have
رِزْقٌ مَّعْلُومٌ ٤١ provision[2] specified.[3]

فَوَٰكِهُ 42. Fruits;[4]
وَهُم مُّكْرَمُونَ ٤٢ and they will be honoured.[5]

فِى جَنَّٰتِ ٱلنَّعِيمِ ٤٣ 43. In the gardens of bliss.[6]

عَلَىٰ سُرُرٍ 44. On couches[7]
مُّتَقَٰبِلِينَ ٤٤ facing one another.[8]

يُطَافُ عَلَيْهِم 45. Passed round[9] them will be
بِكَأْسٍ مِّن a cup[10] from
مَّعِينٍ ٤٥ a running spring.[11]

بَيْضَآءَ 46. Crystal white,[12]
لَذَّةٍ لِّلشَّٰرِبِينَ ٤٦ a delight[13] to the drinkers.

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[1] i. e., they will not taste the punishment. مخلصين ***mukhlaṣîn*** (pl.; acc./ genitive of *mukhlaṣûn*,; s. *mukhlaṣ*) = rendered unblemished, pure-hearted, select ones (pass. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure, unmixed, unadulterated. See at 15:40, p. 815, n. 11).

[2] i. e., in paradise, given morning and evening, as stated in 19:62, p. 967. رزق ***rizq*** (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 11:6, p. 679, n. 5.

[3] معلوم ***ma'lûm*** = known, determined, fixed, specified (pass. participle from *'alima* [*'ilm*], to know. See at 26:155, p. 1189, n. 3.

[4] i. e., all types of good and delicious fruits. فواكه ***fawâkih*** (pl.; s. *fâkihah*) = fruits. See at 23:19, p. 1079, n. 8.

[5] مكرمون ***mukramûn*** (pl.; s. *mukram*) = those honoured (passive participle from *'akrama*, form IV of *karuma* [*karam/ karamah/ karâmah*], to be noble, generous. See *karîm* at 34:4, p. 1369, n. 1).

[6] نعيم ***na'îm*** = bliss, felicity, comfort, happiness, delight. See at 31:8, p. 1313, n. 3.

[7] سرر ***surur*** (pl.; s. سرير *sarîr*) = bedsteads, thrones, couches. See at 15:47, p. 817, n. 5.

[8] متقابلين ***mutaqâbilîn*** (pl.; acc./gen. of *mutaqâbilûn*; s. *mutaqâbil*) = facing one another, confronting one another, meeting one another (act. participle from *taqâbala*, form VI of *qabila* [*qabûl/qubûl*], to accept, to receive. See at 15:47, p. 817, n. 6).

[9] يطاف ***yuṭâfu*** = he or it is taken/passed round, circumambulated, taken on a circuit (v. iii. m. s. impfct. passive from *ṭâfa* [*ṭawâf/ṭawf/ṭawfân*], to go about, run around. See *yaṭṭawwafa* at 2:158, p. 74, n. 8).

[10] كأس ***ka's*** (s.; pl. *ku'ûs/ki'âs/ka'sât*) = cup, tumbler, drinking glass.

[11] معين ***ma'în*** = spring, running spring, source of water. See *'ayn* at 23:50, p. 1088, n. 3.

[12] بيضاء ***bayḍâ'*** (f.; m. *'abyaḍ*) = white, crystal white, bright, clean. See at 28:32, p. 1243, n. 17.

[13] لذة ***ladhdhah*** (s. ; pl. *ladhdhât*) = delight, pleasure, bliss, joy.

لَا فِيهَا	47. Neither is therein
غَوْلٌ	any intoxication.[1]
وَلَا هُمْ عَنْهَا	nor will they be due to it
يُنزَفُونَ ﴿٤٧﴾	exhausted.[2]
وَعِندَهُمْ	48. And beside them will be
قَٰصِرَٰتُ ٱلطَّرْفِ	maidens restraining[3] of glance,[4]
عِينٌ ﴿٤٨﴾	attractively wide-eyed.[5]
كَأَنَّهُنَّ	49. As if they were
بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾	eggs well-kept.[6]
فَأَقْبَلَ	50. So there will turn[7]
بَعْضُهُمْ عَلَىٰ بَعْضٍ	some to others
يَتَسَآءَلُونَ ﴿٥٠﴾	asking one another.[8]
قَالَ قَآئِلٌ مِّنْهُمْ	51. Someone of them will say:
إِنِّى كَانَ لِى قَرِينٌ ﴿٥١﴾	"I indeed had an associate."[9]
يَقُولُ أَءِنَّكَ	52. "He used to say:" Are you
لَمِنَ ٱلْمُصَدِّقِينَ ﴿٥٢﴾	really of those believing?"[10]
أَءِذَا مِتْنَا	53. "Is it that when we are dead

[1] غول **ghawl** (s.; pl. *'aghwâl*) = intoxication, fatality, malignity.

[2] ينزفون **yunzafûna** = they are exhausted, debilitated (v. iii. m. pl. impfct. passive from *nazafa* [*nazf*], to drain, to exhaust).

[3] قاصرات **qâṣirât** (f. pl.; s. *qâṣirah*) = restricted, confined, reserved, restraining (act. participle from *qaṣura/ qaṣara* [*qiṣar/qaṣr/qaṣârah/quṣûr*] become short, to fall short. See *yuqṣirûna* at 7:202, p. 543, n 12).

[4] i. e., chaste women not looking at anyone else except their husbands. طرف **ṭarf** = glance, look, eye. See at 27:40, p. 12014, n. 2.

[5] عين **'în** (f. pl;, s. *'aynâ'*) = attractively wide eyed.

[6] مكنون **maknûn** = covered, sheltered, hidden, well-kept (passive participle from *kanna* [*kann/kunûn*], to conceal, cover. See *'aknantum* at 2:235, p. 118, n. 7).

[7] أقبل **'aqbala** = he turned to, approached, advanced (v. iii. m. s. past in from form IV of *qabila* [*qabûl/qubûl*), to accept. See at 37:27, p. 1434, n. 10).

[8] يتساءلون **yatasâ'alûna** = they ask one another, enquire of one another, make queries, make claims, demand (v. iii. m. pl. impfct. from *tasâ'ala*, form VI of *sa'ala* [*su'âl*], to ask. See at 23:101, p. 1099, n. 13).

[9] قرين **qarîn** (s.; pl. *quranâ'*) = associate, comrade, consort, connected, joined (act. participle in the scale of *fa'îl* from *qarana* [*qarn*], to connect, to associate. See *muqarranîn* at 25:13, p. 1141, n. 9).

[10] i. e., believing in Resurrection and life in the hereafter. مصدقين **muṣaddiqîn** (pl.; acc./gen. of *maṣaddiqûn*; s. *muṣaddiq*) = those who confirm, verify, attest, giving credence, believing (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/sidq*], to speak the truth. See *muṣaddiq* at 35:31, p. 1401, n. 1).

وَكُنَّا تُرَابًا وَعِظَٰمًا	and became dust[1] and bones,[2]
أَءِنَّا لَمَدِينُونَ (٥٣)	shall we be really requited?[3]
قَالَ هَلْ أَنتُم	54. He[4] will say: "Are you
مُّطَّلِعُونَ (٥٤)	going to look out?"[5]
فَٱطَّلَعَ	55. So he will look out
فَرَءَاهُ	and will see him
فِى سَوَآءِ ٱلْجَحِيمِ (٥٥)	in the midst of hellfire.
قَالَ تَٱللَّهِ	56. He will say: "By Allah,
إِن كِدتَّ	you were indeed about to[6]
لَتُرْدِينِ (٥٦)	ruin me!"[7]
وَلَوْلَا	57. "And were it not for
نِعْمَةُ رَبِّى	the grace of my Lord
لَكُنتُ	I would surely have been
مِنَ ٱلْمُحْضَرِينَ (٥٧)	of those brought along."[8]
أَفَمَا نَحْنُ	58. "Are we then not
بِمَيِّتِينَ (٥٨)	to die?" [9]
إِلَّا مَوْتَتَنَا ٱلْأُولَىٰ	59. "Except our first death[10]

1. تراب ***turâb*** (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 37:16, p. 1433, n. 1.

2. عظام ***'iẓâm*** (pl.; sing. *'aẓm*) = bones. See at 37:16, p. 1433, n. 2.

3. i. e., resurrected and requited. مدينون ***madînûn*** (pl.; s. *madîn*) = those judged and requited (pass. participle from *dâna* (*dayn*) to borrow, to take a loan. See *tadâyantum* at 2:282, p. 147, n. 3).

4. i. e., the person spoken to will say to the speaker.

5. i. e., are you going to look out for the state of that associate of yours? مطلعون ***muṭṭali'ûn*** (pl.; s. *muttali'*) = those who look out, look into, inspect, become acquainted (act. participle from *iṭṭala'a*, form VIII of *ṭala'a* [*ṭulû'/maṭla'*], to rise. See *iṭṭala'at* at 18:18, p. 916, n. 10).

6. كدت ***kidta*** = you were about to, on the point of, almost (v. ii. m. s. past from *kâda* [*kawd*]), to be on the point of. See at 17:74, p. 897, n. 9).

7. i. e., by misguiding me into unbelief. ***turdîni*** (originally *turdî+nî*) : تردي ***turdî*** = you ruin, destroy, bring about the fall of (v. ii. m. s. impfct. from *'ardâ*, form IV of *radiya* [ردى *radan*], to perish, be destroyed. See *yurdû* at 6:137, p. 449, n. 6).

8. i. e., for trial and punishment. محضرين ***muḥḍarîn*** (pl.; acc./gen. of *muḥḍarûn*; s. *muḥḍar*) = those presented, put up, brought face to face, brought along, fetched (passive participle from *'aḥḍara*, form IV of *ḥaḍara* [*ḥuḍûr*], to be present. See at 28:61, p. 1254, n. 5).

9. The person in paradise will ask himself this question out of wonder and satisfaction.

10. i. e., the death after the wordly life.

وَمَا نَحْنُ بِمُعَذَّبِينَ nor shall we be punished?"[1]
(٥٩)

إِنَّ هَٰذَا 60. "This indeed is
لَهُوَ ٱلْفَوْزُ ٱلْعَظِيمُ (٦٠) the success[2] most grand."[3]

لِمِثْلِ هَٰذَا 61. For the like of this[4]
فَلْيَعْمَلِ ٱلْعَٰمِلُونَ let there act those acting.[5]
(٦١)

أَذَٰلِكَ خَيْرٌ 62. Is this the better
نُّزُلًا أَمْ as entertainment[6] or
شَجَرَةُ ٱلزَّقُّومِ (٦٢) the Tree of Zaqqûm.[7]

إِنَّا جَعَلْنَٰهَا 63. Verily We have set[8] it as
فِتْنَةً لِّلظَّٰلِمِينَ (٦٣) a trial[9] for the transgressors.[10]

إِنَّهَا شَجَرَةٌ 64. Verily it is a tree
تَخْرُجُ فِيٓ that grows[11] in
أَصْلِ ٱلْجَحِيمِ (٦٤) the base[12] of the hellfire.[13]

طَلْعُهَا كَأَنَّهُۥ 65. Its fruits[14] are as if
رُءُوسُ ٱلشَّيَٰطِينِ the heads of satans.[15]
(٦٥)

فَإِنَّهُمْ 66. And indeed they shall

[1] معذبين ***mu'adhdhabîn*** (pl.; acc./genitive of *mu'adhdhabûn*; s. *mu'adhdhab*) = those who are chastised, punished (passive participle from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to obstruct. See at 34:35, p. 1381, n. 8).

[2] فوز ***fawz*** = success, triumph, victory, achievement. See at 10:64, p. 660, n. 8.

[3] عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 33:71, p. 1365, n. 7).

[4] This success in attaining Allah's pleasure and *jannah*.

[5] عاملون ***'âmilûn*** (pl.; s. *'âmil*) = workers, collectors, practising ones, those who do/act (act. participle from *'amila* [*'amal*], to do. See *'âmilîn* at 29:58, p. 1286, n. 6).

[6] نزل ***nuzul*** (s.; pl. *'anzâl* = that which is prepared for a guest, entertainment, hospitality. See at 32:19, p. 1329, n. 12.

[7] A specially vicious tree in hell, as described in *'âyah* 65 below.

[8] جعلنا ***ja'alnâ*** = we made, set, put, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 36:34, p. 1417, n. 1).

[9] فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 33:14, p. 1340, n. 4.

[10] i. e., the polytheists (note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*). ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 28:50, p. 1250, n. 4).

[11] تنبت ***tanbutu*** = she grows, sprouts (v. iii. f. s. impfct. from *nabata* [*nabt*], to grow, to sprout. See at 23:20, p. 1079, n. 10).

[12] أصل ***'aṣl*** (s.; pl. *'uṣûl*) = root, origin, source, basis, base. See *'aṣîl* at 33:42, p. 1353, n. 3.

[13] جحيم ***jaḥîm*** = hellfire, hell. See at 22:51, p. 1063, n. 11.

[14] طلع ***ṭal'*** = spadix or inflorescence of the palm tree, pollen, spathe, fruits. See at 26:148, p. 1188, n. 2.

[15] i. e., very vicious and ugly.

لَآكِلُونَ مِنْهَا	be eating of these
فَمَالِئُونَ مِنْهَا	and shall be filling[1] of these
ٱلْبُطُونَ ﴿٦٦﴾	the bellies.[2]
ثُمَّ إِنَّ لَهُمْ	67. Then they shall have
عَلَيْهَا لَشَوْبًا	over these a sure blend[3]
مِّنْ حَمِيمٍ ﴿٦٧﴾	of boiling water.[4]
ثُمَّ إِنَّ مَرْجِعَهُمْ	68. Then verily their return[5]
لَإِلَى ٱلْجَحِيمِ ﴿٦٨﴾	will be to the hellfire.
إِنَّهُمْ أَلْفَوْا۟	69. Verily they had found[6]
ءَابَآءَهُمْ ضَآلِّينَ ﴿٦٩﴾	their fathers gone astray.[7]
فَهُمْ عَلَىٰٓ ءَاثَٰرِهِمْ	70. So they were on their
يُهْرَعُونَ ﴿٧٠﴾	footsteps[8] rushed along.[9]
وَلَقَدْ ضَلَّ	71. And there had strayed
قَبْلَهُمْ	before them
أَكْثَرُ ٱلْأَوَّلِينَ	most of those of old.[10]
﴿٧١﴾	
وَلَقَدْ أَرْسَلْنَا	72. And We had indeed sent[11]
فِيهِم مُّنذِرِينَ ﴿٧٢﴾	among them warners.[12]

1. مالئون ***mâli'ûn*** (pl.; s. *mâli'*) = those who fill, fillers (act. participle from *mala'a* [*mal'/ mal'ah /mil'ah*], to fill, to fill up. See *la 'amla'anna* at 32:13, p. 1328, n. 4).

2. بطون ***buṭûn*** (pl.; sing. بطن *baṭn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 23:21, p. 1080, n. 2.

3. شوب ***shawb*** = mixture, blend, blemish, flaw.

4. i. e., as their drink. حميم ***ḥamîm*** = boiling water, close friend, intimate friend. (act. participle in the scale of *fa'îl* from *hamma* [*hamm*], to heat, make hot. See at 26:101, p. 1180, n. 5.

5. مرجع ***marji'*** (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 31:23, p. 1319, n. 2).

6. ألفوا ***'alfaw*** = they found (v. iii. m. pl. past from *'alfâ*, form IV of *lafâ* [*lafw*], to find. See *'alfaynâ* at 2:170, p. 80, n. 5.

7. ضالين ***ḍâllîn*** (pl.; acc./gen. of *ḍâllûn*) = those gone astray, those who go astray by abandoning monotheism and the "straight path" (active participle from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray, to stray, to err. See at 2:198, p. 96, n. 12).

8. ءاثار ***'âthâr*** (pl.; s. أثر *'athar*) = tracks, traces, footsteps, vestiges, antiquities, marks, remnants, effects, results. See at 36:12, p. 1411, n. 9.

9. i. e., they did not use their reason nor did they listen to admonition but practised polytheism and the false religion simply on the ground that it was the religion of their fathers. يهرعون ***yuhra'ûna*** = they were rushed, rushed along, hastened (v. iii. m. pl. impfct. passive from *'ahra'a*, form IV of *hara'a* [*hara'*], to rush, hasten).

10. أولون ***'awwalûn*** (pl.; s. *'awwal*) = first ones, those of old, ancients. See at 27:68, p. 1223, n. 10.

11. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 35:24, p. 1398, n. 4).

12. i. e., Messengers. منذرين ***mundhirîn*** (pl.; accusative/ gen. of *mundhirûn*, sing. *mundhir*) = warners, those giving warning (act. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr /nudhûr*], to dedicate, to make a vow. See at 27:92, p. 1230, n. 4).

فَانظُرْ كَيْفَ كَانَ	73. So see[1] how was
عَٰقِبَةُ ٱلْمُنذَرِينَ ٧٣	the end[2] of those warned.[3]
إِلَّا عِبَادَ ٱللَّهِ	74. Except the servants of
ٱلْمُخْلَصِينَ ٧٤	Allah, the select ones.[4]

Section (Rukû') 3

وَلَقَدْ نَادَىٰنَا نُوحٌ	75. And Nûh had called[5] Us,
فَلَنِعْمَ	and Excellent indeed
ٱلْمُجِيبُونَ ٧٥	are the Answerers.[6]
وَنَجَّيْنَٰهُ	76. And We rescued[7] him
وَأَهْلَهُۥ	and his people
مِنَ ٱلْكَرْبِ	from the distress[8]
ٱلْعَظِيمِ ٧٦	most stupendous.[9]
وَجَعَلْنَا ذُرِّيَّتَهُۥ	77. And made his progeny
هُمُ ٱلْبَاقِينَ ٧٧	the ones surviving.[10]
وَتَرَكْنَا عَلَيْهِ	78. And We left[11] on him
فِى ٱلْءَاخِرِينَ ٧٨	among the later generations.
سَلَٰمٌ عَلَىٰ نُوحٍ	79. Peace be on Nûh,
فِى ٱلْعَٰلَمِينَ ٧٩	among all beings.

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[1] انظر ***unẓur*** = you see, look at, observe (v. ii. m. s. imperative from *naẓara* [*naẓar/ manẓar*], to see. See *unzurû* at 30:42, p. 1304, n. 13).

[2] عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 35:44, p. 1407, n. 2.

[3] The emphasis is on that they were not punished before giving adequate warning. منذرين ***mundharîn*** (pl.; accusative/ gen. of *mundharûn*, sing. *mundhar*) = those who are warned, (pass. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr /nudhûr*], to dedicate, to make a vow. See at 26:173, p. 1192, n. 4).

[4] i. e., they were not punished. مخلصين ***mukhlaṣîn*** (pl.; acc./ genitive of *mukhlaṣûn*,; s. *mukhlaṣ*) = rendered unblemished, pure-hearted, select ones (pass. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure, unmixed, unadulterated. See at 37:40, p. 1437, n. 1).

[5] i. e., called for help. نادى ***nâdâ*** = he called out, called, summoned, cried out, (v. iii. m. s. past in form III of *nadâ* [*nadw*], to call. See at 26:10, p. 1164, n. 2).

[6] The plural form is used to indicate Allah's Majesty. ***mujîbûn*** (pl.; s. *mujîb*) = those who respond, answerers, the responsive (act. participle from *'ajâba*, form IV of *jâba* [*jawb*], to travel, to explore. See *mujîb* at 11:61, p. 700, n. 5).

[7] نجينا ***najjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 26:170, p. 1191, n. 9).

[8] i. e., the Deluge. كرب ***karb*** (s.; pl. كروب *kurûb*)= distress, worry, concern, apprehension, anxiety, trouble. See at 21:76, p. 1302, n. 13.

[9] عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 37:60, p. 1440, n. 3).

[10] باقين ***bâqîn*** (pl.; acc./gen. of *bâqûn*; s. *bâqin*) = the rest, remaining ones, survivors (act. participle from *baqiya* [*baqâ'*], to remain, to continue to be. See at 26:120, p. 1183, n. 9).

[11] i. e., left the good memories and praise (see Ibn Kathîr, VII, pp. 19-20). تركنا ***taraknâ*** = we left, abandoned, gave up, forsook (v. i. pl. past from *taraka* [*tark*], to leave. See at 29:35, p. 1277, n. 6.

إِنَّا كَذَٰلِكَ 80. Verily suchwise
نَجْزِي ٱلْمُحْسِنِينَ ٨٠ We reward[1] the righteous.[2]

إِنَّهُۥ مِنْ 81. Indeed he was of
عِبَادِنَا ٱلْمُؤْمِنِينَ ٨١ Our believing servants.[3]

ثُمَّ أَغْرَقْنَا 82. Then We drowned[4]
ٱلْـَٔاخَرِينَ ٨٢ the others.[5]

۞ وَإِنَّ مِن شِيعَتِهِۦ 83. And verily of his sect[6]
لَإِبْرَٰهِيمَ ٨٣ was Ibrâhîm.

إِذْ جَآءَ رَبَّهُۥ 84. When he came to his Lord
بِقَلْبٍ سَلِيمٍ ٨٤ with a heart unblemished.[7]

إِذْ قَالَ 85. When he said
لِأَبِيهِ وَقَوْمِهِۦ to his father and his people:
مَاذَا تَعْبُدُونَ ٨٥ "What is that you worship?"[8]

أَئِفْكًا 86. "Is it a falsehood[9] —
ءَالِهَةً دُونَ ٱللَّهِ gods besides Allah[10]—
تُرِيدُونَ ٨٦ that you have in mind?"[11]

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[1] نجزى ***najzî*** = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 35:36, p. 1403, n. 4).

[2] محسنين ***muḥsinîn*** = (pl.; acc. /gen. of *muḥsinûn*; sing. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*husn*], to be good. See at 31:3, p. 1311, n. 5).

[3] عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 25:63, p. 1157, n. 5).

[4] i. e., by the Deluge. أغرقنا ***'aghraqnâ*** = we drowned, sunk (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 29:40, p. 1279, n. 7).

[5] i. e., the unbelievers who refused to accept the message delivered by Nûh, peace be on him.

[6] i. e., of the Messengers and believers. شيعة ***shî'ah*** (s.; pl. *shiya'*) = sect, party, faction, followers, adherents. See at 28:15, p. 1236, n. 3.

[7] i. e., neither impaired by unbelief and sin, nor by any physical weakness. سليم ***salîm*** (s.; pl. *sulamâ'*) = unblemished, faultless, unimpaired, sound, safe and sound, free from defect (act. participle in the scale of *fa'îl* from *salima* [*salâmah/salâm*], to be sound, free from blemish. See at 26:89, p. 1178, n. 7).

[8] تعبدون ***ta'budûna*** = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See at 26:92, p. 1179, n. 1).

[9] افك ***ifk*** (s.; pl. *'afâ'ik*) = calumny, slander, libel, falsehood, lie. See at 34:43, p. 1384, n. 10.

[10] Polytheism, i. e., setting of partners with Allah and worshipping many gods and goddesses, is a falsehood fabricated by misguided minds.

[11] تريدون ***turîdûna*** = you (all) intend, wish, desire, want, have in mind (v. ii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 8:67, p. 572, n. 3).

فَمَا ظَنُّكُم	87.Then what is your view[1]
بِرَبِّ ٱلْعَٰلَمِينَ ﴿٨٧﴾	about the Lord of all beings?
فَنَظَرَ نَظْرَةً	88. Then he cast a glance[2]
فِى ٱلنُّجُومِ ﴿٨٨﴾	at the stars.[3]
فَقَالَ إِنِّى سَقِيمٌ ﴿٨٩﴾	89.And he said: "I am sick."[4]
فَتَوَلَّوْا۟	90. Then they withdrew[5]
عَنْهُ مُدْبِرِينَ ﴿٩٠﴾	from him, turning back.[6]
فَرَاغَ	91. Then he furtively went[7]
إِلَىٰٓ ءَالِهَتِهِمْ فَقَالَ	to their gods and said:
أَلَا تَأْكُلُونَ ﴿٩١﴾	"Will you not eat?"[8]
مَا لَكُمْ	92. "What is the matter with
لَا تَنطِقُونَ ﴿٩٢﴾	you that you speak not?"[9]
فَرَاغَ عَلَيْهِمْ	93. Then he turned on them
ضَرْبًۢا بِٱلْيَمِينِ ﴿٩٣﴾	striking with the right hand.
فَأَقْبَلُوٓا۟ إِلَيْهِ	94. So they came[10] to him,
يَزِفُّونَ ﴿٩٤﴾	making haste.[11]

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[1] ظن *ẓann* (s.; pl. *ẓunûn*) = conjecture, surmise, supposition, assumption, view, idea, opinion, belief. See at 4:157, p. 315, n. 6).

[2] نظر *naẓara* = he glanced, looked, viewed, saw (v. iii. m. s. past from *naẓar.* See at 9:127, p. 633, n. 9),

[3] i. e., in reflection about their worship of the stars and the images representing them (see Ibn Kathîr, VIII, p. 21). نجوم *nujûm* (pl.; s. *najm*) = starts. See at 22:18, p. 1051, n. 7.

[4] i. e., he was either sick of their worship of idols and the stars or he intended to avoid accompanying them to their polytheistic feast. سقيم *saqîm* = sick, ill (act. participle in the scale of *fa'îl* from *saqima/ saquma* [*saqam/ suqm/ saqâm*], to be ill.

[5] تولوا *tawallaw* = they turned away, withdrew, desisted, refrained (v. iii. m. pl. past from *tawallâ,* form V of *waliya,* to be near. See at 24:54, p. 1128, n. 8).

[6] مدبرين *mudbirîn* (pl.; acc./gen. of *mudbirûn*; s. *mudbir*) = those who turn their backs, flee, run away, retreat (act. participle from *'adbara,* form IV of *dabara* [*dubûr*], to turn one's back. See at 30:52, p. 1307, n. 13).

[7] راغ *râgha* = he furtively went, swerved, turned away (v. iii. m. s. past from *rawgh/rawghân,* to swerve, to turn away furtively).

[8] i. e., the foods, fruits, etc. offered to them by their worshippers. تأكلون *ta'kulûna* = you (all) eat, consume (v. ii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See at 3:49, p. 175, n. 8).

[9] This *'âyah* and the last clause of the previous *'âyah* emphasize the fact that the images the polytheists worship are lifeless objects incapable of speaking or taking food. تنطقون *tanṭiqûna* = you (all) speak, talk, pronounce, articulate (v. ii. m. pl. impfct. from *naṭaqa* [*nuṭq/nuṭûq/manṭiq*], to talk, speak, articulate. See *yanṭiqûna* at 27:85, p. 1227, n. 10).

[10] أقبلوا *'aqbalû* = they turned to, turned forward, approached, came (v. iii. m. pl. past from *'aqbala,* form IV of *qabila* [*qabûl/qubûl*], to accept, to receive. See at 12:71, p. 748, n. 14).

[11] يزفون *yaziffûna* = they hurry, make haste (v. iii. m. pl. impfct. from *zaffa* [*zaff/zufûf*], to hurry, make haste.

95. He said:"Do you worship قَالَ أَتَعْبُدُونَ
what you sculpture?[1] مَا تَنْحِتُونَ ﴿٩٥﴾

96. But Allah created you وَٱللَّهُ خَلَقَكُمْ
and what you work out?[2] وَمَا تَعْمَلُونَ ﴿٩٦﴾

97.They said: "Build[3] for him قَالُوا ٱبْنُوا لَهُۥ
a structure[4] and throw[5] him بُنْيَٰنًا فَأَلْقُوهُ
in the blazing fire."[6] فِى ٱلْجَحِيمِ ﴿٩٧﴾

98. So they designed[7] for him فَأَرَادُوا بِهِۦ
a plot[8] but We made them كَيْدًا فَجَعَلْنَٰهُمُ
the most degraded.[9] ٱلْأَسْفَلِينَ ﴿٩٨﴾

99. And he said: "I am going وَقَالَ إِنِّى ذَاهِبٌ
to my Lord;[10] إِلَىٰ رَبِّى
He will guide me."[11] سَيَهْدِينِ ﴿٩٩﴾

100. "My Lord grant[12] me رَبِّ هَبْ لِى
of the righteous ones."[13] مِنَ ٱلصَّٰلِحِينَ ﴿١٠٠﴾

101. So We gave him the فَبَشَّرْنَٰهُ
good tidings[14]

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1. تنحتون ***tanḥituna*** = you carve, hew, sculpture (v. ii. m. pl. impfct. from *naḥata* [*naḥt*], to carve, to hew. See at 7:74, p. 495, n. 6).

2. i. e., your deeds as well as those you make images of.

3. ابنوا ***ibnû*** = build, construct, erect, set up (v. ii. m. pl. imperative from *banâ* [*binâ'/bunyân*], to build, to erect. See at 18:21, p. 918, n. 6.

4. i. e., a fireplace, as is clear from the concluding clause of the *'âyah.* بنيان ***bunyân*** = building, structure, edifice, construction. See n. 3 above and at 9:109, p. 624, n. 13.

5. ألقوا ***'alqû*** = you (all) throw, cast, fling, deliver, submit (v. ii. m. pl. imperative from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 26:43, p. 1170, n. 4).

6. جحيم ***jaḥîm*** = hellfire, hell, blazing fire. See at 37:64, p. 1440, n. 13.

7. أرادوا ***'arâdû*** = they intended, desired, had in mind, wanted, designed (v. iii, m. pl. past from *'arâda* form IV of *râda* [*rawd*], to walk about. See at 32:20, p. 1330, n. 11).

8. كيد ***kayd*** = scheme, plot, plan, stratagem, trick. See at 22:15, p. 1050, n. 12.

9. See 21:69. أسفلين ***'asfalîn*** (pl.; acc./gen. of *'asfalûn*; s. *'asfal*) = lowest, most degraded, at the bottom, deepest; also (as preposition) below, under. Elative of *sâfil* (low/base/mean). See *'asfal* at 4:145, p. 309, n. 9.

10. i. e., migrating to the land He asked me to do.

11. ***yahdîni*** (originally *yahdî+nî*) : يهدي ***yahdî*** = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 34:6, p. 1369, n. 7).

12. هب ***hab*** = you bestow, give, grant, donate (v. ii. m. s. imperative from *wahaba* [*wahb*], to grant. See at 26:83, p. 1177, n. 9).

13. i. e., of children. صالحين *ṣâliḥîn* (pl.; acc./gen. of *ṣâliḥûn*; s. *ṣâliḥ*) = righteous, virtuous, good ones, right and fit ones (act. participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 29:26, p. 1274, n. 11).

14. بشرنا ***bashsharnâ*** = we gave good tidings (v. i. pl. past from *bashshara* , form II of *bashara/ bashira* [*bishr/bushr]*, to be happy. See at 11:71, p. 703, n. 11).

بِغُلَٰمٍ حَلِيمٍ ١٠١	of a son,[1] most forbearing.[2]
فَلَمَّا بَلَغَ	102. Then when he attained[3]
مَعَهُ ٱلسَّعْيَ	with him running ability[4]
قَالَ يَٰبُنَيَّ	he said : "O my sonny,
إِنِّيٓ أَرَىٰ فِي ٱلْمَنَامِ	I have seen in a dream[5]
أَنِّيٓ أَذْبَحُكَ	that I am sacrificing[6] you.
فَٱنظُرْ مَاذَا تَرَىٰۚ	So consider[7] what you think."
قَالَ يَٰٓأَبَتِ	He said: "O my father,
ٱفْعَلْ مَا تُؤْمَرُۖ	do what you are bidden.[8]
سَتَجِدُنِيٓ	You shall find me,
إِن شَآءَ ٱللَّهُ	Allah willing,
مِنَ ٱلصَّٰبِرِينَ ١٠٢	of the patient ones."
فَلَمَّآ أَسْلَمَا	103. So when they submitted[9]
وَتَلَّهُۥ	and he threw him down[10]
لِلْجَبِينِ ١٠٣	by the forehead;[11]
وَنَٰدَيْنَٰهُ	104. And We called out[12] to
أَن يَٰٓإِبْرَٰهِيمُ ١٠٤	him: "O Ibrâhîm,
قَدْ صَدَّقْتَ	105. "You have just proved
ٱلرُّءْيَآۚ	true[13] to the dream.[14]

[1] i. e., Ismâ'îl, the first-born son of Prophet Ibrâhîm, peace be on him. غلام ***ghulâm*** (pl. *ghilmân/ghilmah*) = boy, lad, son, youth, slave. See at 19:7, p. 952, n. 12.

[2] حليم ***ḥalîm*** = forbearing, Most Forbearing, most clement. See at 22:59, p. 1066, n. 12.

[3] بلغ ***balagha*** = he or it reached, came to, attained (v. iii. m. s. past from *bulûgh*, to reach. See at 28:14, p. 1435, n. 6).

[4] i. e., he grew up as a boy. سعى ***sa'y*** = to move speedily, to run, to proceed hurriedly, to strive/ endeavour. See at 18:10, p. 947, n. 8).

[5] Saw in sleep, i. e., in dream. منام ***manâm*** = sleep, place to sleep . The dream of a Prophet is a type of *waḥy*. See at 30:23, p. 1296, n. 12.

[6] أذبح ***'adhbaḥu*** = I sacrifice, slaughter (v. i. s. impfct. emphatic from *dhabaḥa* [*dhabḥ*], to slaughter. See *dhabaḥû* at 2:71, p. 34, n. 3).

[7] انظر ***unẓur*** = you see, look at, consider (v. ii. m. s. imperative from *naẓara* [*naẓar/ manẓar*], to see. See at 37:73, p. 1442, n. 1).

[8] تؤمر ***tu'maru*** = you are commanded, ordered, enjoined, bidden (v. ii. m. s. impfct. passive from *'amara* [*'amr*], order, command. See at 15:94, p. 826, n. 3).

[9] i. e., both father and son submitted to the command of Allah. ***'aslamâ*** = they (two) submitted, surrendered, gave themselves up (v. iii. m. dual. past from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, secure. See *'aslama* at 6:14, p. 396, n. 12).

[10] i. e., laid him on the ground for the purpose of sacrificing. تل ***talla*** = he threw down, felled (v. iii. m. s. past from tall, to throw, to fall.

[11] جبين ***jabîn*** (s.; pl. *jubun/'ajbinah/'ajbun*) = forehead, brow, front, face.

[12] نادينا ***nâdaynâ*** = we addressed, called out, summoned, announced (v. i. s. past from *nâdâ*, form III of *nadâ* [*nadw*], to call. See at 28:46, p. 1248, n. 3).

[13] i. e., you have indeed carried out what you have been commanded. صدقت ***ṣaddaqta*** = you proved true, confirmed, verified, substantiated (v. ii. m. s. past in form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 34:20, p. 1375, n. 9).

[14] رؤيا ***ru'yâ*** (s. ; pl. *ru'an*) = dream, vision.

إِنَّا كَذَٰلِكَ نَجۡزِي Verily We thus reward[1]
ٱلۡمُحۡسِنِينَ ﴿١٠٥﴾ the righteous."[2]

إِنَّ هَٰذَا لَهُوَ 106. Indeed this is
ٱلۡبَلَٰٓؤُاْ ٱلۡمُبِينُ ﴿١٠٦﴾ the trial[3] quite clear.[4]

وَفَدَيۡنَٰهُ 107. And We ransomed[5] him
بِذِبۡحٍ عَظِيمٖ ﴿١٠٧﴾ with a scarifice[6] very great.[7]

وَتَرَكۡنَا عَلَيۡهِ 108. And We left[8] on him
فِي ٱلۡأٓخِرِينَ ﴿١٠٨﴾ among the later generations.[9]

سَلَٰمٌ عَلَىٰٓ إِبۡرَٰهِيمَ ﴿١٠٩﴾ 109. Peace be on Ibrâhîm.

كَذَٰلِكَ نَجۡزِي 110. Thus do We reward
ٱلۡمُحۡسِنِينَ ﴿١١٠﴾ the righteous.

إِنَّهُۥ مِنۡ 111. He indeed was of
عِبَادِنَا ٱلۡمُؤۡمِنِينَ ﴿١١١﴾ Our believing servants.[10]

وَبَشَّرۡنَٰهُ 112. And We gave him the
بِإِسۡحَٰقَ good tidings[11] of Isḥâq,
نَبِيّٗا مِّنَ ٱلصَّٰلِحِينَ ﴿١١٢﴾ a Prophet, of the righteous.

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[1] نجزى ***najzî*** = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 37:80, p. 1443, n. 1).

[2] محسنين ***muḥsinîn*** = (pl.; acc. /gen. of *muḥsinûn*; sing. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good See at 37:80, p. 1443, n. 2).

[3] i. e., this sacrificing of your son is a clear trial. بلاء ***balâ'*** = trial, test, tribulation [This word is used in respect of both good and bad things]. See at 14:6, p. 788, n. 1).

[4] مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 36:60, p. 1423, n. 7).

[5] فدينا ***fadaynâ*** = we ransomed, redeemed, sacrificed (v. i. pl. past from *fadâ* [*fidan/fidâ'*], to redeem, to ransom. See *iftadaw* at 13:17, p. 722, n. 6).

[6] i. e., rescued him by substituting for him a lamb. ذبح ***dhibh*** = sacrificial animal, sacrifice, slaughtered one. See *'adhbahu* at 37:102, p. 1446, n. 6.

[7] عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 37:76, p. 1442, n. 9).

[8] i. e., left good memories and praise on him. تركنا ***taraknâ*** = we left, abandoned, gave up, forsook (v. i. pl. past from *taraka* [*tark*], to leave. See at 37:78, p. 1442, n. 11.

[9] الآخرين ***'âkhirîn*** (pl.; acc./gen. of *'âkhirûn*; s. *'âkhir*) = last ones, those coming later, later generations, others.

[10] عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:81, p. 1443, n. 3).

[11] After Prophet Ibrâhîm, peace be on him, had passed the test of the command to sacrifice his first and eldest son Ismâ'îl, peace be on him, Allah rewarded him with another son, Ishâq, peace be on him. بشرنا ***bashsharnâ*** = we gave good tidings (v. i. pl. past from *bashshara* from *bashshara*, form II of *bashara/bashira* [*bishr/bushr]*, to be happy. See at 37:101, p. 1415, n. 14).

وَبَٰرَكۡنَا	113.And We gave blessings[1]
عَلَيۡهِ وَعَلَىٰٓ إِسۡحَٰقَۚ	on him and on Isḥâq.
وَمِن ذُرِّيَّتِهِمَا	And of their progeny[2]
مُحۡسِنٞ	are some righteous[3]
وَظَالِمٞ	and some commit wrong[4]
لِّنَفۡسِهِۦ مُبِينٞ ١١٣	to themselves quite clearly.

Section (*Rukû'*) 4

وَلَقَدۡ	114. And We had indeed
مَنَنَّا عَلَىٰ مُوسَىٰ	bestowed favour[5] on Mûsâ
وَهَٰرُونَ ١١٤	and Hârûn.
وَنَجَّيۡنَٰهُمَا	115. And We rescued[6] them
وَقَوۡمَهُمَا	and their people
مِنَ ٱلۡكَرۡبِ ٱلۡعَظِيمِ ١١٥	from the distress[7] most grave.
وَنَصَرۡنَٰهُمۡ	116. And We helped[8] them
فَكَانُواْ هُمُ	so they were the ones
ٱلۡغَٰلِبِينَ ١١٦	victorious.[9]
وَءَاتَيۡنَٰهُمَا	117. And We gave the two
ٱلۡكِتَٰبَ ٱلۡمُسۡتَبِينَ ١١٧	the Book most explicit.[10]

[1] بارکنا ***bâraknâ*** = we blessed, gave blessings (v. i. pl. past from *bâraka*, form III of *baraka*, to kneel down. See at 34: 18, p. 1374, n. 12).

[2] ذرية ***dhurriyah*** (pl. *dhurriyât/ dharâriy*) = offspring, progeny, children, descendants. See at 29:26, p. 1274, n. 9).

[3] محسن ***muḥsin*** (s. pl. *muḥsinûn*) = those who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good See *muḥsinîn* at 37:105, p. 1447, n. 2).

[4] i. e., by unbelieving and setting partners with Allah (note that at 31: 13 *shirk* (setting partners with Allah) is called a grave *zulm*). ظالم ***ẓâlim*** (s.; pl. *ẓâlimûn*) = unjust person, transgressor, wrong-doer (act. participle from *ẓalama* [*ẓalm/ ẓulm*], to do wrong. See at 25:27, p. 1146, n. 3).

[5] i. e., by selecting them as Prophets and Messengers and by helping them. مننا ***manannâ*** = we bestowed grace, graced, favoured, (v. i. pl. past from *manna* [*mann*], to be kind, gracious. See *namunna* at 28:5, p. 1232, n. 8).

[6] نجينا ***najjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 37:76, p. 1442, n. 7).

[7] i. e., from the bondage and persecution of the Pharaoh and from being drowned when escaping from Egypt.. كرب ***karb*** (s.; pl. كروب *kurûb*)= distress, worry, concern, apprehension, anxiety, agony, trouble. See at 37:76, p. 1442, n. 8.

[8] نصرنا ***naṣarnâ*** = we helped, assisted (v. iii. m. pl. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. See *yunṣarûna* at 36:74, p. 1427, n. 2).

[9] غالبين ***ghâlibîn*** (acc./gen. of *ghâlibûn*) = winners, those winning, victors, victorious, conquerors, dominant (active participle from *ghalaba* [*ghalb/ghalbah*], to subdue, to conquer. See at 26:40, p. 1170, n. 1).

[10] مستبين ***mustabîn*** = that which becomes clear, explicit, plain, evident, perceives, notices (act. participle from *istabâna*, form X of *bâna* [*bayân*], to be clear, evident. See *tastabîna* at 6:55, p. 412, n. 10).

وَهَدَيْنَٰهُمَا 118.And We guided[1] them to
ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ the way[2] right and straight.[3]
١١٨

وَتَرَكْنَا عَلَيْهِمَا 119. And We left[4] on the two
فِى ٱلْءَاخِرِينَ ١١٩ among the later generations.

سَلَٰمٌ عَلَىٰ 120. Peace be on
مُوسَىٰ وَهَٰرُونَ Mûsâ and Hârûn.
١٢٠

إِنَّا كَذَٰلِكَ 121. Verily suchwise
نَجْزِى ٱلْمُحْسِنِينَ We reward[5] the righteous.[6]
١٢١

إِنَّهُمَا مِنْ 122. Verily they were of
عِبَادِنَا ٱلْمُؤْمِنِينَ Our believing servants.[7]
١٢٢

وَإِنَّ إِلْيَاسَ 123. And verily Ilyâs was
لَمِنَ ٱلْمُرْسَلِينَ ١٢٣ of the Messengers.[8]

إِذْ قَالَ 124. When he said
لِقَوْمِهِۦٓ to his people :
أَلَا تَتَّقُونَ ١٢٤ "Will you not fear Allah?"[9]

أَتَدْعُونَ بَعْلًا 125. "Do you invoke[10] Ba'l[11]

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[1] هدينا ***hadaynâ*** = we showed, guided, gave guidance (v. i. pl. past from *hadâ* [*hady/hidâyah*], to guide. See at 19:58, p. 965, n. 6).

[2] صراط ***ṣirâṭ*** = way, path, road. See at 37:23, p. 1434, n. 5.

[3] i. e., Islam. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 36:61, p. 1423, n. 3).

[4] i. e., left good memories and praise. تركنا ***taraknâ*** = we left, abandoned, gave up, forsook (v. i. pl. past from *taraka* [*tark*], to leave. See at 37:108, p. 1447, n. 8.

[5] نجزى ***najzî*** = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 37:105, p. 1447, n. 1).

[6] محسنين ***muḥsinîn*** = (pl.; acc. /gen. of *muḥsinûn*; sing. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good See at 37:105, p. 1447, n. 2).

[7] عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:111, p. 1447, n. 10).

[8] مرسلين ***mursalîn*** (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 36:3, p. 1409, n. 3).

[9] تتقون ***tattaqûna*** = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 26:177, p. 1192, n. 9).

[10] i. e., worship. تدعون ***tad'ûna*** = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call. See at 35:40, p. 1404, n. 11).

[11] Name of the image of their principal god, among the many gods they worshipped.

وَتَذَرُونَ	and abandon[1]
أَحْسَنَ ٱلْخَـٰلِقِينَ ١٢٥	the Best of Creators,
ٱللَّهَ رَبَّكُمْ	126. Allah, your Lord
وَرَبَّ ءَابَآئِكُمُ	and the Lord of your fathers[2]
ٱلْأَوَّلِينَ ١٢٦	of old?"[3]
فَكَذَّبُوهُ	127. But they disbelieved[4]
فَإِنَّهُمْ	him. So they shall surely
لَمُحْضَرُونَ ١٢٧	be brought along.[5]
إِلَّا عِبَادَ ٱللَّهِ	128. Except the servants[6]
ٱلْمُخْلَصِينَ ١٢٨	of Allah, the select ones.[7]
وَتَرَكْنَا عَلَيْهِ	129. And We left[8] on him
فِى ٱلْـَٔاخِرِينَ ١٢٩	among the later generations.[9]
سَلَـٰمٌ عَلَىٰٓ إِلْ يَاسِينَ ١٣٠	130. Peace be on Ilyâs.
إِنَّا كَذَٰلِكَ	131. Verily suchwise We
نَجْزِى ٱلْمُحْسِنِينَ ١٣١	do reward[10] the righteous.[11]
إِنَّهُۥ مِنْ	132. Verily he was of

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[1] تذرون ***tadharûna*** = you (all) leave, leave alone, abandon (v. ii. m. pl. impfct. from *wadhr*. See at 26:166, p. 1190, n. 11).

[2] آباء ***'abâ'*** (pl.; s. *'ab*) = fathers, ancestors, forefathers. In Arabic "fathers" include grandfathers and great-grandfathers, howsoever upwards. See at 26:26, p. 1167, n. 6.

[3] أولين ***'awwalîn*** (pl.; acc./gen. of *'awwalûn;* s.*'awwal*) = first ones, foremost, those of old, ancients. See at 28:36, p. 1245, n. 1.

[4] كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 26:117, p. 1183, n. 1).

[5] i. e., on the Day of Judgement for judgement and punishment. محضرون ***muḥḍarûn*** (pl.; s. *muḥḍar*) those presented, put up, brought face to face, brought along, fetched (passive participle from *'aḥḍara*, form IV of *ḥaḍara* [*ḥuḍûr*], to be present. See at 36:75, p. 1427, n. 5).

[6] عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:122, p. 1449, n. 7).

[7] مخلصين ***mukhlaṣîn*** (pl.; acc./ genitive of *mukhlaṣûn*; s. *mukhlaṣ*) = rendered unblemished, pure-hearted, select ones (pass. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure, unmixed, unadulterated. See at 37:74, p. 1442, n. 4).

[8] i. e., left good memories and praise. تركنا ***taraknâ*** = we left, abandoned, gave up, forsook (v. i. pl. past from *taraka* [*tark*], to leave. See at 37:119, p. 1449, n. 4.

[9] ءاخرين ***'âkhirîn*** (pl.; acc./gen. of *'âkhirûn*; s. *'âkhir*) = last ones, those coming later, later generations, others. See at 37:108, p. 1447, n. 9.

[10] نجزى ***najzî*** = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 37:80, p. 1443, n.).

[11] محسنين ***muḥsinîn*** = (pl.; acc. /gen. of *muḥsinûn*; sing. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 37:121, p. 1449, n. 6).

عِبَادِنَا ٱلْمُؤْمِنِينَ ١٣٢ Our believing servanats.[1]

وَإِنَّ لُوطًا 133. And verily Lût was
لَمِنَ ٱلْمُرْسَلِينَ ١٣٣ of the Messengers.[2]

إِذْ نَجَّيْنَٰهُ 134. Lo, We rescued[3] him
وَأَهْلَهُۥٓ أَجْمَعِينَ ١٣٤ and his family[4] altogether;

إِلَّا عَجُوزًا 135. Except an old woman[5]
فِى ٱلْغَٰبِرِينَ ١٣٥ among those staying behind.[6]

ثُمَّ دَمَّرْنَا 136. Then We destroyed[7]
ٱلْءَاخَرِينَ ١٣٦ the others.

وَإِنَّكُمْ لَتَمُرُّونَ 137. And indeed you pass[8]
عَلَيْهِم مُّصْبِحِينَ ١٣٧ by them by morning time[9]

وَبِٱلَّيْلِ 138. And by night.
أَفَلَا تَعْقِلُونَ ١٣٨ Will you not then undertsand?[10]

Section (*Rukû'*) 5

وَإِنَّ يُونُسَ 139. And indeed Yûnus was
لَمِنَ ٱلْمُرْسَلِينَ ١٣٩ of the Messengers.

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[1] عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:128, p. 1450, n. 6).

[2] مرسلين ***mursalîn*** (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala* , form IV of *rasila* [*rasal*], to be long and flowing. See at 37:123, p. 1449, n. 8).

[3] نجينا ***najjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 37:115, p. 1448, n. 6).

[4] أهل ***'ahl*** (s.; pl. أهلون *'ahlûn*/أهال *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents, inmates, owner, author. See at 35:43, p. 1406, n. 10.

[5] i. e., his wife who was an unbeliever. عجوز ***'ajûz*** (s.; pl. *'ajâ'iz/'ujuz*) = old woman, old man, advanced in years. See at 26:171, p. 1191, n. 10.

[6] غابرين ***ghâbirîn*** (pl.; acc./gen. of *ghâbirûn*; s. *ghâbir*) = those staying behind, the bygone ones (active participle from *ghabara* [*ghubûr*], to stay, to remain, to pass away. See at 29:33, 1277, n. 1).

[7] The whole land by the side of the Dead Sea was turned upside down by Allah's Command, accompanied by showers of *sijjîl* (stones of baked clay), as mentioned at 11:82, p. 707; 15:74, p. 822 and 26:172-173, p. 1192. دمرنا ***dammarnâ*** = we devastated, annihilated, destroyed, ruined, demolished (v. i. pl. past from *dammara*, form II of *damara* to perish. See at 27:51, p. 1218, n. 1)

[8] تمرون ***tazmurrûna*** = you pass by, pass , walk past, elapse, run out (v. iii. m. pl. impfct. from *marra* [*marr/murûr/mamarr*], to pass, go by. See yamurrûna at 12:105, p. 760, n. 7).

[9] The Makkans and the other Arabs used to pass regularly by the land of the people of Lût, peace be on him, in the course of their trade journeys to Syria and back. مصبحين ***muṣbiḥîn*** (pl.; acc./gen. of *muṣbiḥûn*; s. *muṣbiḥ*) = those becoming/ rising in the morning (act. participle from *'aṣbaḥa*, form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See at 15:83, p. 824, n. 6).

[10] تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 36:62, p. 1423, n. 12).

إِذْ أَبَقَ	140. When he ran away[1] to
إِلَى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿١٤٠﴾	the ship fully laden.[2]
فَسَاهَمَ	141. Then he cast lots[3]
فَكَانَ مِنَ ٱلْمُدْحَضِينَ ﴿١٤١﴾	and was of the defeated.[4]
فَٱلْتَقَمَهُ	142.So there swallowed[5] him
ٱلْحُوتُ	the big fish,
وَهُوَ مُلِيمٌ ﴿١٤٢﴾	and he was blameworthy.[6]
فَلَوْلَآ أَنَّهُۥ	143. But had it not not been
كَانَ مِنَ ٱلْمُسَبِّحِينَ ﴿١٤٣﴾	that he was of the glorifiers;[7]
لَلَبِثَ	144. He would have stayed[8]
فِى بَطْنِهِۦٓ إِلَىٰ يَوْمِ	in its belly till the day
يُبْعَثُونَ ﴿١٤٤﴾	they would be resurrected.
۞ فَنَبَذْنَٰهُ	145. So We hurled[9] him
بِٱلْعَرَآءِ	at the bare tract[10]
وَهُوَ سَقِيمٌ ﴿١٤٥﴾	and he was sick.
وَأَنۢبَتْنَا	146. And We caused to grow
عَلَيْهِ شَجَرَةً مِّن يَقْطِينٍ ﴿١٤٦﴾	over him a tree of gourd.

[1] He was enraged on account of the disbelief and disobedience of his people and fled with his followers without waiting for any directive from Allah. In the meantime his people regretted and asked forgiveness of Allah. So they were forgiven and spared (see 21:87, p. 1036 and 10:98, p. 672). أبق *'abaqa* = he fled, ran away, escaped (v. iii. m. s. past from *'ibq*, to run away).

[2] مشحون ***mash-ḥûn*** = laden, freighted, consigned (passive participle from *shaḥana* [*shaḥn*], to load, lade, freight. See at 26:119, p. 1183, n. 7).

[3] i. e., to determine who should be cast off the ship. ساهم ***sâhama*** = he cast lots, participated (v. iii. m. s. past in form III of *sahama* [*suhûm*], to look grave).

[4] So he was cast off the ship. مدحضين ***mudḥaḍîn*** (pl. acc./gen. of *mudḥaḍûn*; s. *mudḥaḍ*) = those refuted, disproved, invalidated, defeated [in argument] (pasive participle from *'ad-ḥaḍa*, form IV of *daḥaḍa* [*daḥaḍ*], to refute, disprove, invalidate. See *yudḥiḍû* at 18:56, p. 932, n. 8).

[5] التقم ***iltaqama*** = he swallowed, devoured (v. iii. m. s. past in form VIII of *laqima* [*laqm*], to swallow, to devour).

[6] مليم ***mulîm*** = one deserving blame, balmeworthy, one who is to blame (pass. participle from *'alâma*, form IV of *lâma* [*lawm/ malâm/ malâmah*], to blame, to censure. See *lâ'im* at 5:54, p. 357, n. 9).

[7] i. e., he used to glorify Allah while in the belly of the fish (see 21:87, p. 1036). مسبحين ***musabbiḥîn*** (pl.; acc./gen. of *musabbiḥûn*; s. *musabbiḥ* = those who glorify Allah, declare the sanctity of Allah (act. participle from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See *yusabbiḥûna* at 21:20, p. 1017, n. 6).

[8] لبث ***labitha*** =. he stayed, remained, lingered, (v. iii. m. s. past. from *labth/ lubth/ lubâth*, to remain. See *labithta* at 29:14, p. 1269, n. 10).

[9] نبذنا ***nabadhnâ*** = we threw, hurled, rejected (v. i. pl. past from *nabadha* [*nabdh*], to hurl. See at 28:40, p. 1246, n. 16).

[10] عراء ***'arâ'*** = bare tract , open space, nakedness.

147. And We sent[1] him to	وَأَرۡسَلۡنَٰهُ إِلَىٰ
a hundred thousand[2]	مِاْئَةِ أَلۡفٍ
or they were more.[3]	أَوۡ يَزِيدُونَ ١٤٧
148. And they believed;	فَـَٔامَنُواْ
so We gave them to enjoy[4]	فَمَتَّعۡنَٰهُمۡ
till a time.	إِلَىٰ حِينٖ ١٤٨
149. So ask their opinion:[5]	فَٱسۡتَفۡتِهِمۡ
Are there for your Lord	أَلِرَبِّكَ
the daughters	ٱلۡبَنَاتُ
and for them the sons?	وَلَهُمُ ٱلۡبَنُونَ ١٤٩
150. Or did We create	أَمۡ خَلَقۡنَا
the angels as females[6]	ٱلۡمَلَٰٓئِكَةَ إِنَٰثٗا
and they were witnessing?[7]	وَهُمۡ شَٰهِدُونَ ١٥٠
151. Beware, verily they are	أَلَآ إِنَّهُم
out of their falsehood[8]	مِّنۡ إِفۡكِهِمۡ
speaking out:	لَيَقُولُونَ ١٥١
152. "Allah procreates";[9]	وَلَدَ ٱللَّهُ
and they indeed are liars.[10]	وَإِنَّهُمۡ لَكَٰذِبُونَ ١٥٢

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[1] أرسلنا **'arsalnâ** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 37:72, p. 1441, n. 11).

[2] i. e., of his people at Nineveh, near Mosul, from whom he had fled.

[3] يزيدون **yazîdûna** = they increase, augment, add to, be more (v. iii. m. pl. impfct. from *zâda* [*zayd/ziyâdah*], to be more. See *yazîdu* at 35:39, p. 1404, n. 6).

[4] متعنا **matta'nâ** = we made (someone) enjoy,, granted enjoyment, gave them to enjoy, furnished (v. i. pl. past from *matta'a*, form II of *mata'a* [*mat'/ mut'ah*], to take away. See at 28:61, p.1254, n. 4).

[5] i. e., the opinion of the polytheists, particularly of Makka. They used to say that the angels were Allah's daughters. استفت **istafti** = ask the opinion/legal opinion, consult (v. ii. m. s. imperative from *istafta'a*, form X of *fatiya* [*fatâ'*], to be youthful. See at 37:11, p. 1432, n. 5).

[6] اناث **'inâth** (pl.; s. *'unthâ*) = females. See at 4:117, p. 296, n. 6.

[7] شاهدون **shâhidûn** (pl.; s. *shâhid*) = those witnessing, witnesses, bearers of witness (active participle from *shahida* [*shuhûd*], to witness. See *shâhidîn* at 28: 44, p. 1247, n. 8).

[8] افك **ifk** (s.; pl. *'afâ'ik*) = calumny, slander, libel, falsehood, lie. See at 37:86, p. 1443, n. 9.

[9] ولد **walada** = he procreated, begot, gave birth [to] (v. iii. m. s. past from *wilâdah, lidah/mawlid*, to beget, to give birth to. See *wulida* at 19:15, p. 954, n. 1).

[10] كاذبون **kâdhibûn** (pl.; sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 29:12, p. 1269, n. 4).

أَصْطَفَى ٱلْبَنَاتِ 153. Has He chosen[1] daughters
عَلَى ٱلْبَنِينَ ١٥٣ over sons?

مَا لَكُمْ 154. What is the matter with
كَيْفَ تَحْكُمُونَ ١٥٤ you; how do you judge?[2]

أَفَلَا تَذَكَّرُونَ ١٥٥ 155. Will you not take heed?[3]

أَمْ لَكُمْ 156. Or have you
سُلْطَٰنٌ مُّبِينٌ any authority[4] quite clear?[5]
١٥٦

فَأْتُوا بِكِتَٰبِكُمْ 157. Then bring your book
إِن كُنتُمْ صَٰدِقِينَ ١٥٧ if you are truthful.

وَجَعَلُوا بَيْنَهُۥ 158. And they set between
وَبَيْنَ ٱلْجِنَّةِ نَسَبًا Him and the *jinn* a kinship;[6]
وَلَقَدْ عَلِمَتِ ٱلْجِنَّةُ but the *jinn* indeed know that
إِنَّهُمْ لَمُحْضَرُونَ ١٥٨ they shall be brought along.[7]

سُبْحَٰنَ ٱللَّهِ 159. Sacrosanct[8] is Allah
عَمَّا يَصِفُونَ ١٥٩ from what they describe.[9]

إِلَّا عِبَادَ ٱللَّهِ 160. Except the servants of
ٱلْمُخْلَصِينَ ١٦٠ Allah, the select ones.[10]

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[1] ***'asṭafâ*** (originally *'a+ istafaâ*) : اصطفى ***iṣṭafâ*** = he chose, selected, picked out, singled out (v. iii. m. s. past in form VIII of *ṣafâ* [*ṣafw/ṣufûw/ṣafâ'*], to be clear. See at 27:59, p. 1219, n. 10).

[2] تحكمون ***taḥkumûna*** = you (all) judge, adjudge, pass judgement, give decision (v. ii. m. pl. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See at 29:4, p. 1226, n. 8).

[3] تذكرون ***tadhakkarûna*** (originally *tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See at 27:62, p. 1221, n. 9).

[4] سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 37:30, p. 1435, n. 4.

[5] مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 36:60, p. 1423, n. 7).

[6] نسب ***nasab*** (s.; pl. *'ansâb*) = relationship by blood, pedigree, lineage, descent, kinship, affinity. See at 25:54, p. 1154, n. 10.

[7] i. e., they know that they are created beings and they shall be brought along for judgement on the Day of Judgement. محضرون ***muḥḍarûn*** (pl.; s. *muḥḍar*) those presented, put up, brought face to face, brought along, fetched (passive participle from *'aḥḍara*, form IV of *ḥaḍara* [*ḥuḍûr*], to be present. See at 37:127, p. 1450, n. 5).

[8] سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subḥân* is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 36:83, p. 1429, n. 6.

[9] i. e., describe about Allah. يصفون ***yaṣifûna*** = they describe, depict, ascribe, attribute, praise (v. iii. m. pl. impfct. from *waṣaf* [*waṣf*], to describe, to praise. See at 23:91, p. 1097, n. 7).

[10] i. e., they do not so describe Allah. مخلصين ***mukhlaṣîn*** (pl.; acc./ genitive of *mukhlaṣûn*,; s. *mukhlaṣ*) = rendered unblemished, pure-hearted, select ones (pass. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure, unmixed, unadulterated. See at 37:74, p. 1442, n. 4).

فَإِنَّكُمْ 161. So indeed you
وَمَا تَعْبُدُونَ ﴿١٦١﴾ and what you worship;[1]

مَآ أَنتُمْ عَلَيْهِ 162. You cannot on it
بِفَٰتِنِينَ ﴿١٦٢﴾ be able to seduce.[2]

إِلَّا مَنْ هُوَ 163. Except the one who
صَالِ ٱلْجَحِيمِ ﴿١٦٣﴾ is going to enter[3] the hellfire.

وَمَا مِنَّآ 164."And none is there from
إِلَّا لَهُۥ us[4] except he has for him
مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾ a place[5] specified."[6]

وَإِنَّا لَنَحْنُ 165."And surely we
ٱلصَّآفُّونَ ﴿١٦٥﴾ do stand in rows."[7]

وَإِنَّا لَنَحْنُ 166."And indeed we
ٱلْمُسَبِّحُونَ ﴿١٦٦﴾ do declare His sanctity."[8]

وَإِن كَانُوا۟ 167. And indeed they[9] used
لَيَقُولُونَ ﴿١٦٧﴾ to say:

لَوْ أَنَّ عِندَنَا 168. "Had there been with us

[1] i. e., all that you worship of gods and goddesses besides Allah. تعبدون ***ta'budûna*** = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibâdah* /*'ubûdah* /*'ubûdiyah*], to worship. See at 37:85, p. 1443, n. 8).

[2] i. e., seduce from the right way. فاتنين ***fâtinîn*** (pl.; acc./gen. of *fâtinûn*; s. *fâtin*) = those who seduce, allure, beguile, tempt, try (act. participle from *fatana* [*fatn/futûn*], to try, to tempt. See *yuftanûna* at 29:2, p. 1265, n. 4).

[3] i. e., those who are destined to go to hell. صال ***ṣâlin*** (s., pl. *ṣâlûn*) = one who becomes exposed to the blaze, enters hellfire, is broiled (act. participle from *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ'*), to roast, to burn, to be exposed to the blaze. See *islaw* at 36:64, p. 1424, n. 2).

[4] i. e., the angels will say this, thus acknowledging their servitude to Allah.

[5] مقام ***maqâm*** (s. ; pl. *maqâmât*) = place, position, satnding, station, location, spot (noun of place/time from *qâma* [*qawmah/qiyâm*], to stand up, to get up, to rise. See at 27:39, p. 1213, n. 9).

[6] معلوم ***ma'lûm*** = known, determined, fixed, specified (pass. participle from *'alima* [*'ilm*], to know. See at 37:41, p. 1437, n. 3).

[7] i. e., in prayer and in attendance to Allah's commands. صافون ***ṣâffûn*** (pl.; s. *ṣâff*) = those standing in a row, ranging in ranks (act. participle from *ṣaffa* [*ṣaff*], to set up in a row, to line up, range, classify, compose. See *ṣâffât* at 37:1, p. 1430, n. 1).

[8] مسبحون ***musabbiḥûn*** (pl.; s. *musabbiḥ*) = those who glorify Allah, declare the sanctity of Allah (act. participle from *sabbaha*, form II of *sabaha* [*sabḥ/ sibâḥah*] to swim, to float. See *musabbiḥîn* at 37:143, p. 1452, n. 7).

[9] i. e., the unbelievers of Makka used to say. See 6:57 (p. 460) and 35:42. (pp. 1405-1406).

ذِكْرًا مِّنَ ٱلْأَوَّلِينَ ﴿١٦٨﴾ a scripture[1] of those of old,[2]

لَكُنَّا 169. "We would surely have
عِبَادَ ٱللَّهِ been the servants[3] of Allah,
ٱلْمُخْلَصِينَ ﴿١٦٩﴾ the select ones."[4]

فَكَفَرُوا۟ بِهِۦ 170. But they disbelieve[5] in it;
فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾ so they will know.[6]

وَلَقَدْ 171. And there indeed has
سَبَقَتْ كَلِمَتُنَا preceded[7] Our Word
لِعِبَادِنَا for Our servants,
ٱلْمُرْسَلِينَ ﴿١٧١﴾ the Messengers.

إِنَّهُمْ لَهُمُ 172. That they will indeed be
ٱلْمَنصُورُونَ ﴿١٧٢﴾ the ones given victory.[8]

وَإِنَّ جُندَنَا 173. And that verily Our host,[9]
لَهُمُ ٱلْغَٰلِبُونَ ﴿١٧٣﴾ they shall be the victorious.[10]

فَتَوَلَّ عَنْهُمْ 174. So turn away[11] from
حَتَّىٰ حِينٍ ﴿١٧٤﴾ them till a time.

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[1] ذكر **dhikr** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. The Qur'ân is repeatedly referred to as *ddhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52, 81:27. See at 37:3, p. 1430, n. 4.

[2] i. e., a scripture like that of those of old. أولين **'awwalîn** (pl.; acc./gen. of *'awwalûn; s.'awwal*) = first ones, foremost, those of old, ancients. See at 37:71, p. 1441, n. 9.

[3] عباد **'ibâd** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:132, p. 1451, n. 1).

[4] i. e., believing and worshipping Allah sincerely with pure heart. مخلصين **mukhlaṣîn** (pl.; acc./genitive of *mukhlaṣûn*,; s. *mukhlaṣ*) = rendered unblemished, pure-hearted, select ones (pass. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure, unmixed, unadulterated. See at 37:74, p. 1442, n. 4).

[5] But when in fact a Book has come to them, they disbelieve in it. كفروا **kafarû** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 35:7, p. 1391, n. 10).

[6] i. e., they will know the consequences of their unbelief.

[7] سبقت **sabaqat** = she or it preceded, happened before (v. iii. f. s. past from *sabaqa* [*sabq*], to be or act before. See at 21:101, p. 1040, n. 5).

[8] This is a clear prophecy about the ultimate success and victory of Prophet Muhammad, peace and blessings of Allah be on. منصورون **manṣûrûn** (pl.; s. *manṣûr*) = those given help, given victory (pass. participle from *naṣara* [*naṣr /nuṣûr*], to help. See *tanâṣarûna* at 37:25, p. 1434, n. 8).

[9] جند **jund** (s.; pl. *junûd/ajnâd*) = army, soldiers, host. See at 36:75, p. 1627, n. 4.

[10] غالبون **ghâlibûn** (pl.; s. *ghâlib*) = victorious, conquerors, dominant (active participle from *ghalaba* [*ghalb/ghalbah*], to subdue, to conquer. See at 5:23, p. 340, n. 10).

[11] i. e., let them alone for sometime. تول **tawalla** = you turn away (v. ii. m. s. imperative from *tatawallâ*, form V of *waliya*, to be near. See at 27:28, p. 1210, n. 10).

وَأَبْصِرْهُمْ 175. And watch them;[1]
فَسَوْفَ يُبْصِرُونَ ١٧٥ for soon they shall see.[2]

أَفَبِعَذَابِنَا 176. Is it Our punishment
يَسْتَعْجِلُونَ ١٧٦ they seek to hasten.[3]

فَإِذَا نَزَلَ 177.So when it will descend[4]
بِسَاحَتِهِمْ on their compound,[5]
فَسَآءَ صَبَاحُ bad[6] will be the morning of
ٱلْمُنذَرِينَ ١٧٧ those warned.[7]

وَتَوَلَّ عَنْهُمْ 178. And turn away[8] from them
حَتَّىٰ حِينٍ ١٧٨ till a time.

وَأَبْصِرْ 179. And watch,
فَسَوْفَ يُبْصِرُونَ ١٧٩ and soon they will see.

سُبْحَٰنَ رَبِّكَ 180.Sacrosanct[9] is your Lord,
رَبِّ ٱلْعِزَّةِ Lord of Might and Prestige,[10]
عَمَّا يَصِفُونَ ١٨٠ from what they describe.[11]

وَسَلَٰمٌ عَلَى 181. And peace be on
ٱلْمُرْسَلِينَ ١٨١ the Messengers.

[1] أبصر *'abṣir* = look, see, watch (v. ii. m. s. imperative from *'abṣara*, form IV of *baṣura/ baṣira* [[بصر *baṣar*], to look, to see. See n. 2 below.

[2] i. e, they will see what befalls them. يبصرون ***yubṣirûna*** = they see, realize, comprehend (v. iii. m. pl. impfct from *'abṣara*, form IV of *baṣura/baṣira* [بصر *baṣar*], to look, to see. See at 36:66, p. 1424, n. 11).

[3] يستعجلون ***yasta'jilûna*** = they seek to hasten, expedite, hurry (v. iii. m. pl. impfct. from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See at 29:53, p. 1284, n. 5).

[4] نزل ***nazala*** = he came down, descended (v. iii. m. s. past from *nuzûl*, to come down, to descend. See *'anzalnâ* at 36:28, p. 1415, n. 7).

[5] i. e., when it will befall them. ساحة ***sâḥah*** (s.; pl. *sâḥât/sâḥ* = courtyard, compound, arena, forum, field.

[6] ساء ***sâ'a*** = he or it became foul, bad, evil (v. iii. m. s. past from *sû'/saw'*, to be bad. See at 27:58, p. 1219, n. 8).

[7] i. e., they have been duly warnined. منذرين ***mundharîn*** (pl.; accusative/ gen. of *mundharûn*, sing. *mundhar*) = those who are warned, (pass. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr /nudhûr*], to dedicate, to make a vow. See at 37:73, p. 1442, n. 3).

[8] i. e., let them alone for sometime. تول ***tawalla*** = you turn away (v. ii. m. s. imperative from *tatawallâ*, form V of *waliya*, to be near. See at 37:174, p. 1456, n. 11).

[9] سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subḥân* is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 37:159, p. 1454, n. 8.

[10] عزة ***'izzah*** = might, power, respect, self-respect, prestige, honour, fame. See at 35:10, p. 1393, n. 2.

[11] i. e., describe about Allah. يصفون ***yaṣifûna*** = they describe, depict, ascribe, attribute, praise (v. iii. m. pl. impfct. from *waṣafa* [*waṣf*], to describe, to praise. See at 37:159, p. 1454, n. 9).

وَٱلْحَمْدُ لِلَّهِ 182. And all the praise is for
رَبِّ ٱلْعَٰلَمِينَ ١٨٢ Allah, Lord of all beings.[1]

[1] عالمين ***'âlamîn*** (acc./gen. of عالمون ***'âlamûn***; sing. عالم ***'âlam***, i.e., any being or object that points to its Creator; sing. ***'âlam***) = all beings, creatures. See at 32:2, p. 1324, n. 4).

38. *Sûrat Ṣâd*

Makkan: 88 *'âyahs*

This is also an early Makkan *sûrah* which, like the other Makkan *sûrahs,* deals with the fundamentals of the faith — *tawḥîd* (montheism), the truth of the Qur'ân and the Prophethood of Muḥammad, peace and blessings of Allah be on him, Resurrection, Judgement and life in the hereafter. It starts by emphazing that the Qur'ân is truly a Book sent down by Allah and then refers to the amazement of the unbelievers of Makka at the coming of a Messenger of Allah from among them and at the concept of One Only God instead of a multilicity of deities to which they had been used to. It then makes mention, by way of warning the unbelievers, of what befell the previously unbelieving nations of Allah's retribution. In this context it mentions the stories of some of previous Messengers of Allah, like Dâûd, Sulayman, Ayyûb, Isḥaq, Ya'qûb, Ismâ'îl and Dhû al-Kifl, peace be on them, and the trials and tribulations they had to undergo, by way of consoling the Prophet, peace and blessings of Allah be on him. Along with these the *sûrah* points to some of the wonderful aspects of this unverse by way of bringing home the theme of the Absolute Oneness of Allah.

The *sûrah* is named *Ṣâd* after the disjointed letter with which it starts and which is one of the miracles of the Qur'ân.

سُورَةُ صٓ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

صٓ 1. *Sâd*,[1]
وَٱلۡقُرۡءَانِ by the Qur'ân
ذِي ٱلذِّكۡرِ ١ full of reminding.[2]

بَلِ ٱلَّذِينَ كَفَرُواْ 2. Nay, those who disbelieve
فِي عِزَّةٖ وَشِقَاقٖ ٢ are in pride[3] and discord.[4]

كَمۡ أَهۡلَكۡنَا 3. How many We destroyed[5]
مِن قَبۡلِهِم مِّن قَرۡنٖ before them of a generation[6]
فَنَادَواْ and they cried out;
وَّلَاتَ حِينَ مَنَاصٖ ٣ but it was too late to escape![7]

[1] Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

[2] i. e., reminding men of their indifference to the life in the hereafter and of their rights and duties. ذكر **dhikr** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 37:168, p. 1456, n. 1.

[3] عزة **'izzah** = might, power, respect, self-respect, prestige, honour, fame, pride. See at 37:180, p. 1457, n. 10.

[4] i. e., they turn away from it in pride and are in discord about it. شقاق **shiqâq** = discord, dissension, schism, rift, breach, split. See at 22:53, p. 1064, n. 11).

[5] أهلكنا **'ahlaknâ** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 36:30, p. 1416, n. 3).

[6] i. e., because of their unbelief and persistent sinning. قرن **qarn** (s.; pl. قرون *qurûn*) = generation, century, horn. See at 23:31, p. 1083, n. 7.

[7] مناص **manâs** = escape, way out, avoidance (verbal noun of *nâsa* [*naws/manâs*], to evade, to escape). **lâta hîna manâs** is an idiom meaning "there was no time left for escape."

وَعَجِبُوٓا	4. And they wonder[1]
أَن جَآءَهُم	that there has come to them
مُّنذِرٌ مِّنْهُمْ	a warner[2] from among them.
وَقَالَ ٱلْكَـٰفِرُونَ	And the unbelievers say:
هَـٰذَا سَـٰحِرٌ	"This is a sorcerer,[3]
كَذَّابٌ ﴿٤﴾	a liar."[4]
أَجَعَلَ ٱلْـَٔالِهَةَ	5. "Does he make the deities
إِلَـٰهًا وَٰحِدًا	one god?
إِنَّ هَـٰذَا لَشَىْءٌ	This is indeed a thing
عُجَابٌ ﴿٥﴾	extremely strange."[5]
وَٱنطَلَقَ	6. And there burst out[6]
ٱلْمَلَأُ مِنْهُمْ	the chiefs[7] of them
أَنِ ٱمْشُوا۟ وَٱصْبِرُوا۟	that you go on[8] and persevere[9]
عَلَىٰٓ ءَالِهَتِكُمْ	on your deities.
إِنَّ هَـٰذَا لَشَىْءٌ	"Indeed this is a thing
يُرَادُ ﴿٦﴾	designed."[10]
مَا سَمِعْنَا بِهَـٰذَا	7. "Never did we hear of it
فِى ٱلْمِلَّةِ ٱلْـَٔاخِرَةِ	in the religion[11] of late.
إِنْ هَـٰذَآ إِلَّا	This is naught but
ٱخْتِلَـٰقٌ ﴿٧﴾	something made-up."[12]

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[1] عجبوا ***'ajibû*** = they wondered, were surprised/ astonished (v. iii. m. pl. past from *'ajiba* [*'ajab*], to wonder, to be astonished. See *'ajibta* at 37:12, p. 1432, n. 10).

[2] i. e., a Messenger of Allah. منذر ***mundhir*** = warner, one who warns (act. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr /nudhûr*], to dedicate, to make a vow. See *mundhirîn* at 37:72, p. 1441, n. 12).

[3] ساحر ***sâḥir*** (s.; pl. *saḥarah/suḥḥâr*) = sorcerer, magician, enchanter (act. participle from *saḥara* [*siḥr*], to enchant. See at 26:34, p. 1168, n. 13).

[4] كذاب ***kadhdhâb*** = a liar, untruthful (act. participle in the intensive scale of *fa''âl* from *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *tukadhdhibûna* at 37:21, p. 1433, n. 10).

[5] عجاب ***'ujâb*** = extremely strange, astonishing, wonderous, marvellous.

[6] انطلق ***inṭalaqa*** = he or it departed, set out, was free, hurried, proceeded, burst out [shouting] (v. iii. m. s. past in form VII of *ṭalaqa/ṭaluqa* [*ṭalâq/ṭalâqah*] to be free/divorced, to be happy. See *yantaliqu* at 26:13, p. 1164, n. 8).

[7] ملأ ***mala'*** = crowd, host, grandees, council of elders, chiefs, nobles. See at 37:8, p. 1231, n. 9).

[8] i. e., go on worshipping the gods and goddesses. امشوا ***imshû*** = you (all) go on, proceed, move along, walk (v. ii. m. pl. imperative from *mashâ* [مشى *mashy*], to go on foot, to walk. See *yamshûna* at 32:26, p. 1332, n. 3).

[9] اصبروا ***iṣbirû*** = (you all) be patient, have patience, bear calmly, persevere, (v. ii. m. pl. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 8:46, p. 564, n. 5).

[10] i. e., designed for some selfish motive. يراد ***yurâdu*** = he or it is intended, desired, designed, planned, aimed at (v. iii. m. s. impfct. passive from *'arâda*, form IV of *râda* [*rawd*], to walk about. See *turîdûna* at 37:86, p. 1443, n. 11).

[11] ملة ***millah*** (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 22:78, p. 1073, n. 14).

[12] اختلاق ***ikhtilâq*** = fabrication, invention, contrivance, device, something made-up (verbal noun in form VIII of *khalaqa* [*kahlq*], to create, to make. See *khalq* at 36:69, p. 1425, n. 7.

أَءُنزِلَ	8. "Has there been sent down
عَلَيْهِ ٱلذِّكْرُ	on him the *dhikr*[1] (Scripture)
مِنۢ بَيْنِنَا ۚ	of all of us?"
بَلْ هُمْ فِى شَكٍّ	Nay, they are in doubt
مِّن ذِكْرِى ۖ	about Our Scripture.
بَل لَّمَّا يَذُوقُوا۟	Nay, they have not yet tasted[2]
عَذَابِ ۝٨	My retribution.[3]
أَمْ عِندَهُمْ	9. Or are there with them
خَزَآئِنُ رَحْمَةِ	the vaults[4] of the mercy of
رَبِّكَ ٱلْعَزِيزِ	your Lord, the All-Mighty,[5]
ٱلْوَهَّابِ ۝٩	the All-Bounteous?[6]
أَمْ لَهُم	10. Or do they have
مُّلْكُ ٱلسَّمَٰوَٰتِ	the dominion of the heavens
وَٱلْأَرْضِ وَمَا	and the earth and all that
بَيْنَهُمَا ۖ	is between the two?
فَلْيَرْتَقُوا۟	Then let them go up[7]
فِى ٱلْأَسْبَٰبِ ۝١٠	in the means.[8]
جُندٌ مَّا هُنَالِكَ	11. A host[9] in there,
مَهْزُومٌ	vanquished,[10]
مِّنَ ٱلْأَحْزَابِ ۝١١	of the parties.[11]

1. This is a clear instance of the word *dhikr* being used to refer to the Qur'ân; for the unbelievers of Makka used this term to refer to the Qur'ân which was being given out to them. ذكر ***dhikr*** = recollection, remembrance, mention, reminder, scripture, the Qur'ân. See at 37:168, p. 1456, n. 1.

2. يذوقوا ***yadhûqû****(na)* = they taste (v. iii. m. pl. impfct. from *dhâqa [dhawq/dhawâq/madhâq]*, to taste. See *dhûqû* at 3:181, p. 227, n. 5. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 4:56, p. 265, n. 9.

3. i. e., if they had tasted they would not have so disbelieved.

4. i. e., do the vaults of mercy lie with them so that they can bestow Prophethood and other graces on whom they like? خزائن ***khazâ'in*** (pl.; s. *khizânah*) = treasuries, vaults, coffers, stores. See at 17:100, p. 906, n. 2.

5. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 35:28, p. 1400, n. 1.

6. وهاب ***wahhâb*** = Very Generous Giver, he who gives profusely, All-Bounteous (active participle in the intensive form of *fa''âl* from *wahaba*. See at 3:8, p. 157, n. 6).

7. ليرتقوا ***li+yartaqû*** = let them ascend, go up, mount, rise, climb (v. iii. m. pl. imperative/empahtic impfct. from *irtaqâ*, form VIII of *raqiya [raqy /ruqîy)* = to ascend, to climb. See *tarqâ* at 17:93, p. 903, n. 4).

8. i. e., means taking them to the heavens. (See *Tafsîr al-Jalâlayn*). أسباب ***asbâb*** (sing. *sabab*) = relations, ties, connections (between people), means, reasons. See at 2:166, p. 78, n. 9.

9. i. e., the Makkan unbelievers. جند ***jund*** (s.; pl. *junûd/ajnâd*) = army, host. See at 37:173, p. 1456, n. 9.

10. i. e., they would be vanquished. This is a clear prophecy that the Makkan unbelievers would be defeated. مهزوم ***mahzûm*** (s.; pl. *mahzûmûn*) = defeated, vanquished, routed (passive partriciple from *hazama [hazm]*, to put to flight. See *hazamû* at 2:251, p. 128, n. 1).

11. i. e., of the sort of the parties of old who were destroyed. أحزاب ***'aḥzâb*** (pl. ; s. حزب *ḥizb*) = groups, bands, parties. See at 33:22, p. 1343, n. 6.

كَذَّبَتْ	12. There did disbelieve[1]
قَبْلَهُمْ	before them
قَوْمُ نُوحٍ	the people of Nûh
وَعَادٌ وَفِرْعَوْنُ	and the 'Âd and the Pharaoh
ذُو ٱلْأَوْتَادِ ﴿١٢﴾	possessing stakes.[2]
وَثَمُودُ	13. And the Thamûd
وَقَوْمُ لُوطٍ	and the people of Lût and
وَأَصْحَٰبُ لْـَٔيْكَةِ	the dwelleres[3] of the Wood.[4]
أُو۟لَٰٓئِكَ ٱلْأَحْزَابُ ﴿١٣﴾	Those were the parties.[5]
إِن كُلٌّ	14. Verily they all did naught
إِلَّا كَذَّبَ	but disbelieve[6]
ٱلرُّسُلَ	the Messengers.
فَحَقَّ	So due became[7]
عِقَابِ ﴿١٤﴾	My retribution.[8]

Section (*Rukû'*) 2

وَمَا يَنظُرُ هَٰٓؤُلَآءِ إِلَّا	15. And these await[9] not but
صَيْحَةً وَٰحِدَةً	a single thunderous blast.[10]
مَّا لَهَا	There shall not be for it
مِن فَوَاقٍ ﴿١٥﴾	any pause.[11]

---

[1] كذبت ***kadhdhabat*** = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 26:160, p. 1190, n. 1).

[2] They were so-called either because of their tall and gigantic buildings or because they used to torture to death the disobedient ones by means of stakes (see *Al-Bayḍâwî*, II, 308). أوتاد ***'awtâd*** (pl.; s. *watad*) = pegs, poles, stakes.

[3] أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâhib*) = inmates, dwellers, companions, associates, followers, owners. See at 36:55, p. 1422, n. 6).

[4] i. e., the people of Prophet Shu'ayb, peace be on him. They were so-called because they lived in a region full of trees and forest, most probably in the region of Tabuk. أيكة ***'aykah*** = wood, forest, thicket, jungle.

[5] i. e., those were the peoples disbelieving and opposing the Messengers. This *'âyah* also explains the "parties" mentioned at *'âyah* 11. أحزاب ***'aḥzâb*** (pl. ; s. حزب *ḥizb*) = groups, bands, parties. See at 38:11, p. 1461, n. 11.

[6] كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See n. 1. above and at 29:68, p. 1285, n. 9).

[7] حق ***ḥaqqa*** = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from *ḥaqq*. See at 37:31, p. 1435, n. 6).

[8] *'iqâbi* (originally *'iqâbî*): عقاب ***'iqâb*** = infliction of punishment, punishment, penalty, retribution. See at 13:32, p. 778, n. 9.

[9] i. e., these unbelievers and polytheists await not but a single thunderous blast. ينظر ***yanẓuru*** = he looks, sees, views, glances, looks expectantly, awaits, waits for (v. iii. m. s. impfct. from *naẓara* [*naẓara* [*naẓr/manẓar*], to see, view, look at. See *yanẓurûna* at 37:19, p. 1433, n. 7).

[10] i. e., the blowing in the trumpet by Isrâfîl. صيحة ***ṣayḥah*** (s.; pl. *ṣayḥât*) = outcry, piercing sound, thunderous blast. See at 36:53, p. 1421, n. 12).

[11] فواق ***fawâq*** = time for the accumulation of milk in the udder of the cow or camel between two milkings or sucklings, return, pause, delaying, gasping of a dying person.

وَقَالُوا۟ رَبَّنَا	16. And they say: "Our Lord,
عَجِّل لَّنَا قِطَّنَا قَبْلَ	hasten[1] for us our lot[2] before
يَوْمِ ٱلْحِسَابِ ١٦	the Day of Reckoning.
ٱصْبِرْ عَلَىٰ	17. Have patience[3] over
مَا يَقُولُونَ	what they say
وَٱذْكُرْ عَبْدَنَا	and remember Our servant
دَاوُۥدَ ذَا ٱلْأَيْدِ	Dâûd, possessing strength.[4]
إِنَّهُۥٓ أَوَّابٌ ١٧	He was indeed ever penitent.[5]
إِنَّا سَخَّرْنَا	18. Verily We subjected to
ٱلْجِبَالَ	order[6] the mountains,
مَعَهُۥ يُسَبِّحْنَ	with him they glorifying[7]
بِٱلْعَشِىِّ	by the late evening[8]
وَٱلْإِشْرَاقِ ١٨	and at day-break.[9]
وَٱلطَّيْرَ	19. And the birds
مَحْشُورَةً	were brought together,[10]
كُلٌّ لَّهُۥٓ أَوَّابٌ ١٩	all to him being obedient.
وَشَدَدْنَا	20. And We made strong
مُلْكَهُۥ وَءَاتَيْنَٰهُ	his kingdom and gave him
ٱلْحِكْمَةَ	wisdom
وَفَصْلَ ٱلْخِطَابِ ٢٠	and right judgement.[11]

[1] عجل **'ajjil** = hasten, quicken, expedite, hurry, rush, accelerate (v. ii. m. s. imperative from *'ajjala* form II of *'ajila* [*'ajal/'ajalah*], to harry. See *'ajjalnâ* at 17:18, p. 878, n. 12).

[2] The unbelievers of Makka said so disbelieving and ridiculing the idea of Resurrection and Judgement. قط **qiṭṭ** (s.; pl. *qiṭâṭ/qiṭaṭah/qiṭaṭ*) = fate, lot, account book, book, male cat.

[3] i. e., have patience over the unbelievers' ridiculing . اصبر **iṣbir** = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 30:60, p. 1310, n. 7).

[4] أيد **'aydin** (sing. *yad*) = hands, power, strength, control, authority, influence. See at 2:79, p. 37, n. 4.

[5] أواب **'awwâb** (s.; pl. *'awwâbûn*) = oft-returning, oft-returning in penitence, ever penitent, ever-obedient (act. participle in the intensive scale of *fa''âl* from *'âba* [*'awb/ 'awbah/ 'iyâb*], to return. See *'awwibî* at 34:10, p. 1371, n. 3).

[6] سخرنا **sakhkharnâ** = we brought to submission, made subservient, subjected, subjected to order, subdued, made serviceable (v. i. pl. past from *sakhkhara*, form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 22:36, p. 1058, n.15).

[7] i. e., the mountains also prayed when Dâ'ud did so; so also did the birds. يسبحن **yusabbiḥna** = they (f.) declare the sanctity, glorify, declare immunity from blemish (v. iii. f. pl. impfct. from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 21:79, p. 1034, n. 1).

[8] عشى **'ashîy** = evening, early night. See at 30:18, p. 1295, n. 4.

[9] اشراق **'ishrâq** = day-break, sun-rise, radiation, radiance (verbal noun in form IV of *sharaqa* [*sharq/shurûq*] to rise, to shine. See *mashâriq* at 37:5, p. 1431, n. 1.

[10] محشورة **maḥshûrah** (f. s.; pl. *maḥshûrât*; m. *maḥshûr*) = gathered, collected, mustered, brought together (pass. participle from *ḥashara* [*ḥashr*], to gather. See *naḥshuru* at 34:40, p. 1383, n. 4).

[11] فصل **faṣl** = parting, section, decision. *faṣl al-khiṭâb* = decisive say, right judgement.

۞ وَهَلْ أَتَىٰكَ	21. And has there come to
نَبَؤُا۟ ٱلْخَصْمِ	you the news[1] of the litigants[2]
تَسَوَّرُوا۟	when they scaled the wall[3]
ٱلْمِحْرَابَ ۝٢١	of the chamber?[4]
إِذْ دَخَلُوا۟	22. When they entered
عَلَىٰ دَاوُۥدَ	upon Dâûd
فَفَزِعَ مِنْهُمْ	and he took fright[5] of them?
قَالُوا۟ لَا تَخَفْ	They said: "Be not afraid;
خَصْمَانِ	two litigants[6] —
بَغَىٰ بَعْضُنَا	one of us has wronged[7]
عَلَىٰ بَعْضٍ	the other.
فَٱحْكُم بَيْنَنَا	So judge[8] between us
بِٱلْحَقِّ وَلَا تُشْطِطْ	with justice and be not unjust[9]
وَٱهْدِنَآ إِلَىٰ	and guide us to
سَوَآءِ ٱلصِّرَٰطِ ۝٢٢	the straight[10] way.[11]
إِنَّ هَٰذَآ أَخِى	23. Verily this my brother
لَهُۥ تِسْعٌ وَتِسْعُونَ نَعْجَةً	has ninety-nine ewes[12]
وَلِىَ نَعْجَةٌ وَٰحِدَةٌ	and I have one ewe;
فَقَالَ	but he says:
أَكْفِلْنِيهَا	"Put her in my charge[13]
وَعَزَّنِى	and he prevailed on[14] me

1. نبأ ***naba'*** (s.; pl. *'anbâ'*) = news, tidings. See at 28:3, p. 1231, n. 6.

2. خصم ***khaṣm*** (s.; pl. *khaṣimûn/ khuṣûm/'akhṣâm*) = litigant, litigants, adversaries, opponents in a law-suit. See *khaṣmân* at 22:19, p. 1052, n. 1.

3. تسوروا ***tasawwarû*** = they scaled the wall (v. iii. m. pl. past from *tasawwara*, form V of *sâra* (*sawr/ sawrah*), to leap, to jump, to raise a wall.

4. محراب ***miḥrâb*** (pl. محاريب *maḥârîb*) = prayer niche, private chamber. See at 19:11, p. 953, n. 2.

5. فزع ***fazi'a*** = he was terrified/ scared/ alarmed/ panic-stricken/ afraid, took fright (v. iii. m. s. past from *faz'*, to be scared. See at 27:87, p. 1228, n. 6).

6. خصمان ***khaṣmân*** (dual; s. *khaṣm*) = two litigants. See n. 2 above.

7. بغى ***baghâ*** = he committed outrage, oppressed, wronged (v. iii. m. s. past from *baghy*, to wrong, oppress. See at 28:76, p. 1259, n. 1).

8. احكم ***uḥkum*** = give verdict, judge, decide (v. ii. m. s. imperative from *ḥakama* [*ḥukm*], to pass judgement. See at 21:112, p. 1043, n. 7).

9. لا تشطط ***lâ tushṭiṭ*** = do not be unjust, do not cross the limit, do not go to the extreme (v. ii. m. s. imperative {prohibition} from *ashatta*, form IV of *shaṭṭa* [*shaṭaṭ/ shuṭûṭ*], to go to extremes, to deviate.).

10. سواء ***sawâ'*** = straight, even, equal, same, alike. See at 36:10, p.1411, n. 1.

11. صراط ***ṣirâṭ*** = way, path, road. See at 37:118, p. 1449, n. 2.

12. نعجة ***na'jah*** (f. s.; pl. *na'jât/ni'âj*) = female sheep, ewe.

13. أكفل ***'akfil*** = entrust, put in charge, appoint as security (v. ii. m. s. imperative from *'akfala*, form IV of *kafala* [*kafl/kufûl/kafâlah*], to be guarantee, to be responsible. See *yakfulûna* at 28:12, p. 1235, n. 1).

14. عز ***'azza*** = he became strong, prevailed on, became dear/respected (v. iii. m. s. past from *'izz/ 'izzah/ 'azâzah*, to be strong, respected. See *'azzaznâ* at 36:14, p. 1412, n. 7).

فِي الْخِطَابِ ﴿٢٣﴾	in the speech."[1]
قَالَ	24. He said:
لَقَدْ ظَلَمَكَ	"He has indeed wronged[2] you
بِسُؤَالِ نَعْجَتِكَ	by asking your ewe
إِلَىٰ نِعَاجِهِ	to be added to his ewes.
وَإِنَّ كَثِيرًا	And indeed many
مِّنَ الْخُلَطَاءِ لَيَبْغِي	of the partners[3] do wrong[4]
بَعْضُهُمْ عَلَىٰ بَعْضٍ	one to another,
إِلَّا الَّذِينَ آمَنُوا	except those who believe
وَعَمِلُوا الصَّالِحَاتِ	and do the good deeds;[5]
وَقَلِيلٌ مَّا هُمْ	and how very few they are!"
وَظَنَّ دَاوُودُ	And Dâûd thought[6]
أَنَّمَا فَتَنَّاهُ	that We have but tried[7] him.
فَاسْتَغْفَرَ	So he asked forgiveness[8]
رَبَّهُ	of his Lord
وَخَرَّ رَاكِعًا	and fell down[9] bowing[10]
وَأَنَابَ ۩ ﴿٢٤﴾	and turned in repentance.[11] *
فَغَفَرْنَا لَهُ ذَٰلِكَ	25. So We forgave him that.
وَإِنَّ لَهُ عِندَنَا	And verily he has with Us
لَزُلْفَىٰ	a close position[12]
وَحُسْنَ مَآبٍ ﴿٢٥﴾	and a good place of return.[13]

[1] خطاب ***khiṭâb*** (s.; pl. *khiṭâbât/'akhṭibah*) = speech, public address, oration, letter. See *khâṭaba* at 25:63, p. 1157, n.8.

[2] i. e., Dâûd said. ظلم ***ẓalama*** = he transgressed, did wrong, committed injustice (v. iii. m. s. past from *ẓalm/ẓulm*, to do wrong. See at 27:11, p. 1205, n. 4).

[3] خلطاء ***khulaṭâ'*** (pl.; s. *khalîṭ*) = associates, comrades, companions, partners (act. participle in the scale of *fa'îl* from *khalaṭa [khalṭ]*, to mix, mingle. See *ikhtalaṭa* at 18:45, p. 927, n. 10).

[4] يبغي ***yabghî*** = he commits outrage, oppresses, wrongs (v. iii. m. s. impfct. from *baghâ [baghy]*, to wrong. See *baghâ* at 38:22, p. 1464, n. 7).

[5] صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 35:7, p. 1391, n. 12.

[6] ظن ***ẓanna*** = he thought, supposed, believed, presumed (v. iii. m. s. past from ظن *ẓann*, to think, to suppose. See at 24:12, p. 1109, n. 9).

[7] فتنا ***fatannâ*** = we tried, put on trial, tested (v. i. pl. past from *fatana [fatn/ futûn]*, to turn away, to put to trial. See at 29:3, p. 1265, n. 5).

[8] استغفر ***istaghfara*** = he asked forgiveness, prayed for pardon (v. iii. m. s. past in form X of *ghafara [ghafr /maghfirah /ghufrân]*, to forgive. See *tastaghfirûna* at 27:46, p. 1216, n. 10).

[9] خر ***kharra*** = he or it collapsed, fell down, fell, dropped (v. iii. m. s. past from *kharr/khurûr*, to fall, fall down. See at 34:14, p. 1373, n. 3).

[10] راكع ***râki'*** (s.; pl. *râki'ûn/rukka'*) he who bows in submission (active participle from *raka'a (rukû')*, to bow, bend the body, especially in prayer. See *rukka'* at 22:27, p. 1054, n. 12.

[11] أناب ***'anâba*** = he turned in repentance, deputed (v. iii. m. s. past in form IV of *nâba [nawb/manâb/niyâbah]* to represent, to return from time to time. See at 31:15, p. 1315, n. 11).

*** One should prostrate oneself on reading this *'âyah.***

[12] زلفى ***zulfâ*** = proximity, nearness and position. See at 34:37, p. 1382, n. 2.

[13] مآب ***ma'âb***= place to which one returns, return (as verbal noun). See at 13:36, p. 780, n. 12.

يَـٰدَاوُۥدُ	26. O Dâûd,
إِنَّا جَعَلْنَـٰكَ	indeed We have made[1] you
خَلِيفَةً فِى ٱلْأَرْضِ	a successor[2] in the earth;
فَٱحْكُم بَيْنَ ٱلنَّاسِ	so adjudicate[3] between men
بِٱلْحَقِّ	with justice
وَلَا تَتَّبِعِ ٱلْهَوَىٰ	and follow not[4] the desire[5]
فَيُضِلَّكَ	lest it should lead you astray[6]
عَن سَبِيلِ ٱللَّهِ ۚ	from the way of Allah.
إِنَّ ٱلَّذِينَ يَضِلُّونَ	Verily those who go astray
عَن سَبِيلِ ٱللَّهِ	from the way of Allah,
لَهُمْ عَذَابٌ	they shall have a punishment
شَدِيدٌۢ بِمَا نَسُوا۟	very severe[7] for they forget[8]
يَوْمَ ٱلْحِسَابِ ٢٦	the Day of Reckoning.[9]

Section (*Rukû'*) 3

وَمَا خَلَقْنَا	27. And We have not created
ٱلسَّمَآءَ وَٱلْأَرْضَ	the heaven and the earth
وَمَا بَيْنَهُمَا	and all that is between them
بَـٰطِلًا ۚ	in vain.[10]
ذَٰلِكَ ظَنُّ ٱلَّذِينَ	Such is the surmise[11] of those
كَفَرُوا۟ ۚ	who disbelieve.[12]
فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟	So woe to those who disbelieve
مِنَ ٱلنَّارِ ٢٧	on account of the fire.

[1] جعلنا ***ja'alnâ*** = we made, set, put, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 37:63, p. 1440, n. 8).

[2] i. e., successor to the kingdom and authority. ***khalîfah*** (s.; pl. *khulafâ'*) = خلفاء ***khulafâ'*** (pl.; s. *khalîfah*) = successor. See *khulafâ'* at 27:62, p. 1221, n. 8.

[3] احكم ***uḥkum***= give verdict, judge, decide (v. ii. m. s. imperative from *ḥakama* [*ḥukm*], to pass judgement. See at 38:22, p. 1464, n. 8).

[4] لا تتبع ***lâ tattabi'*** = do not follow, obey, pursue (v. ii. m. s. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 7:142, p. 517, n. 10).

[5] i. e., the desire of yourself. هوى ***hawan*** (s.; pl. *'ahwâ'*) = affection, desire, craving, whims. See at 25:43, p. 1151, n. 5.

[6] i. e., your doing so might lead you astray. يضل ***yuḍilla***(*u*) = he makes go astray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. The last letter takes *fatḥah* for a hidden *'an* in the causal *fâ'* coming before the verb. See at 31:6, p. 1312, n. 5).

[7] شديد ***shadîd*** (pl. أشداء *'ashiddâ'*/شداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 35:7, p. 1391, n. 11).

[8] نسوا ***nasû*** = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See at 25:18, p. 1143, n. 5).

[9] i. e., the reckoning of one's good and bad deeds on the Day of Judgement. حساب ***ḥisâb*** (pl. حسابات *ḥisâbât*)= calculation, reckoning, accounting, taking of account. See at 26:113, p. 1182, n. 3.

[10] i. e., aimlessly and without purpose and use. باطل ***bâṭil*** = vain, futile, untruth, that which is untrue, false, falsehood, baseless, void. See at 16:72, p. 850, n. 11.

[11] ظن ***ẓann*** = conjecture, surmise, supposition, assumption. See at 34:20, p. 1375, n. 10.

[12] كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 37:170, p. 1456, n. 5).

أَمْ نَجْعَلُ	28. Or shall We make[1]
الَّذِينَ ءَامَنُوا	those who believe
وَعَمِلُوا الصَّٰلِحَٰتِ	and do the good deeds
كَالْمُفْسِدِينَ	like the mischief-makers[2]
فِي الْأَرْضِ	in the earth;
أَمْ نَجْعَلُ الْمُتَّقِينَ	or shall We make the righteous[3]
كَالْفُجَّارِ ٢٨	like the immoral ones?[4]
كِتَٰبٌ	29. A Book,[5]
أَنزَلْنَٰهُ إِلَيْكَ	We have sent it down to you,
مُبَٰرَكٌ	full of blessings,
لِّيَدَّبَّرُوا	that they may reflect[6] on
ءَايَٰتِهِۦ	its signs and
وَلِيَتَذَكَّرَ	that there may take heed[7] the
أُولُوا الْأَلْبَٰبِ ٢٩	owners of understanding.[8]
وَوَهَبْنَا لِدَاوُۥدَ	30. And We gifted[9] to Dâûd
سُلَيْمَٰنَ	Sulaymân.
نِعْمَ الْعَبْدُ	How excellent was the servant!
إِنَّهُۥٓ أَوَّابٌ ٣٠	He was indeed ever penitent.
إِذْ عُرِضَ	31. When displayed[10] were
عَلَيْهِ بِالْعَشِيِّ	to him by the evening

1. نجعل ***naj'alu*** = we lay, make, set, put, place, appoint, assign (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make. See at 28:83, p. 1262, n. 5).

2. مفسدين ***mufsidîn*** (acc. /gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers (act. participle from *'afsada*, form IV of *fasada* [*fasâd/ fusûd*], to be bad. See at 29:30, p. 1275, n. 9).

3. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 28:83, p. 1262, n. 10).

4. i. e., Allah will never place the believers and the righteous at par with the unbelieving and sinful ones. فجار ***fujjâr*** (pl.; s. *fâjir*) = immoral ones, depraved, libertine, licentious (act. participle from *fajara* [*fujûr*], to act immorally, to commit adultery, sin).

5. i. e., the Qur'ân.

6. يدبروا ***yaddabbarû***(*na*) {originally *yatadabbarûna*, *tâ'* and *dâl* having been amalgamated} = they reflect, contemplate, ponder, meditate, consider (v. iii. m. pl. impfct. from *tadabbara*, form V of *dabara* [*dubûr*], to turn one's back, to elapse. The terminal *nûn* is dropped for a hidden *'an* in *li* (of motivation*)* coming before the verb. See at 23:68, p. 1091, n. 11).

7. يتذكر ***yatadhakkara***(*u*) = he takes heed, bears in mind, remembers, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yatadhakkara* at 35:37, p. 1403, n. 9).

8. ألباب ***'albâb*** (pl.; sing. لب *lubb*) = heart, acumen, understanding. See at 14:52, p. 806, n. 2).

9. وهبنا ***wahabnâ*** = we gifted, bestowed, presented (v. i. pl. past from *wahaba* [*wahb*], to give, to donate. See at 29:26, p. 1274, n. 6).

10. عرض ***'urida*** = he or it was displayed, exhibited, set forth, laid, laid before, demonstrated (v. iii. m. s. past passive from *'arḍ*, to show, to be visible. See *'araḍnâ* at 33:72, p. 1365, n. 8.

ٱلصَّٰفِنَٰتُ	the well-bred steeds[1]
ٱلْجِيَادُ ٣١	of the highest speed.[2]
فَقَالَ	32. So he said:
إِنِّيٓ أَحْبَبْتُ	"Indeed I have preferred[3]
حُبَّ ٱلْخَيْرِ	the love of wealth[4]
عَن ذِكْرِ رَبِّي	to remembering my Lord
حَتَّىٰ تَوَارَتْ	till she disappeared[5]
بِٱلْحِجَابِ ٣٢	behind the veil."[6]
رُدُّوهَا عَلَيَّ	33."Bring them back[7] to me."
فَطَفِقَ مَسْحًۢا	And he started[8] stroking[9]
بِٱلسُّوقِ وَٱلْأَعْنَاقِ ٣٣	by the legs[10] and necks.[11]
وَلَقَدْ فَتَنَّا	34. And We indeed put to
سُلَيْمَٰنَ	test[12] Sulaymân
وَأَلْقَيْنَا عَلَىٰ كُرْسِيِّهِۦ	and cast[13] on his throne
جَسَدًا	a body,[14]
ثُمَّ أَنَابَ ٣٤	then he turned in repentance.
قَالَ رَبِّ	35. He said: "My Lord,
ٱغْفِرْ لِي	forgive me
وَهَبْ لِي مُلْكًا	and bestow on me a kingdom

[1] صافنات ***ṣâfinât*** (pl.; s. *ṣâfin*) = well-bred steeds, horses standing on three legs and the extremity of the hoop of the fourth leg.

[2] جياد ***jiyâd*** (pl.; s. *jawâd*) = of the highest speed, extremely speedy, race horse.

[3] أحببت ***'aḥbabtu*** = I liked, loved, preferred (v. i. s. past from *'aḥabba*, form IV of *ḥabba* [*ḥubb*], to love. See at 4:148, p. 310, n. 8).

[4] خير ***khayr*** = good /better/ best, charity, wealth, property, affluence. See at 34:39, p. 1383, n. 2.

[5] i. e., the sun set and he missed the time of *'asr* prayer (see *Tafsîr al-Jalâlayn*). توارت ***tawârat*** = she disappeared, went out of sight, hid herself (v. iii. f. s. past from *tawârâ*, from VI of *warâ* [*wary*], to hide, to conceal, to kindle. See *yatawârâ* at 16:59, p. 846, n. 2).

[6] حجاب ***ḥijâb*** (s.; pl. *ḥujub/aḥjibah*) = screen, curtain, partition, cover, barrier, veil. See at 33:53, p. 1359, n. 3.

[7] Sulaymân., peace be on him, ordered the horses to be brought back to him and sacrificed them for Allah since they had engrossed his attention away from His remembrance. ردو ***ruddû*** = you (all) return, bring back, send back, revert (v. ii. m. pl. imperative from *radda* [*radd*], to put back.. See at 4:59, p. 267, n. 1).

[8] طفق ***ṭafiqa*** = he set out (to do something suddenly), began, started (v. iii. m. s past from *ṭafaq*, to set out, to begin. See *ṭafiqâ* at 20:121, p. 1006, n. 8).

[9] i. e., slaughtered. مسح ***masḥ*** = to stroke with the hand, to wipe off. See *imsaḥû* at 6:6, p. 331, n. 6.

[10] سوق ***sûq*** (pl.; s. *sâq*) = thighs, legs, trunks, stems.

[11] أعناق ***'a'nâq*** (pl.; s. عنق *'unuq*) = necks. See at 36:8, p. 1410, n. 6.

[12] فتنا ***fatannâ*** = we tried, put on trial, tested (v. i. pl. past from *fatana [fatn/ futûn]*, to turn away, to put to trial. See at 38:24, p. 1465, n. 7).

[13] ألقينا ***'alqaynâ*** = we cast, flung, plunged, posed, set forth, offered (v. i. pl. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah /luqan*], to meet. See at 15:19, p. 811, n. 5).

[14] i. e., a lifeless body.

لَا يَنۢبَغِى لِأَحَدٍ	that behoves[1] not anyone
مِّنۢ بَعْدِىٓ إِنَّكَ أَنتَ	after me. Verily You are
ٱلْوَهَّابُ ﴿٣٥﴾	the All-Bounteous.[2]
فَسَخَّرْنَا لَهُ	36. So We subjected[3] to him
ٱلرِّيحَ	the wind,
تَجْرِى بِأَمْرِهِۦ	running at his command
رُخَآءً	gently[4]
حَيْثُ أَصَابَ ﴿٣٦﴾	whithersoever he struck.[5]
وَٱلشَّيَٰطِينَ	37. And the devils,[6]
كُلَّ بَنَّآءٍ وَغَوَّاصٍ ﴿٣٧﴾	every builder[7] and diver.[8]
وَءَاخَرِينَ مُقَرَّنِينَ	38. And others tied together[9]
فِى ٱلْأَصْفَادِ ﴿٣٨﴾	in fetters.[10]
هَٰذَا عَطَآؤُنَا	39. "This is Our gift;[11]
فَٱمْنُنْ أَوْ أَمْسِكْ	so give away[12] or retain,
بِغَيْرِ حِسَابٍ ﴿٣٩﴾	without reckoning."
وَإِنَّ لَهُۥ	40. And indeed he has
عِندَنَا لَزُلْفَىٰ	with Us a close position
وَحُسْنَ مَـَٔابٍ ﴿٤٠﴾	and a good place of return.

[1] ينبغي ***yanbaghî*** = he or it behoves, is appropriate, is meet, is seemly, is necessary (v. iii. m. s. impfct. from *inbaghâ*, form VII of *baghâ* [*bughâ'*], to seek, to desire. See at 36:69, p. 1425, n. 10).

[2] وهاب ***wahhâb*** = Very Generous Giver, he who gives profusely, All-Bounteous (active participle in the intensive scale of *fa''âl* from *wahaba*. See at 38:9, p. 1461, n. 6).

[3] سخرنا ***sakhkharnâ*** = we brought to submission, made subservient, subjected, subjected to order, subdued, made serviceable (v. i. pl. past from *sakhkhara*, form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 38:18, p. 1463, n. 6).

[4] رخاء ***rukhâ'*** = gentle breeze.

[5] i. e., intended. أصاب ***'aṣâba*** = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted, (v. iii. m. s. past in form IV of *ṣâba* . See at 22:35, p. 1058, n. 3).

[6] i. e. the devils of *jinn* were made to work for him as builders and divers in the sea to collect pearls and corals.

[7] بناء ***bannâ'*** (s.; pl. *bannâ'ûn*) = builder, mason (act. participle in the scale of *fa''âl* from *banâ* [*binâ'/bunyân*], to build. See *bunyân* at 16:26, p. 834, n. 12).

[8] غواص ***ghawwâṣ*** (s.; pl. *ghawwâṣûn*) = diver (act. participle in the scale of *fa''âl* from *ghâṣa* [*ghawṣ/maghâṣ/ghiyâṣ/ghiyâṣah*], to dive, to plunge. See *yaghûṣûna* at 21:82, p. 1034, n. 14).

[9] i. e., the others who were disobedient were tied together. مقرنين ***muqarranîn*** (pl.; acc./genitive of *muqarranûn*; s. *muqarran*) = coupled, bound together, joined together, yoked together (passive participle from *qarrana*, from II of *qarana* [*qarn*], to link, to combine, to join, to couple. See at 25:13, p. 1141, n. 9).

[10] أصفاد ***'aṣfâd*** (pl.; s. صفد *ṣafad*) = fetters, shackles. See at 14:49, p. 805, n. 4.

[11] عطاء ***'aṭâ'*** (s.; pl. *'a'ṭiyah*) = gift, present, offer. See at 11:108, p. 716, n. 4.

[12] امنن ***umnun*** = bestow, give away, show kindness (v. ii. m. s. imperative from *manna* [*mann*], to be kind. See *manna* at 28:83, p. 1262, n. 1).

Section (*Rukû'*) 4

وَٱذۡكُرۡ	41. And remember
عَبۡدَنَآ أَيُّوبَ	Our servant 'Ayyûb.
إِذۡ نَادَىٰ رَبَّهُۥٓ	When he cried out[1] to his Lord:
أَنِّي مَسَّنِيَ ٱلشَّيۡطَٰنُ	"Indeed Satan has afflicted[2]
بِنُصۡبٖ وَعَذَابٍ ﴿٤١﴾	me with distress[3] and torment."
ٱرۡكُضۡ	42. "Strike the ground[4]
بِرِجۡلِكَۖ	with your foot.[5]
هَٰذَا مُغۡتَسَلُۢ بَارِدٞ	This is a bath[6] quite cool[7]
وَشَرَابٞ ﴿٤٢﴾	and a drink."
وَوَهَبۡنَا لَهُۥٓ	43. And We bestowed[8] on
أَهۡلَهُۥ	him his family[9]
وَمِثۡلَهُم	and a like of them
مَّعَهُمۡ	along with them,
رَحۡمَةٗ مِّنَّا	as mercy from Us
وَذِكۡرَىٰ	and as a reminder[10]
لِأُوْلِي ٱلۡأَلۡبَٰبِ ﴿٤٣﴾	for people of understanding.[11]
وَخُذۡ بِيَدِكَ	44. "And take with your hand
ضِغۡثٗا	a bundle of twigs[12]
فَٱضۡرِب بِّهِۦ	and strike therewith

[1] نادى ***nâdâ*** = he called out, called, summoned, cried out, (v. iii. m. s. past in form III of *nadâ* [*nadw*], to call. See at 37:75, p. 1442, n. 5).

[2] مس ***massa*** = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 30:33, p. 1300, n. 9).

[3] نصب ***nuṣb*** (pl.; s. *naṣab*) = distress, hardship, fatigue, weariness, exhaustion. See *naṣab* at 35:35, p. 1402, n. 12.

[4] i. e. Allah said to him. اركض ***urkuḍ*** = strike the ground with foot, run away, gallop, race (v. ii. m. pl. impfct. from *rakaḍa* [*rakḍ*], to race, to run way).

[5] رجل ***rijl*** (s.; pl. *arjul*) = foot, leg. See *'arjul* at 29:55, p. 1285, n. 4.

[6] i. e., he struck the ground as directed and there gushed forth a cool spring from the ground for taking bath and for drinking which removed all his ailments (Al-Tabarî , pt. XXIII, pp. 166 -168; Ibn Kathîr, VII, pp. 66-67). مغتسل ***mughtasal*** = bath, washroom (noun of place from *ightasala*, form VIII of *ghasala* [*ghusl*], to wash). See *ighsilû* at 5:6, p. 330, n. 6).

[7] بارد ***bârid*** = cool, cold, chilly (act. participle from *barada/baruda*, to be cold, to cool. See *barad* at 24:43, p. 1124, n. 9.

[8] وهبنا ***wahabnâ*** = we gifted, bestowed, presented (v. i. pl. past from *wahaba* [*wahb*], to give, to donate. See at 38:30, p. 1467, n. 9).

[9] i. e, restored to him his family. أهل ***'ahl*** (s.; pl. أهلون *'ahlûn*/أهال *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, inmates, owner, author. See at 37:134, p. 1451, n. 4.

[10] i. e., a reminder of the blessings of patience and dependence on Allah. ذكرى ***dhikrâ*** = recollection, remembrance, memory, reminder. See at 26:209, p. 1198, n. 4.

[11] ألباب ***'albâb*** (pl.; sing. لب *lubb*) = heart, acumen, understanding. See at 38:29, p. 1467, n. 8).

[12] And Allah further asked him to take a bundle of grass or light twigs and to strike therewith his wife in fulfilment of his vow (Al-Tabari, Pt. XXIII, p. 169). ضغث ***ḍighth*** (s. pl. *aḍghâth*) = bunch, bundle, mixed, muddled, confused. See *'adghâth* at 12:44, p. 738, n. 14.

and do not break the oath.[1]	وَلَا تَحۡنَثۡ
Verily We found him patient.[2]	إِنَّا وَجَدۡنَٰهُ صَابِرٗاۚ
How excellent was the servant!	نِّعۡمَ ٱلۡعَبۡدُ
Verily he was ever penitent.[3]	إِنَّهُۥٓ أَوَّابٞ ٤٤
45. And call to mind	وَٱذۡكُرۡ
Our servants[4] Ibrâhîm	عِبَٰدَنَآ إِبۡرَٰهِيمَ
and Isḥâq and Ya'qûb,	وَإِسۡحَٰقَ وَيَعۡقُوبَ
possessors of power[5]	أُوْلِي ٱلۡأَيۡدِي
and insight.[6]	وَٱلۡأَبۡصَٰرِ ٤٥
46. Verily We selected[7] them	إِنَّآ أَخۡلَصۡنَٰهُم
with a pure characteristic,[8]	بِخَالِصَةٖ
the remembrance of the abode.[9]	ذِكۡرَى ٱلدَّارِ ٤٦
47. And indeed they are to	وَإِنَّهُمۡ عِندَنَا
Us of the chosen[10]	لَمِنَ ٱلۡمُصۡطَفَيۡنَ
and the best ones.[11]	ٱلۡأَخۡيَارِ ٤٧
48. And call to mind Ismâ'îl	وَٱذۡكُرۡ إِسۡمَٰعِيلَ
and Al-Yasa' and Dhû al-Kifl;	وَٱلۡيَسَعَ وَذَا ٱلۡكِفۡلِۖ
and all were of the best.	وَكُلّٞ مِّنَ ٱلۡأَخۡيَارِ ٤٨

1. i. e., strike your wife as you had vowed and do not break it. لا تحنث ***lâ taḥnath*** = do not break the oath, vow (v. ii. m. s. imperative {prohibition} from *ḥanitha* [*ḥinth*], to break one's oath).

2. i. e., throughout his sufferings and distress. صابر ***ṣâbir*** (s.; pl. *ṣâbirûn*) = patient, persevering steadfast, enduring (act. participle from *ṣabara* [*ṣabr*], to be patient, to forbear. See *ṣâbirûn* at 28:80, p. 1261, n. 5).

3. أواب ***'awwâb*** (s.; pl. *'awwâbûn*) = oft-returning, oft-returning in penitence, ever penitent, ever-obedient (act. participle in the intensive scale of *fa''âl* from *'âba* [*'awb/'awbah/'iyâb*], to return. See at 38:17, p. 1463, n. 5).

4. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:169, p. 1456, n. 3).

5. أيد ***'aydin*** (sing. *yad*) = hands, power, strength, control, authority, influence. See at 38:17, p. 1463, n. 4.

6. أبصار ***'abṣâr*** (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 32:9, p.1326, n. 13).

7. أخلصنا ***'akhlaṣnâ*** = we made pure, selected, exclusively devoted, dedicated, were sincere (v. i. pl. past from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure, unadulterated. See *mukhlaṣîn* at 37:74, p.1442, n. 4).

8. خالصة ***khâliṣah*** (f.; m. *khâliṣ*) = pure, unadulterated, sincere (act. participle from *khalaṣa* [*khulûṣ*], to be pure. See n. 7 above.

9. i. e., the abode of the hereafter. دار ***dâr*** (s.; pl. ديار *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 29:64, p. 1288, n. 2.

10. مصطفين ***muṣṭafîn*** (pl. acc./gen. of *muṣṭafûn* ; s. *muṣṭafâ*) = chosen ones, selected ones (passive participle from *iṣṭafâ*, form VIII of *ṣafâ* [*ṣafw/ṣufûw/ṣafâ'*], to be clear. See *istafâ* at 37:153, p. 1454, n. 1).

11. أخيار ***'akhyâr*** (pl.; s. *khayr*) = best ones, excellent ones, outstanding ones. See *khayr* at 38:32, p. 1468, n. 4.

هَٰذَا ذِكْرٌ	49. This is a reminder.[1]
وَإِنَّ لِلْمُتَّقِينَ	And indeed for the righteous[2]
لَحُسْنَ مَآبٍ ﴿٤٩﴾	is a good place of return.[3]
جَنَّٰتِ عَدْنٍ	50. Gardens of eternity,[4]
مُّفَتَّحَةً لَّهُمُ	opened[5] for them will be
ٱلْأَبْوَٰبُ ﴿٥٠﴾	the gates.[6]
مُتَّكِـِٔينَ	51. They will be reclining[7]
فِيهَا يَدْعُونَ فِيهَا	therein and asking[8] therein
بِفَٰكِهَةٍ كَثِيرَةٍ	for fruits in abundance
وَشَرَابٍ ﴿٥١﴾	and drink.
۞ وَعِندَهُمْ	52. And beside them will be
قَٰصِرَٰتُ ٱلطَّرْفِ	maidens restraining[9] of glance,[10]
أَتْرَابٌ ﴿٥٢﴾	equal in age.[11]
هَٰذَا مَا	53. This is what
تُوعَدُونَ	you are promised[12]
لِيَوْمِ ٱلْحِسَابِ ﴿٥٣﴾	for the Day of Reckoning.
إِنَّ هَٰذَا	54. Verily this will be
لَرِزْقُنَا	Our provision.

[1] ذكر **dhikr** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 38:8, p. 1461, n. 1.

[2] متقين **muttaqîn** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 38:28, p. 1467, n. 3).

[3] مآب **ma'âb**= place to which one returns, return. See at 38:25, p. 1465, n. 13.

[4] عدن **'adn** = Eden, eternity, paradise. جنات عدن ***jannât 'adn*** is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 35:33, p. 1401, n. 12.

[5] مفتحة **mufattaḥah** (f.; s.; pl. *mufattaḥât*) = that which is opened (passive participle from *fattaḥa*, form II of *fataḥa* [*fatḥ*], to open. See ***tufattaḥu*** at 7:40, p. 480, n. 3).

[6] أبواب **'abwâb** (sing. *bâb*) = doors, gates, sections. See at 2:189, p. 91, n. 8.

[7] i. e., they will be reclining on couches therein (see 18:31; 36:56 and 76:13). متكئين **muttaki'în** (pl.; acc./gen. of *muttaki'ûn* ; s. *muttaki'*) = those reclining, supporting, resting (act. participle from *ittaka'a*, form VIII of *waka'a*. See at 18:31, p. 923, n. 6).

[8] يدعون **yad'ûna** = they invoke, call, call upon, invite, summon, pray, ask (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 29:42, p. 1280, n.4).

[9] قاصرات **qâṣirât** (f. pl.; s. *qâṣirah*) = restricted, confined, restraining (act. participle from *qaṣura/ qaṣara* [*qiṣar/qaṣr/qaṣârah/quṣûr*] become short, to fall short. See at 37:48, p. 1438, n. 3).

[10] i. e., chaste women not looking at anyone else except their husbands. طرف **ṭarf** = glance, look, eye. See at 37:48, p. 1438, n. 4.

[11] أتراب **'atrâb** (pl.; s. *tirn*) = persons of the same age.

[12] توعدون **tû'adûna** = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from *wa'ada* {also from *'aw'ada*, form IV of *wa'ada*} [*wa'd*], to make a promise. See at 36:63, p. 1424, n. 1).

مَا لَهُۥ	There shall not be of it
مِن نَّفَادٍ ﴿٥٤﴾	any running out.[1]
هَٰذَا وَإِنَّ	55. This; and indeed
لِلطَّٰغِينَ	for the transgressors[2] will be
لَشَرَّ مَـَٔابٍ ﴿٥٥﴾	the worst[3] place of return.[4]
جَهَنَّمَ	56. Hell;
يَصْلَوْنَهَا	they will broil[5] therein.
فَبِئْسَ ٱلْمِهَادُ ﴿٥٦﴾	and bad[6] will be the bed.[7]
هَٰذَا فَلْيَذُوقُوهُ	57. This; so let them taste[8] it,
حَمِيمٌ وَغَسَّاقٌ ﴿٥٧﴾	boiling water[9] and pus.[10]
وَءَاخَرُ	58. And another
مِن شَكْلِهِۦٓ	of the same sort,[11]
أَزْوَٰجٌ ﴿٥٨﴾	matching pairs.[12]
هَٰذَا فَوْجٌ	59. This is a band,[13]
مُّقْتَحِمٌ مَّعَكُمْ	plunging[14] along with you.
لَا مَرْحَبًۢا بِهِمْ	No welcome will be for them.
إِنَّهُمْ	Indeed they will be
صَالُوا۟ ٱلنَّارِ ﴿٥٩﴾	broiling in the fire.

[1] نفاد ***nafâd*** = to run out, to be exhausted, used up, depleted (verbal noun of *nafida*. See *nafidat* at 31:27, p. 1320, n. 8.

[2] i. e., those who disregard and violate the injunctions of the Qur'ân and *sunnah*. طاغين ***ṭâghîn*** (pl.; acc./gen. of *ṭâghûn*; s. *ṭâghin*) = transgressors, oppressors, tyrants, those exceeding the bounds (act. participle from *ṭaghâ* [*ṭaghan/ ṭughyân*], to exceed all bounds. See at 37:30, 1435, n. 5).

[3] شر ***sharr*** (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked. See at 25:34, p. 1148, n. 4.

[4] مآب ***ma'âb***= place to which one returns, return . See at 38:49, p. 1472, n. 3.

[5] يصلون ***yaṣlawna*** = they burn, broil, be exposed to fire (v. iii. m. pl. impfct. from *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ'*), to roast, to burn, to be exposed to the blaze. See at 14:29, p. 798, n. 2).

[6] بئس ***bi's*** = evil, wretched, bad. See at 24:57, p. 1130, n. 6.

[7] مهاد ***mihâd*** = bed, place of rest, fold that holds something. See at 13:18, p. 772, n. 10.

[8] ليذوقوا ***li yadhûqû***(*na*) = let them taste, they must taste, (v. iii. m. pl. impfct. emphatic/ imperative from *dhâqa* [*dhawq/ dhawâq/madhâq*], to taste. See at 38:8, p. 1461, n. 2.

[9] حميم ***ḥamîm*** = boiling water, close friend, intimate friend. (act. participle in the scale of *fa'îl* from *ḥamma* [*ḥamm*], to heat, make hot. See at 37:67, p. 1442, n. 4.

[10] غساق ***ghassâq*** = secretion of the body, pus.

[11] شكل ***shakl*** (s.; pl. *'ashkâl*) = similarity, likeness, form, shape, type, pattern, sort. See *shâkilah* at 17:84, p. 900, n. 9.

[12] أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, kinds, sorts. See at 37:22, p. 1434, n. 13.

[13] فوج ***fawj*** (s.; pl. أفواج *'afwâj*) = band, troop, group, detachment, regiment. See at 27:83, p. 1227, n. 3.

[14] مقتحم ***muqtaḥim*** = he who plunges, rushes in, burst into, breaks in, storms, intrudes, defies (act. participle from *iqtaḥama*, form VIII of *qaḥama* [*qaḥm/ quḥûm*] to throw oneself, to come near).

قَالُوا بَلْ أَنتُمْ 60. They will say: "Nay, you;
لَا مَرْحَبًا بِكُمْ no welcome[1] is for you.
أَنتُمْ قَدَّمْتُمُوهُ لَنَا You had forwarded[2] it for us.
فَبِئْسَ الْقَرَارُ ٦٠ So bad is the abode!"[3]

قَالُوا رَبَّنَا 61. They will say: "Our Lord,
مَن قَدَّمَ لَنَا هَٰذَا who forwarded it for us,
فَزِدْهُ increase[4] for him
عَذَابًا ضِعْفًا a punishment in double[5]
فِي النَّارِ ٦١ in the fire."

وَقَالُوا 62. And they will say:
مَا لَنَا "What is the matter with us,
لَا نَرَىٰ رِجَالًا we see[6] not the men
كُنَّا نَعُدُّهُم we used to count[7] them
مِّنَ الْأَشْرَارِ ٦٢ of the bad ones?"[8]

أَتَّخَذْنَاهُمْ 63. "We took[9] them
سِخْرِيًّا as objects of ridicule,[10]
أَمْ زَاغَتْ عَنْهُمُ or have there deviated[11] from
الْأَبْصَارُ ٦٣ them the eyes?"

إِنَّ ذَٰلِكَ لَحَقٌّ 64. Such indeed will be true,
تَخَاصُمُ the mutual recrimination[12]
أَهْلِ النَّارِ ٦٤ of the inmates of hell.

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[1] i. e., the followers of the transgressing leaders will say to the latter. مرحبا ***marḥaban*** = welcome.

[2] i. e., you have made us suffer hellfire by misleading us. قدمتم ***qaddamtum*** = you (all) advanced, laid in advance, sent ahead, forwarded (v. ii. m. pl. past from *qaddama,* form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 12:48, p. 740, n. 4).

[3] قرار ***qarâr*** = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest, abode. See at 27:61, p. 1220, n. 13.

[4] زد ***zid*** = increase, augment, enlarge, make more (v. ii. pl. m. s. imperative from *zâda* [*zayd/ ziyâdah*], to increase. See *yazîdûna* 37:147, p. 1453, n. 3).

[5] ضعف ***ḍi'f*** (s.; pl. *'aḍ'âf*) = double, a multiple. See at 34:37, p. 1382, n. 4.

[6] i. e., the punished leaders will say about the believers whom they used to ridicule and look down on in the worldly life. نرى ***narâ*** = we see, consider, are of the view (v. i. pl. impfct. from *ra'â* [*ra'y, ru'yah*], to see. See at 12:78, p. 751, n. 4).

[7] نعد ***na'uddu*** = we count, number, reckon (v. i. pl. impfct. from *'adda* [*'add*], to count, to number. See at 19:84, p. 972, n. 9.

[8] أشرار ***'ashrâr*** (pl.; s. *sharr*) = the bad/worse/worst ones, evil, wicked. See *sharr* at 38:55, p. 1473, n. 3.

[9] اتخذنا ***ittakhadhnâ*** = we took, took up, took to ourselves, assumed (v. i. pl. past from *ittakhadha,* form VIII of *'akhadha* [*'akhdh*], to take. See *ittakhadhû* at 36:74, p. 1426, n. 12).

[10] سخرى ***sikhrîy*** = object of ridicule, laughingstock. See at 23:110, p. 1102, n. 10.

[11] زاغت ***zâghat*** = she or it deviated, stared, wandered, strayed, turned away (v. iii. f. s. past from *zâgha* [*zaygh*], to turn aside, to swerve. See at 33:10, p. 1338, n. 8).

[12] تخاصم ***takhâṣum*** = mutual recrimination, arguing, disputing, litigation (verbal noun in form VI of *khaṣama,* to defeat, to deduct. See *yakhiṣṣimûna* at 36:49, p. 1420, n. 12).

Section (*Rukû'*) 5

قُلْ إِنَّمَآ أَنَا۠ مُنذِرٌ ۖ	65. Say: "I am but a warner;[1]
وَمَا مِنْ إِلَٰهٍ	and no deity is there
إِلَّا ٱللَّهُ ٱلْوَٰحِدُ	except Allah, the One,
ٱلْقَهَّارُ ٦٥	the All-Subduer.[2]
رَبُّ ٱلسَّمَٰوَٰتِ	66. Lord of the heavens
وَٱلْأَرْضِ وَمَا	and the earth and all that is
بَيْنَهُمَا	between the two,
ٱلْعَزِيزُ	the All-Mighty,[3]
ٱلْغَفَّٰرُ ٦٦	the Most Forgiving.[4]
قُلْ هُوَ نَبَؤٌا۟	67. Say: "It is an intelligence[5]
عَظِيمٌ ٦٧	most momentous."[6]
أَنتُمْ عَنْهُ	68. "You are from it
مُعْرِضُونَ ٦٨	turning away."[7]
مَا كَانَ لِىَ مِنْ عِلْمٍۭ	69. "I have no knowledge
بِٱلْمَلَإِ ٱلْأَعْلَىٰٓ	of the Highest Council[8]
إِذْ يَخْتَصِمُونَ ٦٩	when they debate."[9]
إِن يُوحَىٰٓ	70. "Naught is communicated

[1] i. e., a Messenger of Allah, giving warning against Allah's displeasure and His punishment in the hereafter for setting partners with Him and worshipping other gods and goddesses besides Him. منذر ***mundhir*** = warner, one who warns (act. participle from *'andhara,* to warn, form IV of *nadhara*, [*nadhr /nudhûr*], to dedicate, to make a vow. See at 38:4, p. 1460, n. 2).

[2] قهار ***qahhâr*** = the All-Subduer, the All-Mighty (act. participle in the intensive scale of *fa''âl* from *qahara* [*qahr*], to overpower, subjugate, vanquish. See at 14:48, p. 805, p. n. 1).

[3] عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 38:9, p. 1461, n. 5.

[4] غفار ***ghaffâr*** = Most Forgiving, the Intensely Forgiving (act. participle in the intensive scale of *fa''âl* from *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See *istaghfara* at 38:24, p. 1465, n. 8).

[5] i. e., the Qur'ân. نبا ***naba'*** (s.; pl. *'anbâ'*) = news, tidings, information, intelligence, dispatch. See at 38:21, p. 1464, n. 1.

[6] عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave, most momentous. See at 37:76, p. 1442, n. 9).

[7] معرضون ***mu'riḍûn*** (sing. *mu'riḍ*) = those who turn away/ avert/ evade/ fall back (active participle from *'a'raḍa,* form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 24:48, p. 1126, n. 7).

[8] i. e., of the angels. ملا ***mala'*** = crowd, host, grandees, council of elders, chiefs, nobles. See at 38:6, p. 1460, n. 7).

[9] The allusion is to the debate of the angels about Allah's creation of Adam, which the Prophet, peace and blessings of Allah be on him, could have no knowledge of except what was communicated to him by Allah (see Al-Tabarî, pt. XXIII, pp. 183-184). يختصمون ***yakhtaṣimûna*** = they quarrel, dispute, argue, debate, contest one another (v. iii. m. pl. impfct. from *ikhtaṣama,* form VIII of *khaṣama* [*khaṣm/ khiṣâm/ khuṣûmah*], to defeat in argument. See at 26:96, p. 1179, n. 7).

إِلَيَّ إِلَّآ أَنَّمَآ أَنَا۠	to me except that I am
نَذِيرٌ مُّبِينٌ ﴿٧٠﴾	a warner[1] open and clear.[2]
إِذْ قَالَ رَبُّكَ	71. When your Lord said
لِلْمَلَٰٓئِكَةِ إِنِّى	to the angels: "Indeed I am
خَٰلِقٌۢ بَشَرًا	going to create man
مِّن طِينٍ ﴿٧١﴾	of clay."[3]
فَإِذَا سَوَّيْتُهُۥ	72. "So when I have made
وَنَفَخْتُ فِيهِ	him up[4] and blown[5] in him
مِن رُّوحِى	of My life-giving spirit,[6]
فَقَعُوا۟ لَهُۥ	you all fall down[7] to him
سَٰجِدِينَ ﴿٧٢﴾	prostrating yourselves."[8]
فَسَجَدَ	73. So there prostrated
ٱلْمَلَٰٓئِكَةُ	themselves the angels,
كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾	all of them together.
إِلَّآ إِبْلِيسَ	74. Except Iblîs.
ٱسْتَكْبَرَ	He turned arrogant[9]
وَكَانَ مِنَ	and became of
ٱلْكَٰفِرِينَ ﴿٧٤﴾	those disbelieving.[10]

1. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 35:37, p. 1403, n. 10.

2. مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 37:156, p. 1454, n. 5).

3. طين ***ṭîn*** = clay, soil. See at 37:11, p. 1432, n. 8.

4. سويت ***sawwaytu*** = I made up, smoothed, levelled, equalized, made regular (v. i. s. past from *sawwâ*, form II of *sawiya* , to be equal.

5. نفخت ***nafakhtu*** = I blew, breathed, inflated, filled with air (v. i. s. past from *nafakha* [*nafkh*], to blow. See at 15:28, p. 813, n. 7).

6. روح ***rûḥ*** (s.; pl. *'arwâḥ*) = breath of life, soul, spirit, life-giving spirit, *waḥy*, Jibrîl. See at 32:9, p. 1326, n. 11.

7. قعوا ***qa'û*** = you (all) fall down (v. ii. m. pl. imperative from *taqa'ûna, waqa'a* [*wuqû'*], to fall. See at 15:28, p. 813, n. 8).

8. ساجدين ***sâjidîn*** (pl.; acc./gen. of *sâjidûn*; s. *sâjid*) = those who prostrate themselves, prostrate (act. participle from *sajada* [*sujûd*], to prostrate oneself, to make obeisance. See at 26:219, p. 1199, n. 12).

9. استكبر ***istakbara*** = he turned arrogant, became proud/ haughty, was puffed up (v. iii. m. s. past in form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See *yastakbirûna* at 37:35, p. 1436, n. 2).

10. كافرين ***kâfirîn*** (pl.; acc./genitive of *kâfirûn*; s. *kâfir)* = unbelievers, infidels, those disbelieving, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 27:43, p. 1215, n. 5).

قَالَ يَٰٓإِبۡلِيسُ	75. He said: "O Iblîs,
مَا مَنَعَكَ	what prevented[1] you from
أَن تَسۡجُدَ	prostrating yourself[2]
لِمَا خَلَقۡتُ	to what I have created[3]
بِيَدَيَّۖ	with My Two Hands?
أَسۡتَكۡبَرۡتَ	Have you turned arrogant[4]
أَمۡ كُنتَ مِنَ ٱلۡعَالِينَ ٧٥	or are you of the high ones?[5]
قَالَ أَنَا۠ خَيۡرٞ	76. He said: "I am better than
مِّنۡهُ خَلَقۡتَنِي مِن نَّارٖ	him. You created me of fire
وَخَلَقۡتَهُۥ مِن طِينٖ ٧٦	and created him of clay."
قَالَ فَٱخۡرُجۡ	77. He said: "Then get out[6]
مِنۡهَا فَإِنَّكَ	of there; for you indeed are
رَجِيمٞ ٧٧	damned."[7]
وَإِنَّ عَلَيۡكَ	78. "And verily upon you is
لَعۡنَتِيٓ	My curse[8]
إِلَىٰ يَوۡمِ ٱلدِّينِ ٧٨	till the Day of Judgement."[9]
قَالَ رَبِّ	79. He said: "My Lord,
فَأَنظِرۡنِيٓ إِلَىٰ يَوۡمِ	give me a respite[10] till the day
يُبۡعَثُونَ ٧٩	they will be resurrected."[11]

1 منع ***mana'a*** = he prevented, forbade, barred, held back (v. iii. m. s. past from *man'*, to prevent. See at 20:92, p. 998, n. 8).

2. تسجد ***tasjuda(u)*** = you prostrate yourself, bow respectfully, pay obeisance (v. ii. m. s. impfct. from *sajada* [*sujûd*], to prostrate oneself. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *yasjudûna* at 27:24, p. 1209, n. 9).

3. خلقت ***khalaqtu*** = I created, originated, made (v. i. s. past from *khalaqa* [*khalq*], to create. See at 19:9, p. 1952, n. 7).

4. ***'astakbarta*** (originally *'a+istakbarta*): استكبرت ***istakbarta*** = you became proud, turned arrogant, haughty (v. ii. m. s. past from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See *istakbara* at 38:74, p. 1476, n. 9).

5. عالين ***'âlîn*** (pl.; acc./gen. of *'âliyûn* , s. *'âlin*) = those who are high, lofty, exalted, self-exalting, supercilious. See at 23:46, p. 1087, n. 3.

6. اخرج ***ukhruj*** = come out, leave, move out, get out (v. ii. m. s. imperative from *kharaja* [*khurûj*], to go out. See at 28:20, p. 1238, n. 7).

7. رجيم ***rajîm*** = accursed, damned, stoned (pass. participle in the scale of *fa'îl* from *rajama* [*rajm*], to stone, to curse. See at 16:98, p. 861, n. 4).

8. لعنة ***la'nah*** (s.; pl. *la'nât*) = curse, banishment from mercy, imprecation. See at 28:42, p. 1246, n. 12.

9. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 37:20, p. 1433, n. 8.

10. أنظر ***'anẓir*** = give a respite (v. ii. m. s. imperative from *'anẓara*, form IV of *naẓara* [*naẓar/manẓar*], to see. See at 15:36, p. 815, n. 2).

11. يبعثون ***yub'athûna*** = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. See at 27:65, p. 1222, n. 13).

80. He said: "You indeed are	قَالَ فَإِنَّكَ
of those given respite."[1]	مِنَ ٱلْمُنظَرِينَ ٨٠
81. "Till the day	إِلَىٰ يَوْمِ
of the time specified."[2]	ٱلْوَقْتِ ٱلْمَعْلُومِ ٨١
82.He said: "By Your Glory,[3]	قَالَ فَبِعِزَّتِكَ
I shall surely lead them astray,[4]	لَأُغْوِيَنَّهُمْ
all of them."	أَجْمَعِينَ ٨٢
83. "Except Your servants[5]	إِلَّا عِبَادَكَ
from among them,	مِنْهُمُ
the select ones."[6]	ٱلْمُخْلَصِينَ ٨٣
84. He said: "Then the truth,	قَالَ فَٱلْحَقُّ
and the truth I say:"	وَٱلْحَقَّ أَقُولُ ٨٤
85. "I shall surely fill[7] hell	لَأَمْلَأَنَّ جَهَنَّمَ
with you and with those who	مِنكَ وَمِمَّن
follow[8] you of them,	تَبِعَكَ مِنْهُمْ
all together."	أَجْمَعِينَ ٨٥
86. Say: " I ask[9] of you not	قُلْ مَآ أَسْـَٔلُكُمْ

[1] منظرين ***munẓarîn*** (pl.; acc./gen. of *munẓarûn*, s. *munẓar*) = those given respite (passive participle from *'anẓara* [*naẓar/manẓar*], to see. See at 15:36, p. 815, n. 4).

[2] معلوم ***ma'lûm*** = known, determined, fixed, specified (pass. participle from *'alima* [*'ilm*], to know. See at 37:164, p. 1455, n. 6).

[3] عزة ***'izzah*** = might, power, respect, self-respect, prestige, honour, fame, pride, glory. See at 38:2, p. 1459, n. 3.

[4] لأغوين ***la 'ughwiyanna*** = I shall surely lead astray, beguile, lure, mislead (v. i. s. impfct. emphatic from *'aghwâ*, form IV of *ghawâ* [*ghayy/ ghawâyah*], to go astray. See *'aghwayta* at 7:16, p. 469, n. 7).

[5] عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 38:45, p. 1471, n. 4).

[6] مخلصين ***mukhlaṣîn*** (pl.; acc./ genitive of *mukhlaṣûn*,; s. *mukhlaṣ*) = rendered unblemished, pure-hearted, select ones (pass. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure, unmixed, unadulterated. See at 37:160, p. 1454, n. 10).

[7] لأملأن ***la-'amla'anna*** = I shall surely fill (v. i. s. impfct. emphatic from *mala'a* [*mal'/ mal'ah /mil'ah*], to fill, to fill up. See at 32:13, p. 1328, n. 4).

[8] تبع ***tabi'a*** = he followed, pursued (v. iii. m. s. past from *taba'/tabâ'ah*, to follow. See *'atba'a* at 37:10, p. 1432, n. 2).

[9] The address is to the Prophet, peace and blessings of Allah be on him. أسأل ***'as'alu*** = I ask, beg, enquire (v. i. m. s. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*]], to ask. See at 6:90, p. 427, n. 6).

عَلَيْهِ مِنْ أَجْرٍ on it[1] any remuneration;[2]

وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ٨٦ nor am I of the imposters."[3]

إِنْ هُوَ إِلَّا 87. "It is naught but

ذِكْرٌ لِّلْعَالَمِينَ ٨٧ a reminder[4] for all beings."[5]

وَلَتَعْلَمُنَّ 88. "And surely you will know

نَبَأَهُ بَعْدَ حِينٍ ٨٨ its news[6] after a while."

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1. i. e., for my calling you to the right way.

2. أجر *'ajr* (pl. اجور *'ujûr*) = reward, recompense, remuneration, due. See at 36:21, p. 1414, n. 3).

3. متكلفين ***mutakallifîn*** (pl.; acc./gen. of *mutakallifûn; s. mutakallif*) = those burdening themselves, ceremonious, false ones, pretenders, imposters (act. participle from *takallafa*, from V of *kalifa* [*kalaf*], to be brownish, to be fond of/ keen. See ***nukallifu*** at 23:62, p. 1090, n. 6).

4. i. e., the Qur'ân which is given out to you. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. The Qur'ân is repeatedly referred to as *ddhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52, 81:27. See at 38:49, p. 1472, n. 1.

5. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 37:182, p. 1458, n. 1).

6. i. e., the truth about the Qur'ân. نبأ ***naba'*** (s.; pl.*'anbâ'*) = news, tidings, information, intelligence, dispatch. See at 38:67, p. 1475, n. 5.

39. *Sûrat al-Zumar* (the Groups)

Makkan: 75 *'âyahs*

This is a Makkan *sûrah* which, like the other Makkan *sûrahs*, deals with the fundamentals of the faith, particularly the truth of the Qur'ân and the Prophethood of Muḥammad, peace and blessings of Allah be on him, monotheism, Resurrection, Judgement, reward and punishment. It starts with an emphasis on the fact that Allah has sent down the Qur'ân and that He is exclusively entitled to worship and devotion. Attention is then drawn to His creation of the heavens and the earth, the subjection of the sun and the moon to order, the making of night and day and, above all, the creation and development of man in the mother's womb and the provisions for his sustenance, all of which point to Allah's Absolute Lordship (*rubûbîyah* and exclusive entitlement to worship (*'ulûhîyah*). Yet man becomes ungrateful and sets partners with Allah. The sin of setting partners with Allah (*shirk*) is pointed out and it is emphasized that it has been communicated through all the Prophets that if you set partners with Allah all your deeds will be in vain and you will certainly be among the losers in the hereafter (*'âyah* 65). But it is never too late to repent and to seek Allah's forgiveness and mercy. Never be despaired of Allah's forgiveness and mercy (*'âyah* 53). In this context the facts of Resurrection, Judgement, reward and punishment are mentioned. The *sûrah* ends by pointing out how the unbelievers and sinful will be led *in groups* (*zumar*) to hell and how the believers and the righteous will be led *in groups* to paradise and welcomed there. The *sûrah* is named *al-zumar* (The Groups) after these concluding *'âyahs*.

سُورَةُ الزُّمَرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

تَنزِيلُ ٱلْكِتَٰبِ 1. The sending down[1] of the
مِنَ ٱللَّهِ Book[2] is from Allah,
ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿١﴾ the All-Mighty, the All-Wise.

إِنَّآ أَنزَلْنَآ 2. Verily We have sent down
إِلَيْكَ ٱلْكِتَٰبَ to you the Book
بِٱلْحَقِّ with the truth.[3]
فَٱعْبُدِ ٱللَّهَ So worship[4] Allah,
مُخْلِصًا لَّهُ making exclusive[5] for Him
ٱلدِّينَ ﴿٢﴾ the worship.[6]

[1] تنزيل ***tanzîl*** = sending down, bringing down, something sent down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 36:5, p. 1409, n. 6.

[2] i. e., the Qur'ân. This and the next *'âyah* clearly and emphatically assert that Allah sent down the Qur'ân on the Prophet Muhammad, peace and blessings of Allah be on him. It was no composition of his.

[3] i. e., containing true guidance and right and just injunctions and prohibitions.

[4] i. e., worship Allah Alone and none else. This is an injunction of monotheism. The implication is made further clear in the next clause of the *'âyah*. اعبد ***u'bud*** = worship (v. ii. m. s. imperative from *'abada* [*'ibâdah* /*'ubûdah* / *'ubûdiyah*], to worship, to serve. See at 19:65, p. 967, n. 8).

[5] مخلصين ***mukhliṣîn*** (pl.; acc./gen. of *mukhliṣûn*; sing. *mukhliṣ*) = those who make (something) exclusive and pure, sincere, loyal, faithful (act. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure. See at 31:32, p. 1322, n. 6).

[6] دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 38:78, p. 1477, n. 9.

أَلَا لِلَّهِ	3. O yes, to Allah is due the
ٱلدِّينُ ٱلْخَالِصُ ۚ	worship pure and exclusive![1]
وَٱلَّذِينَ ٱتَّخَذُوا۟	And those who take[2]
مِن دُونِهِۦٓ	in lieu of Him
أَوْلِيَآءَ	guardian-patrons[3]:
مَا نَعْبُدُهُمْ إِلَّا	"We worship them not but for
لِيُقَرِّبُونَآ	that they may take us close[4]
إِلَى ٱللَّهِ زُلْفَىٰٓ	to Allah in proximity."[5]
إِنَّ ٱللَّهَ يَحْكُمُ	Verily Allah will judge
بَيْنَهُمْ فِى مَا	between them about what
هُمْ فِيهِ يَخْتَلِفُونَ ۗ	they are in disagreement.[6]
إِنَّ ٱللَّهَ لَا يَهْدِى	Verily Allah guides not
مَنْ هُوَ كَٰذِبٌ	any that is a liar,[7]
كَفَّارٌ ٣	an arch-unbeliever.[8]
لَّوْ أَرَادَ ٱللَّهُ	4. Were Allah to intend
أَن يَتَّخِذَ وَلَدًا	to take a son
لَّٱصْطَفَىٰ	He could have chosen[9]
مِمَّا يَخْلُقُ	out of what He created
مَا يَشَآءُ ۚ	whatever He willed.
سُبْحَٰنَهُۥ ۖ	Sacrosanct[10] is He.
هُوَ ٱللَّهُ ٱلْوَٰحِدُ	He is Allah the One,
ٱلْقَهَّارُ ٤	the All-Subduer.[11]

1. i. e., free from any shade of *shirk*. خالص ***khâliṣ*** pure, exclusive, unadulterated, sincere (act. participle from *khalaṣa* [*khulûṣ*], to be pure. See *mukhliṣîn* at 39:2, p. 1480, n. 5.

2. اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 36:74, p. 1426, n. 12).

3. i. e., gods and goddesses. أولياء ***'awliyâ'*** (pl.; sing. ولي *walîy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 33:6, p. 1337, n. 3.

4. i. e., they offer this wrong plea for their worship of the gods and goddesses. يقربوا ***yuqarribû***(*na*) = they bring near/close, approximate, offer, present (v. iii. m. pl. impfct. from *qarraba*, form II of *qariba* [*qurb/maqrabah*), to get close, to come near. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See *tuqarribu* at 34:37, p. 1382, n. 1).

5. زلفى ***zulfâ*** = proximity, nearness, close position. See at 38:25, p. 1465, n. 12.

6. يختلفون ***yakhtalifûna*** = they disagree, differ (from one another), are at variance, are in disagreement, dispute, quarrel (v. iii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See at 32:25, p. 1331, n. 12).

7. i. e., liar against Allah saying that He has associates and sons and daughters.

8. كفار ***kaffâr*** = arch-unbeliever, extremely ungrateful, ingrate (active participle in the intensive from of *fa''âl* from *kafara* [*kufr*], to disbelieve, to be ungrateful, to cover. See at 2:276, p. 145, n. 4).

9. اصطفى ***iṣṭafâ*** = he chose, selected (v. iii. m. s. past in form VIII of *ṣafâ* [*ṣafw/ṣufûw/ṣafâ'*], to be clear, pure. See at 3:33, p. 168, n.4).

10. سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subḥân* is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 37:180, p. 1457, n. 9.

11. قهار ***qahhâr*** = the All-Subduer, the All-Mighty (act. participle in the scale of *fa''âl*

خَلَقَ ٱلسَّمَٰوَٰتِ	5. He created the heavens
وَٱلْأَرْضَ بِٱلْحَقِّ	and the earth for just cause.[1]
يُكَوِّرُ ٱلَّيْلَ	He rolls the night [2]
عَلَى ٱلنَّهَارِ	over the day
وَيُكَوِّرُ ٱلنَّهَارَ	and rolls the day
عَلَى ٱلَّيْلِ	over the night;
وَسَخَّرَ	and He subjected[3] to order
ٱلشَّمْسَ وَٱلْقَمَرَ	the sun and the moon,
كُلٌّ يَجْرِى	each going on[4]
لِأَجَلٍ مُّسَمًّى	for a period[5] specified.[6]
أَلَا هُوَ ٱلْعَزِيزُ	Oh yes, He is the All-Mighty,
ٱلْغَفَّٰرُ ٥	the Most Forgiving.[7]
خَلَقَكُم	6. He created you
مِّن نَّفْسٍ وَٰحِدَةٍ	from a single individual;[8]
ثُمَّ جَعَلَ مِنْهَا	then made from that
زَوْجَهَا	his consort;[9]
وَأَنزَلَ لَكُم	and He sent down for you
مِّنَ ٱلْأَنْعَٰمِ	of the grazing livestock[10]
ثَمَٰنِيَةَ أَزْوَٰجٍ	eight units of pairs.[11]
يَخْلُقُكُمْ	He creates you
فِى بُطُونِ	in the wombs[12] of
أُمَّهَٰتِكُمْ	your mothers,

[1] i. e., for a just cause and purpose and not aimlessly and for nothing. حق ***ḥaqq*** = right, truth, liability, justice, just cause. See at 34:26, p. 1377, n. 10.

[2] The expression *yukawwiru* used here in connection with the rotation of the night and day clearly indicates the roundness of the earth. يكور ***yukawwiru*** = he rolls, coils, rolls into a ball, makes round, rounds (v. iii. m. s. impfct. from *kawwara*, form II of *kâra* [*kawr*], to hurry).

[3] سخر ***sakhkhara*** = he brought to submission, made subservient, subjected, subdued, subjected to service/order (v. iii. m. s. past in form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 35:13, p. 1395, n.1).

[4] تجرى ***tajrî*** = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 36:38, p. 1418, n. 1).

[5] اجل ***'ajal*** (pl. *'âjâl*) = appointed time, period, term, date, deadline. See at 35:13, p. 1395, n. 3.

[6] مسمى ***musamman*** (s.; pl. *musammayât*)= specified, stipulated, named, designated, defined (passive participle {m. s.} from *sammâ* {to name}, form II of *samâ* [*sumûw/ samâ'*], to be high. See at 35:45, p. 1407, n. 11).

[7] غفار ***ghaffâr*** = Most Forgiving, the Intensely Forgiving (act. participle in the intensive scale of *fa''âl* from *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 38:66, p. 1475, n. 4).

[8] i. e., from 'Âdam. نفس ***nafs*** (s.; pl. *nufûs/'anfus*) = living being, person, individual, nature, self, life, soul. See at 36:54, p. 1422, n. 3.

[9] زوج ***zawj*** (pl. ازواج *'azwâj*) = wife, husband, spouse, one of a pair, consort, kind, sort. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 31:10, p. 1313, n. 13.

[10] أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 36:71, p. 1426, n. 4.

[11] i. e., males and females each of sheep, cattle, camel and goat.

[12] بطون ***buṭûn*** (pl.; sing. بطن *baṭn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 37:66, p. 1441, n. 2.

خَلْقًا مِّنۢ بَعْدِ خَلْقٍ	in creation after creation,[1]
فِى ظُلُمَٰتٍ ثَلَٰثٍ	in darkness[2] three.
ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ	Such is Allah, your Lord.
لَهُ ٱلْمُلْكُ	His is the dominion.
لَآ إِلَٰهَ إِلَّا هُوَ	There is no deity but He.
فَأَنَّىٰ تُصْرَفُونَ ۝٦	How then are you deluded?[3]
إِن تَكْفُرُوا۟	7. If you disbelieve,[4]
فَإِنَّ ٱللَّهَ	then indeed Allah is
غَنِىٌّ عَنكُمْ	Above Want[5] of you;
وَلَا يَرْضَىٰ	and He likes[6] not
لِعِبَادِهِ ٱلْكُفْرَ	in His servants unbelief;
وَإِن تَشْكُرُوا۟	and if you be grateful
يَرْضَهُ لَكُمْ	He is pleased with you.
وَلَا تَزِرُ	And there will carry[7] not
وَازِرَةٌ	any bearer[8]
وِزْرَ أُخْرَىٰ	the burden[9] of another;
ثُمَّ إِلَىٰ رَبِّكُم	then to Your Lord will be
مَّرْجِعُكُمْ	your return[10]
فَيُنَبِّئُكُم	and He will inform[11] you
بِمَا كُنتُمْ تَعْمَلُونَ	of what you use to do.
إِنَّهُۥ عَلِيمٌۢ	Verily He is All-Knowing
بِذَاتِ ٱلصُّدُورِ ۝٧	of the secrets of hearts.

1. i. e., in successive stages of creation and development.
2. Modern science acknowledges that human foetus develops in the mother's womb successively through three dark chambers. ظلمات *ẓulumât* (pl.; s. *ẓulmah*) = darkness, layers of darkness. See at 35:20, p. 1397, n. 10.
3. i. e., from the right course of monotheism to the error of polytheism. تصرفون ***tuṣrafûna*** = you are deluded, diverted, turned away (v. ii. m. pl. impfct. passive from *ṣarafa* [*ṣarf*], to turn, to turn away. See at 10:32, p. 649, n. 10).
4. تكفروا ***takfurû***(*na*) = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*, [*kufr*], to disbelieve, to cover. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See *takfurûna* at 36:64, p. 1424, n. 3).
5. Allah is not in need of man's belief and worship; he is ever in need of Allah. غني ***ghanîy*** (s.; pl. *'aghniyâ'*) = above want, free from want, rich. See at 35:15, p. 1396, n. 2.
6. يرضى ***yarḍâ*** = he is happy, is satisfied, is pleased, agrees, approves, likes (v. iii. m. s. impfct. from *raḍiya* [*riḍan* /*riḍwân* /*marḍâh*], to agree, to be satisfied. See *tarḍawna* at 2:282, p. 148, n. 6).
7. Everyone will be individually responsible for one's deeds and none will come to one's help. See also 17:15, p. 877. تزر ***taziru*** = she carries, bears (v. iii. f. s. impfct. from *wazara* [*wizr*], to carry. See at 35:18, p. 1396, n. 7).
8. وازرة ***wâzirah*** (f.; m. *wâzir*) = bearer, carrier, one burdened (act. participle from *wazara*). See n. 8 above.
9. i. e., the load of sins. وزر ***wizr*** (s.; pl. *'awzâr*) = burden, load, encumbrance, sin. See at 20:100, p. 1001, n. 4. See also ns. 7 and 8 above.
10. i. e., after Resurrection on the Day of Judgement. مرجع ***marji'*** (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 37:68, p. 1441, n. 5).
11. ينبيء ***yunabbi'u*** = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'*/*nubû'*], to be prominent. See at 35:14, p. 1395, n. 11).

وَإِذَا مَسَّ ٱلۡإِنسَٰنَ ۞	8. And if there afflicts[1] man
ضُرٌّ	any distress,[2]
دَعَا رَبَّهُۥ	he calls[3] his Lord
مُنِيبًا إِلَيۡهِ	turning in repentance[4] to Him,
ثُمَّ إِذَا خَوَّلَهُۥ	then when He confers[5] on him
نِعۡمَةً مِّنۡهُ	a grace from Him,
نَسِيَ مَا كَانَ	he forgets[6] what he had been
يَدۡعُوٓاْ إِلَيۡهِ مِن قَبۡلُ	calling to before
وَجَعَلَ لِلَّهِ أَندَادًا	and sets for Allah equals[7]
لِّيُضِلَّ	in order to lead astray[8]
عَن سَبِيلِهِۦۚ	from His way.
قُلۡ تَمَتَّعۡ بِكُفۡرِكَ	Say: "Enjoy[9] your infidelity[10]
قَلِيلًاۖ	a little.
إِنَّكَ مِنۡ	You shall indeed be of
أَصۡحَٰبِ ٱلنَّارِ ٨	the inmates[11] of the fire."
أَمَّنۡ هُوَ	9. Or is the one who is
قَٰنِتٌ ءَانَآءَ ٱلَّيۡلِ	submissive[12] by night hours
سَاجِدًا	prostrating himslef
وَقَآئِمًا	and standing,[13]
يَحۡذَرُ ٱلۡأٓخِرَةَ	fearing[14] the hereafter
وَيَرۡجُواْ	and hoping for
رَحۡمَةَ رَبِّهِۦۗ	the mercy of his Lord?

1. مس ***massa*** = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 38:41, p. 1470, n. 2).

2. Such as disease, physical danger, material and mental distress and the like. ضر ***ḍurr*** = harm, damage, detriment, disadvantage, deprivation, distress. See at 23:75, p. 1093, n. 9.

3. دعا ***da'â*** = he called, invoked, prayed, claimed, propagated, implored (v. iii. m. s. past from *du'â'*, to call, to summon. See *da'aw* at 30:33, p. 1300, n. 11).

4. منيب ***munîb*** = one who turns in repentance, penitent (act. participle from *'anâba*, form IV of *nâba* [*nawb/niyâbah*], to return, to come near, to represent. See at 34:9, p. 1370, n. 13).

5. خول ***khawwala*** = he bestowed, conferred, granted (v. i. pl. past in form II of *khâala* [*khawl*], to manage, to suffice. See *khawwalnâ* at 6:94, p. 430, n. 6).

6. نسي ***nasiya*** = he forgot, became oblivious (v. iii. m. s. past from *nasy/nisyân*, to forget. See at 36:78, p. 1427, n. 12).

7. أنداد ***andâd*** (sing. *nidd*) = equals, compeers, partners, rivals. See at 34:33, p. 1380, n. 7.

8. i. e., lead astray others.

9. تمتع ***tamatta'*** = you enjoy (v. ii. m. s. imperative from *tamatta'a*, form V of *mata'a* [*mat'/mut'ah*], to carry away. See *tamatta'û* at 30:34, p. 1301, n. 5).

10. كفر ***kufr*** = unbelief, disbelief, ungratefulness, infidelity. See at 3:52, p. 176, n.6).

11. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 38:13, p. 1462, n. 3).

12. i. e., is the infidel better or the one who is submissive to Allah. قانت ***qânit*** (s.; pl. *qânitûn*) = constant in obedience, devoutly dutiful, submissive, humble (active participle from *qanata* [*qunût*], to be obedient). See at 16:120, p. 869, n.2).

13. i. e., in prayer.

14. يحذر ***yaḥdharu*** = he fears, apprehends, is wary, warns, is on his guard (v. iii. m. s. impfct. from *ḥadhara* [*ḥidhr/ḥadhar*], to be cautious, to be on one's guard. See at 9:64, p. 604, n.5).

قُلْ هَلْ يَسْتَوِى	Say: " Do there equalize[1]
ٱلَّذِينَ يَعْلَمُونَ	those who know
وَٱلَّذِينَ لَا يَعْلَمُونَ	and those who do not know?"
إِنَّمَا يَتَذَكَّرُ	There but take heed[2] the
أُوْلُواْ ٱلْأَلْبَٰبِ ٩	possessors of intelligence.[3]

Section (*Rukû'*) 2

قُلْ يَٰعِبَادِ	10. Say: "O My servants
ٱلَّذِينَ ءَامَنُواْ	who believe,
ٱتَّقُواْ رَبَّكُمْ	beware[4] of your Lord.
لِلَّذِينَ أَحْسَنُواْ	For those who do good[5]
فِى هَٰذِهِ ٱلدُّنْيَا	in this world
حَسَنَةٌ	will be a good thing;[6]
وَأَرْضُ ٱللَّهِ وَٰسِعَةٌ	and Allah's earth is vast.[7]
إِنَّمَا يُوَفَّى	Fully will but be given[8]
ٱلصَّٰبِرُونَ	the persevering ones
أَجْرَهُم	their reward
بِغَيْرِ حِسَابٍ ١٠	without calculation.
قُلْ إِنِّىٓ	11. Say: "Indeed I have been
أُمِرْتُ	commanded
أَنْ أَعْبُدَ ٱللَّهَ	that I worship Allah
مُخْلِصًا لَّهُ	making exclusive[9] for Him
ٱلدِّينَ ١١	the worship."[10]

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1. يستوي ***yastawî*** = he becomes equal, equalizes, becomes even/ straight/ regular/ upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 35:19, p. 1397, n. 7).

2. يتذكر ***yatadhakkaru*** = he takes heed, bears in mind, remembers, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 35:37, p. 1403, n. 9).

3. ألباب ***'albâb*** (pl.; sing. لب *lubb*) = heart, acumen, intelligence, understanding. See at 38:43, p. 1470, n. 11).

4. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 36:45, p. 1419, n. 7).

5. i. e., who believe and act according to the Qûr'ân and *sunnah*. أحسنوا ***'aḥsanû*** = they did good, performed well, acted rightly (v. iii. m. pl. past from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good, handsome. See at 16:30, p. 836, n. 9) .

6. i. e., merit and reward in the hereafter. حسنة ***ḥasanah*** (f. s.; pl. حسنات *ḥasanât;* m. *hasan*) = nice, excellent, exquisite, good thing, merit, good deed (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 28:84, p. 1262, n. 11.

7. So you may migrate to another place if you are prevented from worshipping Allah Alone and obeying His commandments. واسعة ***wâsi'ah*** (f.; m. *wâsi'*) = wide, vast, extensive, far-reaching, all-reaching, abounding (active participle from *wasi'a /wasu'a* [*wasâ'ah*], to be wide. See at 29:56, p. 1285, n. 7).

8. يوفي ***yuwaffâ*** = he is given in full, repaid fully (v. iii. m. s. impfct. passive form *waffâ*, form II of *wafâ* [*wafâ'*] to redeem, fulfil, live up to. See *yuwaffa* at 8:60, p. 569, n. 7).

9. مخلص ***mukhliṣ*** (s., pl. *mukhliṣûn*) = one who makes (something) exclusive and pure, sincere, loyal, faithful (act. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure. See *mukhlisîn* at 39:2, p. 1480, n. 5).

10. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 39:2, p. 1480, n. 6.

وَأُمِرْتُ 12. "And I have been bidden[1]
لِأَنْ أَكُونَ أَوَّلَ that I be the first[2] of
ٱلْمُسْلِمِينَ ﴿١٢﴾ those making submission."[3]

قُلْ إِنِّيٓ أَخَافُ 13. Say: "Indeed I dread,[4]
إِنْ عَصَيْتُ رَبِّي if I disobeyed[5] my Lord,
عَذَابَ يَوْمٍ the punishment of a day
عَظِيمٍ ﴿١٣﴾ very grave."[6]

قُلِ ٱللَّهَ أَعْبُدُ 14. Say: "Allah I do worship,
مُخْلِصًا لَّهُۥ making exclusive[7] for Him
دِينِي ﴿١٤﴾ my worship."

فَٱعْبُدُوا۟ مَا 15. "So worship whatever
شِئْتُم مِّن دُونِهِۦ you wish[8] besides Him."
قُلْ إِنَّ ٱلْخَٰسِرِينَ Say: "Verily losers[9] will be
ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ those who lose[10] themselves
وَأَهْلِيهِمْ and their families[11]
يَوْمَ ٱلْقِيَٰمَةِ on the Day of Resurrection.
أَلَا ذَٰلِكَ هُوَ ٱلْخُسْرَانُ O yes, that will be the loss
ٱلْمُبِينُ ﴿١٥﴾ most obvious."[12]

لَهُم مِّن فَوْقِهِمْ 16. They shall have above them

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1. أمرت **'umirtu** = I was bidden, commanded, ordered, (v. i. s. past passive from *'amara* [*'amr*], to command. See at 27:191, p. 1229, n. 8).

2. i. e., of my people.

3. مسلمين ***Muslimin*** (pl.; acc./gen. of *Muslimûn;* sing. *Muslim*) = a *Muslim* is one who surrenders himself completely and exclusively to Allah. (active participle from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless. See at 10:84, p. 667, n. 7).

4. أخاف ***'akhâfu*** = I fear, am afraid, dread, apprehend. (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 26:135, p. 1185, n. 11).

5. عصيت ***'aṣaytu*** = I disobeyed, rebelled, defied (v. i. s. past from *'aṣâ* [*'iṣyân/ ma'ṣiyah*], to disobey, to defy. See at 11:63, p. 701, n. 1).

6. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 38:67, p. 1475, n. 5).

7. مخلص ***mukhliṣ*** (s.; pl. *mukhliṣûn*) = one who makes (something) exclusive and pure, sincere, loyal, faithful (act. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure. See at 39:11, p. 1485, n. 9).

8. This is by way of threatening the polytheists, pointing out in the next clause the consequences of their polytheism. شئتم ***shi'tum*** = you (all) wished, wanted (v. ii. m. pl. past from *shâ'a* [*mashî'ah*], to wish. See at 2:58, p. 27, n. 4).

9. i. e., the real and ultimate losers. خاسرين ***khâsirîn*** (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 11:97, p. 695, n. 1).

10. خسروا ***khasirû*** = they lost, suffered damage (v. iii. m. pl. past from *khasira* [*khusr /khasâr/ khasârah/ khusrân*], to lose. See at 23:102, p. 1100, n. 5).

11. أهلي ***'ahlî***(*n*) [pl.; acc/gen. of *'ahlûn*; s. *'ahl*) = families, wives, relatives, kinsfolk, inhabitants, followers, inmates, owners, authors. The terminal *nûn* is dropped because of the genitive construction. See *'ahl* at 38:43, p. 1470, n. 9.

12. مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 38:170, p. 1476, n. 2).

ظُلَلٌ مِّنَ ٱلنَّارِ	canopies[1] of the fire
وَمِن تَحۡتِهِمۡ ظُلَلٌ	and below[2] them canopies.
ذَٰلِكَ	This is
يُخَوِّفُ ٱللَّهُ بِهِۦ	wherewith Allah alarms[3]
عِبَادَهُۥ	His servants.
يَٰعِبَادِ	"O My servants,
فَٱتَّقُونِ ١٦	therefore beware[4] of Me."
وَٱلَّذِينَ ٱجۡتَنَبُواْ	17. And those who abstain[5]
ٱلطَّٰغُوتَ	from the false god[6]
أَن يَعۡبُدُوهَا	by not worshipping that,
وَأَنَابُوٓاْ	and turn in repentance[7]
إِلَى ٱللَّهِ	to Allah,
لَهُمُ ٱلۡبُشۡرَىٰ	theirs is the good news.[8]
فَبَشِّرۡ	So give the good tidings[9]
عِبَادِ ١٧	to My servants,
ٱلَّذِينَ يَسۡتَمِعُونَ	18. Who pay attention[10]
ٱلۡقَوۡلَ	to the word[11] and
فَيَتَّبِعُونَ أَحۡسَنَهُۥٓ	then follow[12] the best of it.[13]
أُوْلَٰٓئِكَ ٱلَّذِينَ	Those are they whom
هَدَىٰهُمُ ٱللَّهُ	Allah has shown the way
وَأُوْلَٰٓئِكَ هُمۡ	and those are they
أُوْلُواْ ٱلۡأَلۡبَٰبِ ١٨	that possess intelligence.[14]

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1. ظلل **ẓulal** (sing. *ẓullah*) = shades, canopies, tents. See at 31:32, p. 1322, n. 5.

2. تحت **taḥt** = under, below, beneath, underneath. See at 33:10, p. 1338, n. 7.

3. يخوف **yukhawwifu** = he holds out threat, threatens, frightens, scares, alarms (v. iii. m. s. impfct. from *khawwafa*, form II of *khâfa* [*khawf* /*makhâfah* /*khîfah*], to be afraid. See at 3:175, p. 224, n. 5).

4. **ittaqûni**(originally *ittaqû+nî*) : اتقوا **ittaqû** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 39:10, p. 1485, n. 4).

5. اجتنبوا **ijtanabû** = they shunned, avoided, kept away, refrained, abstained from (v. iii. m. pl. past from *ijtanaba*, form VIII of *janaba* [*janb*], to avert. See *ijtanibû* at 22:30, p. 1056, n. 5).

6. طاغوت **ṭâghût** (s.; pl. طواغيت *ṭawâghît*) = false god, evil one, Satan. See at 16:36, p. 839, n. 8).

7. أنابوا **'anâbû** = they turned in repentance, deputed (v. iii. m. pl. past from *'anâba*, form IV of *nâba* [*nawb/manâb/niyâbah*] to represent, to return from time to time. See *'anâba* at 38:24, p. 1465, n. 11).

8. i. e., of success and happiness in this world, and Allah's forgiveness, pleasure and reward in the hereafter. بشرى **bushrâ** = glad tidings, good news. See at 29:31, p. 1275, n. 11.

9. بشر **bashshir** = give glad tidings, announce good news (v. ii. m. s. imperative from **bashshara**, form II of *bashara /bashira* [*bishr /bushr*], to rejoice, be happy. See at 36:11, p. 1411, n. 6).

10. يستمعون **yastami'ûna** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 10:42, p. 653, n. 1).

11. i. e., whatever is said to them .

12. يتبعون **yattabi'ûna** = they follow, obey, pursue (v. iii. m. pl. impfct. from *ittab'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 20:108, p. 1002, n. 11).

13. i. e., the injunctions of the Qur'ân and *sunnah*. See *'âyah* 23 below.

14. ألباب **'albâb** (pl.; sing. لب *lubb*) = heart, acumen, intelligence, understanding. See at 39:9, p. 1485, n. 3).

أَفَمَنْ 19. Is then the one
حَقَّ عَلَيْهِ on whom has become due[1]
كَلِمَةُ ٱلْعَذَابِ the word of punishment[2] —
أَفَأَنتَ تُنقِذُ Are you to rescue[3]
مَن فِى ٱلنَّارِ ﴿١٩﴾ the one who is in the fire?

لَٰكِنِ ٱلَّذِينَ 20. But those who
ٱتَّقَوْا رَبَّهُمْ fear[4] their Lord,
لَهُمْ غُرَفٌ they shall have lofty rooms[5]
مِّن فَوْقِهَا غُرَفٌ above which are lofty rooms
مَّبْنِيَّةٌ built up,[6]
تَجْرِى مِن تَحْتِهَا flowing[7] beneath them
ٱلْأَنْهَٰرُ the rivers,
وَعْدَ ٱللَّهِ a promise by Allah.
لَا يُخْلِفُ ٱللَّهُ Allah breaks[8] not
ٱلْمِيعَادَ ﴿٢٠﴾ the promise.[9]

أَلَمْ تَرَ أَنَّ ٱللَّهَ 21. Do you not see that Allah
أَنزَلَ مِنَ ٱلسَّمَآءِ sends down from the sky
مَآءً فَسَلَكَهُۥ water and channels[10] it
يَنَٰبِيعَ فِى ٱلْأَرْضِ as springs[11] in the earth,
ثُمَّ يُخْرِجُ بِهِۦ then produces therewith
زَرْعًا مُّخْتَلِفًا أَلْوَٰنُهُۥ plantation[12] diverse[13] in hue,

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[1] i. e., because of his persistence in unbelief and sinning. حق ***ḥaqqa*** = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from *ḥaqq*. See at 38:14, p. 1462, n. 7).

[2] The reply to the question is implied in the next clause of the *'âyah*, i. e., you cannot guide him.

[3] تنقذ ***tunqidhu*** = you rescue, save, salvage recover (v. ii. m. s. impfct. from *'anqadha*, form IV of *naqadha* [*naqdh*], to save, to rescue. See *yunqadhûna* at 36:43, p. 1419, n. 5).

[4] اتقوا ***ittaqaw*** = they feared, were on their guard, feared Allah, were righteous (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 19: 72, p. 969, n. 8).

[5] i. e., in paradise. غرف ***ghuraf*** (pl.; s. *ghirfah*) = lofty chambers, upstairs rooms, compartments, wards. See at 29:58, p. 1286, n. 1.

[6] مبنية ***mabniyyah*** (f.; m. *mabnîy*) = built, set up, erected, founded, based, established (passive participle from *banâ* [*binâ'/bunyân*], to build, to erect. See *ibnû* at 37:97, p. 1415, n. 3.

[7] تجرى ***tajrî*** = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 39:5, p. 1482, n. 4).

[8] يخلف ***yukhlifu*** = he leaves (offspring), compensates, replaces, he breaks, fails to keep, goes back on his word (v. iii. m. s. impfct. from *'akhlafa*, from IV of *khalafa* [*khalf/khulûf*] to lag behind, to come after, to succeed, to change, to become bad. See at 34:41, p. 1383, n. 1).

[9] ميعاد ***mî'âd*** (pl. مواعيد *mawâ'îd*) = promise, time agreed on. See at 34:30, p.1378, n. 9.

[10] سلك ***salaka*** = he channelled, threaded, passed, inserted (v. iii. m. s. past from *salk/sulûk* to insert. See at 20:53, p. 987, n. 1).

[11] ينابيع ***yanâbî'*** (pl.; s. *yanbû'*) = springs, wells, sources. See *yanbû'* at 17:90, p. 902, n. 3.

[12] زرع ***zar'*** (s.; pl. *zurû'*) = seed, green crop, plantation, cultivation, corn-field. See at 32:27, p. 1332, n. 9.

[13] مختلف ***mukhtalif*** = diverse, different, varying, divergent (act. participle from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See at 35:27, p. 1399, n. 7).

ثُمَّ يَهِيجُ فَتَرَىٰهُ	then it withers[1] and you see
مُصْفَرًّا	it turned yellow,[2]
ثُمَّ يَجْعَلُهُۥ حُطَٰمًا	then He makes it a debris.[3]
إِنَّ فِي ذَٰلِكَ	Verily therein is
لَذِكْرَىٰ	a reminder[4]
لِأُو۟لِي ٱلْأَلْبَٰبِ ٢١	for the possessors of acumen.

Section (*Rukû'*) 3

أَفَمَن	22. Is then the one
شَرَحَ ٱللَّهُ صَدْرَهُۥ	Allah has opened[5] his heart[6]
لِلْإِسْلَٰمِ	to Islam
فَهُوَ عَلَىٰ نُورٍ	so he is on a light[7]
مِّن رَّبِّهِۦ	from his Lord?
فَوَيْلٌ	So woe to
لِّلْقَٰسِيَةِ قُلُوبُهُم	those whose hearts[8] are hard
مِّن ذِكْرِ ٱللَّهِ	to the remembrance[9] of Allah.
أُو۟لَٰٓئِكَ فِي ضَلَٰلٍ	Such ones are in an error[10]
مُّبِينٍ ٢٢	quite manifest.[11]
ٱللَّهُ نَزَّلَ	23. Allah has sent down
أَحْسَنَ ٱلْحَدِيثِ	the best of speech[12]
كِتَٰبًا مُّتَشَٰبِهًا	as a Book, analogous,[13]
مَّثَانِيَ	oft-repeated.[14]

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[1] يهيج ***yahîju*** = he or it withers, dries up, is agitated, stirred (v. iii. m. s. impfct. from *hâja* [*hayj/ haujân/ hiyâj*], to be agiated, stirred up).

[2] مصفر ***muṣfarr*** = yellow, turned yellow (pass. participle from *aṣfarra,* form IX of *ṣafara/ṣafira* [*ṣafîr/ṣafar*], to whistle, to be empty).

[3] حطام ***huṭâm*** = broken pieces, crumbled, debris. See *yaḥṭimanna* at 27:12, p. 1207, n. 11.

[4] ذكرى ***dhikrâ*** = recollection, remembrance, memory, reminder. See at 38:43, p. 1470, n. 10.

[5] شرح ***sharaḥa*** = he opened, laid bare, exposed, expounded, explained, elucidated, cut to slices (v. iii. m. s. past from *sharḥ*, to cut, to open. See *yashraḥ* at 16:106, p. 863, n. 11).

[6] صدر ***ṣadr*** (s.; pl. *ṣudûr*) = breast, chest, bosom, heart, front. See at 16:106, p. 864, n. 1.

[7] i. e., in receipt of insight and understanding .

[8] قاسية ***qâsiyah*** (f.; m. *qasin*) = hard, harsh, stern, relentless, inexorable (act. participle from *qasâ* [*qaswah/ qasâwah*], to be harsh, stern. See at 22:53, p. 1064, n. 9).

[9] ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. The Qur'ân is repeatedly referred to as *ddhikr.* See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52, 81:27. See at 38:87, p. 1479, n. 4.

[10] ضلال ***ḍalâl*** = error, straying from the right path, going astray. See at 34:24, p. 1377, n. 4.

[11] مبين ***mubîn*** = all too clear, obvious, manifest, patent, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear, evident. See at 36:60, p. 1423, n. 7).

[12] See *'âyah* 18 of the *sûrah.* حديث ***ḥadîth*** (s.; pl. أحاديث *'ahâdîth*) = speech, talk, narrative, report, account. See at 31:6, p. 1312, n. 14.

[13] i. e., many of its *'âyahs* are similar in wording and meaning. متشابه ***mutashâbih*** = similar to one another, resembling one another, alike, analogous (active participle from *tashâbaha,* form VI from *shibh / shabah,* resemblance, likeness. See at 6:141, p. 451, n. 9).

[14] i. e., the teachings are repeatedly presented. مثاني ***mathânî*** = oft-repeated. See at 15:87, p. 825, n. 3.

تَقْشَعِرُّ مِنْهُ	There shiver[1] at it
جُلُودُ ٱلَّذِينَ	the skins[2] of those who
يَخْشَوْنَ رَبَّهُمْ	fear[3] their Lord;
ثُمَّ تَلِينُ جُلُودُهُمْ	then soft becomes[4] their skins
وَقُلُوبُهُمْ	and their hearts
إِلَىٰ ذِكْرِ ٱللَّهِ	to the remembrance of Allah.
ذَٰلِكَ هُدَى ٱللَّهِ	That is Allah's guidance.[5]
يَهْدِي بِهِۦ	He guides[6] therewith
مَن يَشَآءُ	whomsoever He will.
وَمَن	And whoever
يُضْلِلِ ٱللَّهُ	Allah lets stray[7]
فَمَا لَهُۥ مِنْ هَادٍ ٢٣	he shall not have any guide.[8]
أَفَمَن يَتَّقِي	24. Is then he who protects
بِوَجْهِهِۦ	himself[9] with his face from
سُوٓءَ ٱلْعَذَابِ	the evil of the punishment
يَوْمَ ٱلْقِيَٰمَةِ	on the Day of Judgement ?[10]
وَقِيلَ	And it will be said
لِلظَّٰلِمِينَ	to the transgressors:[11]
ذُوقُوا۟ مَا كُنتُمْ	"Taste[12] what you had been
تَكْسِبُونَ ٢٤	acquiring."
كَذَّبَ	25. There did disbelieve

1. i. e., out of awe. تقشعر ***taqsha'irru*** = she shivers, trembles, shudders, shakes (v. iii. f. s. impfct. from *iqsha'arra*, form IV of *qash'ara*).

2. جلود ***julûd*** (pl.; s. جلد *jild*) = skins, hides. See at 22:20, p. 1052, n. 9.

3. يخشون ***yakhshawna*** = they fear, are afraid of, apprehend, dread (v. iii. m. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 35:18, p. 1397, n. 3).

4. i. e., because of the effect of understanding the Qur'ân. تلين ***talînu*** = she becomes soft, tender, mild, pliable, supple, yields (v. iii. f. s. impfct. from *lâna* [*lin/layân*], to become soft, mild. See *linta* at 3:159, p. 218, n. 4).

5. i. e., this Qur'ân is Allah's guidance.

6. يهدي ***yahdî*** = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 37:99, p. 1415, n. 11).

7. i. e., because of his unbelief and rejection of the truth. يضلل ***yuḍlil*** (*yuḍillu*) = he lets stray, makes go astray, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The last letter is vowelless for the verb is in a conditional clause preceded by *man*. See at 17:97, p. 904, n. 8).

8. هاد ***hâdin*** (هادى *hâdî*) = a guide, one who shows the way, leader (act. participle from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 25:31, p. 1147, n. 6).

9. يتقى ***yattaqî*** = he is on his guard, protects himself, fears Allah, fears (v. iii. m. s. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See *tattaqûna* at 37:124, p. 1449, n. 9).

10. The conclusion of the interrogation is kept silent, which is, is he who is thrown in hell better or the one who is admitted into paradise?

11. i. e., the polytheists (note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*). ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers (active participle from *zalama* [*zulm*], to transgress, do wrong. See at 37:63, p. 1440, n. 10).

12. ذوقوا ***dhûqû*** = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 35:37, p. 1403, n. 11).

ٱلَّذِينَ مِن قَبْلِهِمْ	those before them.
فَأَتَىٰهُمُ ٱلْعَذَابُ	So the punishment came to
مِنْ حَيْثُ	them from where
لَا يَشْعُرُونَ ﴿٢٥﴾	they could not be aware.[1]
فَأَذَاقَهُمُ ٱللَّهُ	26. So Allah made them taste[2]
ٱلْخِزْىَ	the disgrace[3]
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا	in the wordly life; and indeed
وَلَعَذَابُ ٱلْءَاخِرَةِ	the punishment of the hereafter
أَكْبَرُ	will be more enormous,[4]
لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٢٦﴾	if they are wont to know.[5]
وَلَقَدْ ضَرَبْنَا	27.And We have indeed struck[6]
لِلنَّاسِ فِى هَٰذَا ٱلْقُرْءَانِ	for men in this Qur'ân
مِن كُلِّ مَثَلٍ	every type of instance,[7]
لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٧﴾	maybe that they bear in mind.[8]
قُرْءَانًا عَرَبِيًّا	28. A Qur'ân in Arabic,[9]
غَيْرَ ذِى عِوَجٍ	without any crookedness,[10]
لَّعَلَّهُمْ يَتَّقُونَ ﴿٢٨﴾	maybe that they fear Allah.[11]
ضَرَبَ ٱللَّهُ مَثَلًا	29. Allah strikes the instance
رَّجُلًا فِيهِ شُرَكَآءُ	of a man in whom are sharers[12]

1. يشعرون ***yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 29:53, p. 1284, n. 9).

2. أذاق ***'adhâqa*** = he made (someone) taste (v. iii. m. s. past in form IV of *dhâqa* [*dhawq/ madhâq*], to taste. See at 30:33, p. 1301, n. 1).

3. خزى ***khizy*** = disgrace, ignominy, humiliation, degradation, abasement. See at 22:9, p. 1048, n. 5.

4. أكبر ***akbar*** = bigger, greater, graver, more serious, more enormous. Also, the Greatest, Sublime (elative of *kabîr* , big, great. See at 2:217, p. 105, n. 6).

5. i. e., if they care to know what happened to the previous peoples who disbelieved and persisted in their unbelief and sins. يعلمون ***ya'lamûna*** = they know (v. iii. m. pl. impfct. from *'alima*[*'ilm*], to know, be aware of. See at 29:64, p. 1288, n. 4).

6. ضربنا ***ḍarabnâ*** = we struck, hit, beat (v. i. pl. past from *ḍaraba* [*ḍarb*], to beat. at 30:58, p. 1309, n. 9.

7. i. e., every kind of evidence and argument to elucidate and bring home the truth. مثل ***mathal*** (pl. امثال *'amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 36:13, p. 1412, n. 1.

8. يتذكرون ***yatadhakkarûna*** = they take heed, bear in mind, remember, receive admonition (v. iii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See at 28:51, p. 1250, n. 7).

9. i. e., We have sent down this Qur'ân in Arabic.

10. i. e., there is no ambiguity or inconsistency. عوج *'iwaj* = crookedness, twist, bend, curvature. See at 20:107, p. 2002, n. 10.

11. i. e., they fear Allah and be on their guard by understanding the Qur'ân and following its injunctions. يتقون ***yattaqûna*** = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 10:63, p. 660, n. 2).

12. i. e., he belongs to a number of masters. شركاء ***shurakâ'*** (pl.; s. *sharîk*) partners, sharers, associates. See at 35:40, p. 1404, n. 10.

مُتَشَٰكِسُونَ	falling out one with another,[1]
وَرَجُلًا	and of a man
سَلَمًا لِّرَجُلٍ	solely[2] for one man.
هَلْ يَسْتَوِيَانِ	Do the two equalize[3]
مَثَلًا	in instance?
ٱلْحَمْدُ لِلَّهِ	All the praise is for Allah;
بَلْ أَكْثَرُهُمْ	but most of them
لَا يَعْلَمُونَ (٢٩)	do not know.
إِنَّكَ مَيِّتٌ	30. Verily you will die;[4]
وَإِنَّهُم مَّيِّتُونَ (٣٠)	and verily they will die.
ثُمَّ إِنَّكُمْ	31. Then verily you will
يَوْمَ ٱلْقِيَٰمَةِ	on the Day of Judgement
عِندَ رَبِّكُمْ	before your Lord
تَخْتَصِمُونَ (٣١)	be quarrelling.[5]

PART (*JUZ'*) 24

۞ فَمَنْ أَظْلَمُ	32. Then who is a worse
مِمَّن	transgressor[6] than the one
كَذَبَ عَلَى ٱللَّهِ	who lies[7] against Allah
وَكَذَّبَ بِٱلصِّدْقِ	and disbelieves[7] the truth[9]
إِذْ جَآءَهُۥٓ	when it comes to him?

1. متشاكسون ***mutashâkisûn*** (pl.; s. *mutashâkis*) = quarrelling with one another, falling out with one another, quarrelsome (act. participle from *tashâkasa*, form VI of *shakasa* [*shakâsah*], to be malicious, quarrelsome).

2. i. e., he is not divided in his allegiance and not at pains to please a number of quarrelling masters but belongs solely and with peace of mind to one master whose likes and dislikes he easily understands and whom he can serve with satisfaction and peace of mind. The comparison is between a polytheist and a monotheist. سلما ***salaman*** = belonging solely and indisputably to someone.

3. يستويان ***yastawiyâni*** = they (two) become equal, even, straight, upright, equalize (v. iii. m. dual impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 11:24, p. 686, n. 9).

4. ميت ***mayyit*** (s.; pl. *'amwât/mayyitûn*) = dead, lifeless, deceased, inanimate. See *'amwât* at 3:169, p. 222, n. 6 and *mayyitûn* at 23:15, p. 1078, n. 6.

5. i. e. quarrelling with one another about who misled whom and about your conduct in the worldly life. تختصمون ***takhtaṣimûna*** = you quarrel, dispute, argue, debate, contest one another (v. ii. m. pl. impfct. from *ikhtasama*, form VIII of *khaṣama* [*khaṣm/ khiṣâm/ khuṣûmah*], to defeat in argument. See *yakhtaṣimûna* at 38:69, p. 1475, n. 9).

6. أظلم ***'aẓlamu*** = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker, worse transgressor (elative of *ẓâlim*. See at 32:22, p. 1330, n. 10).

7. i. e., by attributing partners with Him and by saying He has sons and dauhters or by saying that it has been sent down by Allah while in reality it has not been so. كذب ***kadhaba*** = he lied, told a falsehood (v. iii. m. s. past from II *kidhb /kadhib /kadhbah / kidhbah*, to lie).

8. كذّب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See n. 7 above and at 38:14, p. 1462, n. 6).

9. i. e., the truth sent down to Muhammad, peace and blessings of Allah be on him. صدق ***ṣidq*** = truth, truthfulness, veracity. See at 10:93, p. 670, n. 6.

أَلَيْسَ فِي جَهَنَّمَ	Is not in hell an
مَثْوًى لِّلْكَٰفِرِينَ	abode[1] for the unbelievers?
٣٢	
وَالَّذِي	33. And he who
جَآءَ بِالصِّدْقِ	has brought the truth
وَصَدَّقَ بِهِۦٓ	and believed[2] in it,
أُولَٰٓئِكَ	such people,
هُمُ الْمُتَّقُونَ ٣٣	they are the godfearing.[3]
لَهُم	34. They shall have
مَّا يَشَآءُونَ	all that they want[4]
عِندَ رَبِّهِمْ	with their Lord.
ذَٰلِكَ جَزَآءُ	That is the reward[5]
الْمُحْسِنِينَ ٣٤	of the righteous.[6]
لِيُكَفِّرَ اللَّهُ	35. That Allah may remit[7]
عَنْهُمْ	for them
أَسْوَأَ الَّذِي عَمِلُوا	the worst[8] of what they did
وَيَجْزِيَهُمْ أَجْرَهُم	and reward[9] them their due
بِأَحْسَنِ الَّذِي	for the best of what
كَانُوا يَعْمَلُونَ	they use to do.
٣٥	
أَلَيْسَ اللَّهُ بِكَافٍ	36. Is not Allah Sufficient[10]

1. مثوى ***mathwan*** (s.; pl. مثاو *mathâwin*) = abode, dwelling place, resting place. See at 29:68, p. 1289, n. 10.

2. صدق ***ṣaddaqa*** = he proved true, verified, substantiated, confirmed, accepted as true, believed (v. iii. m. s. past in form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 37:37, p. 1436, n. 6).

3. متقون ***muttaqûn*** (sing. *muttaqin*) = godfearing, those who are on their guard, righteous (active participle from *ittaqâ* {to be on one's guard}, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect). See at 25:15, p. 1142, n. 3.

4. يشاؤون ***yashâ'ûna*** = they wish, desire, want (v. iii. m. pl. impfct. from *shâ'a* [*mashî'ah*], to wish. See at 25:16, p. 1142, n. 6).

5. جزاء ***jazâ'*** = retribution, penalty, repayment, recompense, requital, reward. See at 18:106, p. 948, n. 1).

6. محسنين ***muḥsinîn*** = (pl.; acc. /gen. of *muḥsinûn*; sing. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*husn*], to be good. See at 37:131, p. 1450, n. 11).

7. يكفر ***yukaffira***(*u*) = he forgives, he pardons, grants remission, remits, covers, effaces, hides, makes infidel (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [*kufr*], to cover, to hide. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yukaffir* at 8:29, p. 556, n. 8).

8. أسوأ ***'aswa'*** = worse, worst (elative of *sayyi'*). See *sayyi'* at 9:102, p. 642, n. 4.

9. يجزى ***yajziya***(*zi*) = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء *jazâ'*], to reward. The final letter takes *fatḥah* because the verb is conjunctive to a previous verb (*yukaffira*) governed by a hidden *'an* in *li* (of motivation) coming before it. See at 34:4, p. 1368, n.8).

10. كاف ***kâfin*** (s.; pl. كفاة *kufâh*) = sufficeient, enough, adequate, one who suffices (act. participle from *kafâ* [*kifâyah*], to be enough. See *kafâ* at 33:39, p.1352, n. 7).

عَبْدَهُۥ	for His servant?
وَيُخَوِّفُونَكَ	But they threaten[1] you
بِٱلَّذِينَ مِن دُونِهِۦۚ	with those[2] besides Him.
وَمَن	And whoever
يُضْلِلِ ٱللَّهُ	Allah makes go astray[3]
فَمَا لَهُۥ مِنْ هَادٍ ٣٦	he shall not have any guide.[4]
وَمَن يَهْدِ ٱللَّهُ	37. And whoever Allah guides
فَمَا لَهُۥ	there can never be for him
مِن مُّضِلٍّ	anyone to lead astray.[5]
أَلَيْسَ ٱللَّهُ بِعَزِيزٍ	Is not Allay All-Mighty,[6]
ذِى ٱنتِقَامٍ ٣٧	Lord of Retribution?[7]
وَلَئِن سَأَلْتَهُم	38. And if you ask them:
مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ	"Who created the heavens
وَٱلْأَرْضَ	and the earth",
لَيَقُولُنَّ ٱللَّهُ	they will indeed say "Allah".
قُلْ أَفَرَءَيْتُم مَّا	Say: "Do you then see[8] what
تَدْعُونَ مِن دُونِ ٱللَّهِ	you invoke[9] besides Allah?
إِنْ أَرَادَنِىَ ٱللَّهُ	If Allah intends[10] to do me
بِضُرٍّ هَلْ هُنَّ	any harm,[11] are they
كَٰشِفَٰتُ ضُرِّهِۦٓ	able to remove[12] His harm?
أَوْ أَرَادَنِى	Or if He intends for me

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[1] يخوفون ***yukhawwifûna*** = they threaten, frigten, alarm, scare (v. iii. m. pl. impfct. from *khawwafa*, form II of *khâfa* [*khawf /makhâfah /khîfah*], to be afraid. See *yukhawwifu* at 39:16, p. 1487, n. 3).

[2] i. e., the gods and goddesses the polytheists worship besides Allah.

[3] i. e., because of his unbelief and rejection of the truth. يضلل ***yuḍlil*** (*yuḍillu*) = he lets stray, makes go astray, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The last letter is vowelless for the verb is in a conditional clause preceded by *man*. See at 39:23, p. 1490, n. 7).

[4] هاد ***hâdin*** (هادى *hâdî*) = a guide, one who shows the way, leader (act. participle from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 39:23, p. 1490, n. 8).

[5] مضل ***muḍill*** (s., pl. *muḍillûn*) = one who misleads, misguides, leads astray (act. participle from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 28:16, p. 1236, n. 8).

[6] عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 38:66, p. 1475, n. 3.

[7] انتقام ***intiqâm*** = revenge, retribution, vengeance. Verbal noun in form VIII of *naqama/naqima* [*naqm/naqam*], to take revenge. See at 14:47, p. 804, n. 9.

[8] i. e., do you not reflect and consider that what you worship of the gods and goddesses do not have any power to do harm or good.

[9] i. e., worship. تدعون ***tad'ûna*** = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call. See at 37:125, p. 1449, n. 10).

[10] أراد ***'arâda*** = he intended, desired, willed (v. iii. m. s. past. in form IV of *râda* [*rawd*], to walk about. See at 33:50, p. 1356, n. 5).

[11] ضر ***ḍurr*** = harm, damage, detriment, disadvantage, deprivation, distress. See at 39:8, p. 1484, n. 2.

[12] كاشفات ***kâshifat*** (f.; pl.; s. *kâshifah*; m. *kâshif*) = those who remove, discoverers, investigators (active participle from *kashafa* [*kashf*], to remove, to throw open). See *kâshif* at 10:107, p. 675, n. 5.

بِرَحْمَةٍ	any mercy,
هَلْ هُنَّ	are they
مُمْسِكَٰتُ رَحْمَتِهِۦ	able to wihthold[1] His mercy?"
قُلْ حَسْبِيَ ٱللَّهُ	Say:"Sufficient[2] for me is Allah.
عَلَيْهِ يَتَوَكَّلُ	On Him must rely[3]
ٱلْمُتَوَكِّلُونَ (٣٨)	the relying ones."[4]
قُلْ يَٰقَوْمِ ٱعْمَلُوا۟	39. Say: "O my people, act
عَلَىٰ مَكَانَتِكُمْ	according to your position;[5]
إِنِّى عَٰمِلٌ	I am going to act,
فَسَوْفَ تَعْلَمُونَ (٣٩)	and soon you will know"
مَن يَأْتِيهِ	40. "To whom comes
عَذَابٌ	a punishment
يُخْزِيهِ	that will disgrace[6] him
وَيَحِلُّ عَلَيْهِ	and will descend[7] on him
عَذَابٌ مُّقِيمٌ (٤٠)	a punishment that lasts."[8]
إِنَّآ أَنزَلْنَا	41. Verily We have sent down[9]
عَلَيْكَ ٱلْكِتَٰبَ	on you the Book[10]
لِلنَّاسِ بِٱلْحَقِّ	for mankind with the truth.[11]
فَمَنِ ٱهْتَدَىٰ	So whoever receives guidance[12]
فَلِنَفْسِهِۦ	it is for himself;[13]

1. ممسكات ***mumsikât*** (f.; pl.; s. *mumsikah*; m. *mumsik*) = those who hold, withhold, grasp, retain (act. participle from *'amsaka*, form IV of *masaka* [*mask*], to grasp. See *mumsik* at 35:2, p. 1389, n. 9).

2. حسبي ***ḥasbî*** = He or it suffices me, is enough for me. See *ḥasbunâ* at 9:59, p. 602, n. 5.

3 ليتوكل ***li yatawakkal*** = let him/he must rely, depend, put his trust in, appoint as representative (v. iii. m. s. impfct. emphatic/imperative from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust). See at 14:111, p. 791, n.

4. متوكلون ***mutawakkilûn*** (pl.; s. *mutawakkil*) = relying ones (active participle from *tawakkala*. See n.3 above. See also at 14:11, p. 791, n. 7).

5. i. e., the position with which you are in your polytheism. مكانة ***makânah*** (s.; pl. *makânât*) = position, standing, rank, situation, location. See at 11:121, p. 721, n. 2.

6. يخزى ***yukhzî*** = he disgraces, humiliates, debases (v. iii. m. s. impfct. from *'akhzâ*, form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. See at 16:27, p. 835, n. 4).

7. يحل ***yaḥillu*** = he or it alights, comes down, descends, settles down, befalls (v. iii. m. s. impfct. from *ḥalla* [*ḥulûl*], to alight, to settle down. See *yaḥilla* at 20:81, p. 995, n. 4.

8. مقيم ***muqîm*** = one or that which lasts, abiding, lasting, persistent, enduring, permanent, resident, he who sets up, performer (active participle from *'aqâma*, form IV of *qâma* [*qiyâm/qawmah*], to get up. See at 14:40, p. 802, n. 3).

9. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 36:28, p. 1415, n. 7).

10. i. e. the Qur'ân.

11. i. e, with the right guidance. حق ***ḥaqq*** = right, truth, liability, justice, just cause. See at 39:5, p. 1482, n. 1.

12. اهتدى ***ihtadâ*** = he received guidance, was on the right way (v. iii. m. s. past in form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 27:92, p. 1230, n. 2).

13. i. e., for his benefit and good.

وَمَن ضَلَّ	and whoever goes astray,[1]
فَإِنَّمَا يَضِلُّ	then he but goes astray
عَلَيْهَا	against himself.[2]
وَمَا أَنتَ عَلَيْهِم	And you are not over them
بِوَكِيلٍ ﴿٤١﴾	a guardian.[3]

Section (*Rukû'*) 5

اللَّهُ يَتَوَفَّى الْأَنفُسَ	42. Allah takes[4] the lives[5]
حِينَ مَوْتِهَا	at the time of their death
وَالَّتِي لَمْ تَمُتْ	and those that do not die
فِي مَنَامِهَا	in their sleep;[6]
فَيُمْسِكُ الَّتِي	then He withholds[7] those that
قَضَىٰ عَلَيْهَا الْمَوْتَ	He decrees[8] death upon,
وَيُرْسِلُ الْأُخْرَىٰ	and despatches the others
إِلَىٰ أَجَلٍ مُّسَمًّى	till a time[9] specified.[10]
إِنَّ فِي ذَٰلِكَ	Verily therein are
لَآيَاتٍ لِّقَوْمٍ	signs for a people
يَتَفَكَّرُونَ ﴿٤٢﴾	that reflect.[11]
أَمِ اتَّخَذُوا مِن	43. Or do they take in
دُونِ اللَّهِ شُفَعَاءَ	lieu of Allah intercessors?[12]
قُلْ أَوَلَوْ كَانُوا	Say: "Even if they use to
لَا يَمْلِكُونَ شَيْئًا	have no power over anything
وَلَا يَعْقِلُونَ ﴿٤٣﴾	nor have intelligence?"[13]

[1] ضل ***ḍalla*** = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 33:36, p. 1350, n. 8).

[2] i. e., to his own detriment and loss.

[3] وكيل ***wakîl*** (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian, custodian (act. participle in the scale of *fa'îl* from *wakala* [*wakl* /*wukûl*], to entrust. See at 33:3, p. 1335, n. 4).

[4] يتوفى ***yatawaffâ*** = he takes fully, receives in full, causes to die (v. iii. m. s. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See at 32:11, p. 1327, n. 2).

[5] أنفس ***'anfus*** (sing. *nafs*) = lives, persons, living beings, individuals. See at 4:95, p. 285, n. 8.

[6] منام ***manâm*** = sleep, place to sleep . See at 37:102, p. 1446, n. 5.

[7] يمسك ***yumsiku*** = he retains, holds, withholds, grasps (v. iii. m. s. impfct. from *'amsaka*, form IV of *masaka* [*mask*], to hold, to grab. See at 35:41, p. 1405, n. 7).

[8] قضى ***qaḍâ*** = he decreed, decided, judged, executed, fulfilled, terminated, concluded (v. iii. m. s. past from *qaḍâ'*, to conclude. See at 33:37, p. 1351, n. 4).

[9] اجل ***'ajal*** (pl. *'âjâl*) = appointed time, period, term, date, deadline. See at 39:5, p. 1482, n. 5.

[10] مسمى ***musamman*** (s.; pl. *musammayât*)= specified, stipulated, named, designated, defined (passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumûw/ samâ'*], to be high. See at 39:5, p. 1482, n. 6).

[11] يتفكرون ***yatafakkarûna*** = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 30:21, p.1296, n. 7).

[12] شفعاء *shufa'â'* (pl.; s. شفيع *shafî'*) = intercessors, advocates (active participle in the scale of *fa'îl* from *shafa'a* (*shaf'*), to subjoin, to attach. See at 30:13, p. 1294, n. 2).

[13] يعقلون ***ya'qilûna*** = they realize, understand, comprehend, exercise reason, have intelligence (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to have intelligence. See at 36:68, p. 1425, n. 8).

قُل لِّلَّهِ	44. Say: "To Allah belongs
ٱلشَّفَٰعَةُ جَمِيعًاۖ	intercession[1] altogether.
لَّهُۥ مُلْكُ	His is the dominion[2] of
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِۖ	the heavens and the earth.
ثُمَّ إِلَيْهِ	Moreover, to Him
تُرْجَعُونَ ٤٤	you shall all be taken back.[3]
وَإِذَا ذُكِرَ	45. And when mention is made
ٱللَّهُ وَحْدَهُ	of Allah Alone,[4]
ٱشْمَأَزَّتْ قُلُوبُ	disgusted become[5] the hearts
ٱلَّذِينَ لَا يُؤْمِنُونَ	of those who do not believe
بِٱلْءَاخِرَةِۖ	in the hereafter;
وَإِذَا ذُكِرَ	and when mention is made
ٱلَّذِينَ مِن دُونِهِۦٓ	of those besides Him,
إِذَا هُمْ يَسْتَبْشِرُونَ ٤٥	lo, they rejoice![6]
قُلِ ٱللَّهُمَّ	46. Say: "O Allah,
فَاطِرَ ٱلسَّمَٰوَٰتِ	Originator[7] of the heavens
وَٱلْأَرْضِ عَٰلِمَ	and the earth, All-Knowing
ٱلْغَيْبِ وَٱلشَّهَٰدَةِ	of the unseen[8] and the seen,[9]
أَنتَ تَحْكُمُ	You will judge[10]
بَيْنَ عِبَادِكَ	between Your servants[11]
فِى مَا كَانُوا۟	regarding what they use to
فِيهِ يَخْتَلِفُونَ ٤٦	.be in disagreement about.[12]

[1] i. e., His is the absolute right and authority in the matter of intercession. None can intercede without His leave. شفاعة ***shafâ'ah*** = intercession, advocacy, pleading. See at 19:87, p. 973, n. 5.

[2] i. e., His is the sovereignty and absolute possession and authority over everything. ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 35:13, p. 1395, n.5.

[3] i. e., after Resurrection for judgement, reward and punishment. ترجعون ***turja'ûna*** = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 36:83, p. 1429, n. 8).

[4] i. e., Allah being the One and Only God to the exclusion of the imaginary gods and goddesses .

[5] اشمأزت ***ishma'azzat*** = she becomes disgusted, recoils, detests, feels repugnance/aversion (v. iii. f. past from *ishma'azza*, form XI of *shamaza* [*shamz*], to feel aversion).

[6] يستبشرون ***yastabshirûna*** = they rejoice, welcome, be happy (v. iii. m. pl. impfct. from *istabshara*, form X of *bashara /bashira* [*bishr/ bushr]*, to be happy. See at 30:48, p. 1306, n. 12).

[7] فاطر ***fâṭir*** = Creator, Maker, Originator, Initiator, one who splits, one who brings into being (active participle from *faṭara* [*faṭr*], to split, to create). See at 35:1, p. 1389, n. 1.

[8] غيب ***ghayb*** (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 27:65, p. 1222, n. 11.

[9] i. e., the seen and unseen, among other things, of the deeds and intentions of the created beings. شهادة ***shahâdah*** = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 32:6, p. 1325, n. 12.

[10] تحكم ***taḥkumu*** = you adjudicate, judge, decide (v. ii. m. s. from *ḥakama* [*ḥukm*], to pass judgement. See *taḥkumûna* at 37:154, p. 1454, n. 2.

[11] عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 38:83, p. 1478, n. 5).

[12] i. e., in the matter of *tawhîd.* يختلفون ***yakhtalifûna*** = they disagree, differ (from one another), are at variance, are in disagreement, dispute, quarrel (v. iii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See at 39:3, p. 1481, n. 6).

وَلَوْ أَنَّ	47. And had it been that
لِلَّذِينَ ظَلَمُوا۟	those who transgress[1] had
مَا فِى ٱلْأَرْضِ جَمِيعًا	all that is in the earth entirely
وَمِثْلَهُۥ مَعَهُۥ	and its equivalent[2] with it
لَٱفْتَدَوْا۟	they would ransom themselves[3]
بِهِۦ مِن	therewith from
سُوٓءِ ٱلْعَذَابِ	the evil of the punishment
يَوْمَ ٱلْقِيَـٰمَةِ	on the Day of Judgement.
وَبَدَا لَهُم	And obvious will be[4] to them
مِّنَ ٱللَّهِ	from Allah
مَا لَمْ يَكُونُوا۟	what they had not been
يَحْتَسِبُونَ ﴿٤٧﴾	taking into account.[5]
وَبَدَا لَهُمْ	48. And clear to them will be
سَيِّـَٔاتُ مَا	the evils[6] of what
كَسَبُوا۟	they acquired;[7] and
وَحَاقَ بِهِم	there will surround[8] them
مَّا كَانُوا۟	what they had been
بِهِۦ يَسْتَهْزِءُونَ ﴿٤٨﴾	mocking[9] at.
فَإِذَا مَسَّ	49. And when there afflicts[10]
ٱلْإِنسَـٰنَ ضُرٌّ	man any harm[11]
دَعَانَا	he calls[12] Us.

1. i. e., committed shirk. ظلموا **ẓalamû** = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 34:42, p. 1384, n. 3).

2. مثل **mithl** (s.; pl. امثال *'amthâl*) = like, similar, equivalent. See at 28:79, p. 1260, n. 12.

3. افتدوا **iftadaw** = they ransomed themselves, redeemed themselves, freed themselves, sacrificed (v. iii. m. pl. past from *iftadâ*, form VIII of *fadâ* [*fidan/fidâ'*], to redeem, ransom. See *iftadat* at 13:17, p. 722, n. 7).

4. بدا **badâ** = he or it came to view, became clear/obvious, came to light, became bare (v. iii. m. s. past from *budûww/ badâ'*, to appear, to come to light. See at 6:28, p. 401, n. 9).

5. i. e., Allah's judgement and punishment which they had not been believing. يحتسبون **yaḥtasibûna** = they anticipate, take into account, take into consideration (v. iii. m. pl. impfct. from *iḥtasaba*, form VIII of *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See *tahsabu* at 25:44, p. 1151, n. 7).

6. سيئات **sayyi'ât** (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 35:10, p. 1393, n. 8.

7. i. e., sins. كسبوا **kasabû** = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 35:45, p. 1407, n. 6).

8. حاق **ḥâqa** = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *ḥawq*, to surround. See at 21:41, p. 1023, n. 10).

9. i. e., the punishment of which they had been warned but which they used to mock at. يستهزئون **yastahzi'ûna** = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock, to make fun. See at 36:30, p. 1416, n. 2).

10. مس **massa** = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 39:8, p. 1484, n. 8).

11. ضر **ḍurr** = harm, damage, detriment, distress. See at 39:38, p. 1494, n. 11.

12. i. e., prays for help and relief. دعا **da'â** = he called, invoked, implored (v. iii. m. s. past from *du'â'*, to call, to summon. See *da'aw* at 30:33, p. 1300, n. 11).

ثُمَّ إِذَا خَوَّلْنَٰهُ	Then when We confer[1] on
نِعْمَةً مِّنَّا	him a favour[2] from Us
قَالَ إِنَّمَآ أُوتِيتُهُۥ	he says: " It has but been
عَلَىٰ عِلْمٍۭ	given me on knowledge."[3]
بَلْ هِىَ فِتْنَةٌ	Nay, it is a trial,[4]
وَلَٰكِنَّ أَكْثَرَهُمْ	but most of them
لَا يَعْلَمُونَ ﴿٤٩﴾	do not know.
قَدْ قَالَهَا	50. There indeed said that[5]
ٱلَّذِينَ مِن قَبْلِهِمْ	those before them;
فَمَآ أَغْنَىٰ عَنْهُم	but it availed[6] them not[7]
مَّا كَانُوا۟ يَكْسِبُونَ ﴿٥٠﴾	what they used to acquire.[8]
فَأَصَابَهُمْ	51. So there befell[9] them
سَيِّـَٔاتُ	the evils[10] of
مَا كَسَبُوا۟	what they acquired.
وَٱلَّذِينَ ظَلَمُوا۟	And those who transgress[11]
مِنْ هَٰٓؤُلَآءِ	from among these people,[12]
سَيُصِيبُهُمْ	there will befall them
سَيِّـَٔاتُ مَا كَسَبُوا۟	the evils of what they acquire,
وَمَا هُم بِمُعْجِزِينَ ﴿٥١﴾	and they cannot frustrate.[13]
أَوَلَمْ يَعْلَمُوٓا۟ أَنَّ	52. Do they not know that

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1. خولنا ***khawwalnâ*** = we bestowed, conferred, granted (v. i. pl. past from *khawwala* [*khawl*], to take care, manage. See at 6:94, p. 430, n. 6).
2. i. e., relief and removal of the distress. نعمة ***ni'mah*** (s.; pl. *ni'am*) = blessing, grace, favour, benefaction. See at 26:22, p. 1166, n. 10.
3. i. e., on Allah's knowledge that I deserve it. Such attitude is the height of ingratitude.
4. i. e., trial for man's belief and gratitude. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 37:63, p. 1440, n. 9.
5. i. e., such words of ingratitude and unbelief.
6. أغنى ***'aghnâ*** = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 26:207, p. 1197, n. 8).
7. i. e., against Allah's retribution.
8. i. e., of wealth and manpower. يكسبون ***yaksibûna*** = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 36:65, p. 1424, n. 8).
9. أصاب ***'aṣâba*** = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted, (v. iii. m. s. past in form IV of *ṣâba* . See at 38:36, p. 1469, n. 5).
10. i. e., the evil effects in disgrace and punishment. سيئات ***sayyi'ât*** (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 39:48, p. 1498, n. 6.
11. i. e., committed shirk. ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* or setting partners with Allah is called a grave *ẓulm*] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 39:47, p. 1498, n. 1).
12. i. e., the people to whom the Qur'ân is being delivered.
13. i. e., the plans of Allah, escaping His retribution. معجزين ***mu'jizîn*** (pl.; acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who incapacitate, invalidate, disable, frustrate, weaken, paralyze, cripple (active participle from *'a'jaza*, from IV of *'ajaza/'ajiza* [*'ajz*], to be weak, incapable. See at 29:22, p. 1272, n. 4).

اللَّهُ يَبْسُطُ الرِّزْقَ	Allah spreads[1] the provision[2]
لِمَن يَشَآءُ	for whom He will
وَيَقْدِرُ	and measures out.[3]
إِنَّ فِى ذَٰلِكَ	Verily therein are
لَءَايَٰتٍ لِّقَوْمٍ	signs[4] for a people
يُؤْمِنُونَ ﴿٥٢﴾	who believe.

Section (*Rukû'*) 6

۞ قُلْ يَٰعِبَادِىَ	53. Say: "O My servants
الَّذِينَ أَسْرَفُوا۟	who have trangressed[5]
عَلَىٰٓ أَنفُسِهِمْ	against themselves,
لَا تَقْنَطُوا۟	be not in despair[6]
مِن رَّحْمَةِ اللَّهِ	of the mercy of Allah.
إِنَّ اللَّهَ يَغْفِرُ	Verily Allah forgives[7]
الذُّنُوبَ جَمِيعًا	the sins altogether.
إِنَّهُۥ هُوَ	Verily He is the Most
الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾	Forgiving,the Most Merciful.
وَأَنِيبُوٓا۟	54. And turn in repentance[8]
إِلَىٰ رَبِّكُمْ	to your Lord
وَأَسْلِمُوا۟ لَهُۥ	and surrender[9] to Him
مِن قَبْلِ أَن يَأْتِيَكُمُ	before that there comes to you
الْعَذَابُ	the punishment;
ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾	then you will not be helped.[10]

[1] يبسط ***yabsuṭu*** = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basaṭa* [*basṭ*], to spread. See at 34:36, p. 1381, n. 9).

[2] رزق ***rizq*** (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 37:41, p. 1437, n. 2.

[3] i. e., gives in limited measures. يقدر ***yaqdiru*** = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 34:39, p. 1382, n. 11).

[4] آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 28:2, p. 1231, n. 2.

[5] أسرفوا ***'asrafû*** = they committed an excess, were extravagant/wasteful, transgressed (v. iii. m. pl. past from *'asrafa*, form IV of *sarafa/ sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See *yusrifû* at 25:67, p. 1158, n. 5)

[6] لا تقنطوا ***lâ taqnaṭû*** = you (all) do not despair, be not in despair, do not give up hope, do not become disheartened/ hopeless/disappointed (v. ii. m. pl. imperative {prohibition} from *qaniṭa/ qanaṭa/ qanuṭa* [*qanaṭ/ qunûṭ/ qanâṭah*], to despair. See *yaqnuṭûna* at 30:36, p. 1301, n. 12).

[7] i. e., on your sicerely turning to Him in repentance. يغفر ***yaghfiru*** = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. See *yaghfira* at 26:82, p. 1177, n. 6).

[8] أنيبوا ***'anîbû*** = you (all) turn in repentance, return penitently, depute (v. ii. m. pl. imperative from *'anâba*, form IV of *nâba* [*nawb/manâb/niyâbah*] to represent, to return from time to time. See *'anâbû* at 39:17, p. 1487, n. 7).

[9] أسلموا ***'aslimû*** = you (all) surrender, submit, resign yourselves (v. ii. m. pl. imperative from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, secure. See at 22:34, p. 1057, n.12).

[10] تنصرون ***tunṣarûna*** = you are helped, assisted, aided, given victory (v. ii. m. pl. impfct. passive from *naṣara* [*naṣr /nuṣûr*], to help. See at 23:65, p. 1091, n. 4).

55. And follow[1]	وَاتَّبِعُوٓا
the best of what	أَحْسَنَ مَآ
has been sent down[2] to you	أُنزِلَ إِلَيْكُم
from your Lord	مِّن رَّبِّكُم
before that	مِّن قَبْلِ أَن
there comes[3] on you	يَأْتِيَكُمُ
the punishment suddenly[4]	الْعَذَابُ بَغْتَةً
and you realize[5] not.	وَأَنتُمْ لَا تَشْعُرُونَ (٥٥)
56. Lest a person should say:	أَن تَقُولَ نَفْسٌ
Alas to me	يَٰحَسْرَتَىٰ
on what I neglected[6]	عَلَىٰ مَا فَرَّطتُ
in respect[7] Allah;	فِى جَنۢبِ اللَّهِ
and indeed I had been of	وَإِن كُنتُ لَمِنَ
those ridiculing.[8]	السَّٰخِرِينَ (٥٦)
57. Or he should say:	أَوْ تَقُولَ
"If only that Allah	لَوْ أَنَّ اللَّهَ
had guided[9] me	هَدَىٰنِى
I would surely have been	لَكُنتُ
of the righteous."[10]	مِنَ الْمُتَّقِينَ (٥٧)
58. Or he should say	أَوْ تَقُولَ

1. اتبعوا ***ittabi'û*** = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 31 :21, p. 1318, n.3).

2. i. e., the Qur'ân. أنزل ***'unzila*** = he or it was sent down, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 25:21, p. 1144, n. 7).

3. يأتي ***ya'tiya*** (*tî*) = he comes, arrives (v. iii. m. s. impfct. from *'atâ* [*ityân/aty/ma'tâh*], to come. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *'atâ* at 28:46, p. 1248, n. 6).

4. بغتة ***baghtatan*** (*baghtah* surprise) = all of a sudden, by surprise. See at 29:53, p. 1284, n. 8.

5. تشعرون ***tash'urûna*** = you (all) realize, perceive, are aware of (v. ii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to know, to realize. See at 26:113, p. 1182, n. 4).

6. فرطت ***farraṭtu*** = I failed, missed, neglected, forsook (v. i. s. past from *farraṭa*, form II of *faraṭa* [*farṭ/furûṭ*], to rush, to escape. See *farraṭtum* at 12:80, p. 752, n. 2).

7. i. e., in respect of the duty and obedience to Allah. جنب ***janb*** (s.; pl. *junûb*) = side, beside, next to, in relation to, in respect of.

8. i. e., ridiculing the Prophet, the Qur'ân and its teachings. ساخرين ***sâkhirîn*** (pl.; acc./gen. of *sâkhirûn*; s. *sâkhir*) = those who ridicule/ mock /jeer at/ deride/ laugh at (act. participle from *sakhira* [*sakhar/ sakhr/ sukhur/ sukhr/ sukhrah /maskhar*], to ridicule, deride. See at 9:79, p. 611, n. 13).

9. هدى ***hadâ*** = he guided, gave guidance, showed the way (v. iii. m. s. past from *hady/ hudan/ hidâyah*, to guide, to lead. See at 16:9, p. 830, n. 9).

10. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 38:49, p. 1472, n. 2).

حِينَ تَرَى ٱلْعَذَابَ	when he sees the punishment:
لَوْ أَنَّ لِي كَرَّةً	"If I had a going back,[1]
فَأَكُونَ	I would have become
مِنَ ٱلْمُحْسِنِينَ (٥٨)	of the doers of good."[2]
بَلَىٰ قَدْ جَآءَتْكَ	59. O yes, there had come to
ءَايَٰتِي	you My signs[3]
فَكَذَّبْتَ بِهَا	but you disbelieved[4] them
وَٱسْتَكْبَرْتَ	and turned arrogant[5]
وَكُنتَ مِنَ	and were of
ٱلْكَٰفِرِينَ (٥٩)	the ungrateful ones.[6]
وَيَوْمَ ٱلْقِيَٰمَةِ	60. And on the Day of
تَرَى ٱلَّذِينَ	Judgement you will see those
كَذَبُوا۟ عَلَى ٱللَّهِ	who lie[7] against Allah,
وُجُوهُهُم مُّسْوَدَّةٌ	their faces turned black.[8]
أَلَيْسَ فِي جَهَنَّمَ	Is not in hell
مَثْوًى لِّلْمُتَكَبِّرِينَ (٦٠)	an abode[9] for the arrogant.
وَيُنَجِّي ٱللَّهُ	61. And Allah will save[10] those
ٱلَّذِينَ ٱتَّقَوْا۟	who are on their guard[11]
بِمَفَازَتِهِمْ	because of their success.[12]
لَا يَمَسُّهُمُ	There will not touch them

1. i. e., a return to the worldly life. كرة ***karrah*** (s.; pl. *karrât*)= return, comeback, going back, recurrence, once, attack.

2. محسنين ***muḥsinîn*** = (pl.; acc. /gen. of *muḥsinûn*; sing. *muḥsin*) = those who do good/ right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 39:34, p. 1493, n. 6).

3. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations. See at 34:34, p. 1382, n. 8.

4. كذبت ***kadhdhabta*** = you disbelieved, cried lies to (v. ii. m. s. past passive from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *kadhdhabû* at 37:127, p. 1450, n. 4).

5. استكبرت ***istakbarta*** = you became proud, turned arrogant, haughty (v. ii. m. s. past from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, great. See at 38:75, p. 1477, n. 4).

6. كافرين ***kâfirîn*** (pl.; acc./genitive of *kâfirûn*; s. *kâfir)* = unbelievers, infidels, those disbelieving, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 38:74, p. 1476, n. 10).

7. i. e., by speaking against Him that which does not befit Him, such as saying He has partners or sons or daughters.

8. مسودة ***muswaddah*** = turned black, blackened (pass. participle from *iswadda*, form IX of *sawida* [*sawd*], to be black. See *sûd* at 35:28, p. 1399, n. 15).

9. مثوى ***mathwan*** (s.; pl. مثاو *mathâwin*) = abode, dwelling place, resting place (noun of place from *thawiya* [*thawâ'*], to stay, abide). See at 39:32, p. 1493, n. 1.

10. ينجي ***yunjî*** = he saves, rescues, brings to safety, delivers (v. iii. m. s. impfct. from *'anjâ*, form IV of *najaâ* [*najw/ najâ'/ najâh*], to be saved. See *'anjaynâ* at 29:15, p. 1269, n. 12).

11. اتقوا ***ittaqaw*** = they feared, were on their guard, feared Allah, were righteous (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 39: 19, p. 1488, n. 4).

12. مفازة ***mafâzah*** = success, escape, to run away, to slip away. See at 3:188, p. 230, n. 7.

ٱلسُّوٓءُ the evil[1]
وَلَا هُمْ يَحْزَنُونَ nor will they grieve.[2]
(٦١)

ٱللَّهُ خَٰلِقُ 62. Allah is the Creator[3]
كُلِّ شَيْءٍ of everything;
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ and He is over everything
وَكِيلٌ (٦٢) the Guardian-Disposer.[4]

لَّهُۥ مَقَالِيدُ 63.To Him belongs the reins[5]
ٱلسَّمَٰوَٰتِ of the heavens
وَٱلْأَرْضِ and the earth.
وَٱلَّذِينَ كَفَرُوا۟ And those who disbelieve[6]
بِـَٔايَٰتِ ٱللَّهِ in the signs of Allah,
أُو۟لَٰٓئِكَ هُمُ they will be the ones
ٱلْخَٰسِرُونَ (٦٣) in loss.[7]

Section (*Rukû'*) 7

قُلْ 64. Say:
أَفَغَيْرَ ٱللَّهِ "Is then other than Allah[8] you
تَأْمُرُوٓنِّىٓ أَعْبُدُ enjoin[9] me that I worship,[10]
أَيُّهَا ٱلْجَٰهِلُونَ (٦٤) O you the ignorant ones"?[11]

وَلَقَدْ 65. But it has indeed been

---

[1] i. e., punishment of hell. سوء **sû'** (s.; pl. *'aswâ'*) = evil, ill, badness, malignity, offence, bad deed, injury, harm, calamity, misfortune, distress. See at 33:17, p. 1341, n. 2).

[2] يحزنون **yaḥzanûna** = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn/ḥazan*], to grieve. See at 10:62, p. 659, n. 16).

[3] خالق **khâliq** = Creator, Maker (act. participle from *khalaqa* [*khalq*], to create. See *khalaqa* at 31:25, p. 1319, n. 9).

[4] وكيل **wakîl** (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian, custodian (act. participle in the scale of ***fa'îl*** from *wakala* [*wakl /wukûl*], to entrust. See at 39:41, p. 1496, n. 3).

[5] i. e., sovereignty. مقاليد **maqâlîd** (pl.; s. *miqlâd*) = keys, reins, powers.

[6] كفروا **kafarû** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 38:27, p. 1466, n. 12).

[7] i. e., in this worldly life and in the hereafter. خاسرون **khâsirûn** (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 29:52, p. 1284, n. 4).

[8] i. e., gods and goddesses other than Allah.

[9] **ta'murûnni** (originally *ta'murûna+nî*) = تأمرون **ta'murûna** = you (all) enjoin, command, give orders, advise (v. ii. m. pl. impfct. from *'amara* [*'amr*], to order. See at 34:33, p. 1380, n. 6).

[10] أعبد **'a'buda** (*u*) = I worship, serve, adore (v. i. s. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship, serve. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See at 27:91, p. 1229, n. 9).

[11] جاهلون **jâhilûn** (pl.; sing. *jâhil*) = ignorant ones, fools (active participle from *jahala* [*jahl*], to be ignorant. See at 12:89, p. 755, n. 9).

أُوحِيَ إِلَيْكَ وَإِلَى	communicated[1] to you and to
ٱلَّذِينَ مِن قَبْلِكَ	those before you[2]
لَئِنْ أَشْرَكْتَ	that if you set partners,[3]
لَيَحْبَطَنَّ	certainly futile will be[4]
عَمَلُكَ وَلَتَكُونَنَّ	your deed and you will
مِنَ ٱلْخَٰسِرِينَ ٦٥	indeed be of the losers.[5]
بَلِ ٱللَّهَ فَٱعْبُدْ	66. Nay, Allah you worship[6]
وَكُن مِّنَ	and be of
ٱلشَّٰكِرِينَ ٦٦	those expressing gratitude.
وَمَا قَدَرُوا۟ ٱللَّهَ	67. And they esteem[7] not Allah
حَقَّ قَدْرِهِۦ	the estimation due to Him.
وَٱلْأَرْضُ جَمِيعًا	And the earth will be entirely
قَبْضَتُهُۥ	in His grasp[8]
يَوْمَ ٱلْقِيَٰمَةِ	on the Day of Resurrection,
وَٱلسَّمَٰوَٰتُ	and the heavens will be
مَطْوِيَّٰتٌۢ	folded up[9]
بِيَمِينِهِۦ	in His Right Hand.
سُبْحَٰنَهُۥ	Sacrosanct is He,
وَتَعَٰلَىٰ عَمَّا	and All-Exalted is He from
يُشْرِكُونَ ٦٧	what they set as partners.

1. أوحي **'ûḥiya** = he or it was communicated, (v. iii. m. s. past passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 29:45, p. 1281, n. 2). Technically *waḥy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

2. All the Prophets were given the same message of *tawḥîd* (monotheism) and all of them warned their respective peoples against the sin of setting partners with Allah.

3. i. e., with Allah. أشركت **'ashrakta** = you set partners, gave a share (v. ii. m. s. past from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See *'ashraktum* at 14:22, p. 795, n. 8).

4. ليحبطن ***la yahbiṭanna***= he or it will certainly fall through, go in vain, be futile/frustrated/foiled (v. iii. m. s. impfct. emphatic from *ḥabaṭa/ḥabiṭa* [*ḥubûṭ*], to come to nothing. See *'aḥbaṭa* at 33:19, p. 1342, n. 6).

5. خاسرين ***khâsirîn*** (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 39:15, p. 1486, n. 9).

6. This is an unequivocal command to worship Allah Alone to the exclusion of all imaginary gods and goddesses. اعبد ***u'bud*** = worship (v. ii. m. s. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 39:2, p. 1480, n. 4).

7. قدروا ***qadarû*** = they measured, valued, appraised, esteemed, ordained, were able to (v. iii. m. s. past from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See *yaqdiru* at 39:52, p. 1500, n. 3).

8. i. e., the polytheists do not properly appreciate the Power and Glory of Allah in setting partners with Him, while His is the Absolute Power and soverignty so much so that the entire world will be in His grip and the heavens will be folded up at His command on the Day of Resurrection. قبضة ***qabḍah*** (s.; pl. *qabaḍât*) = seizure, grasp, grip, handful. See at 25:46, p. 1152, n. 4.

9. مطويات ***maṭwiyyât*** (f. pl.; s. *maṭwiyyah*; m. *maṭwîy*) = folded, rolled up (pass. participle from *ṭawâ* [[*ṭayy*], to fold up, roll up. See *naṭwî* at 21:104, p. 1041, n. 4),

68.And a blow will be given[1]	وَنُفِخَ
in the trumpet[2]	فِى ٱلصُّورِ
whereon will fall unconscious[3]	فَصَعِقَ
all those in the heavens	مَن فِى ٱلسَّمَٰوَٰتِ
and all those in the earth	وَمَن فِى ٱلْأَرْضِ
except those that Allah will.	إِلَّا مَن شَآءَ ٱللَّهُ
Then a blow will be given in	ثُمَّ نُفِخَ فِيهِ
it a second time,	أُخْرَىٰ
and lo, they will be standing[4]	فَإِذَا هُمْ قِيَامٌ
up, looking on.[5]	يَنظُرُونَ ٦٨
69.And the earth will radiate[6]	وَأَشْرَقَتِ ٱلْأَرْضُ
with the Light of its Lord;	بِنُورِ رَبِّهَا
and placed[7] will be the Book[8]	وَوُضِعَ ٱلْكِتَٰبُ
and brought up will be	وَجِاْيٓءَ
the Prophets and witnesses;[9]	بِٱلنَّبِيِّـۧنَ وَٱلشُّهَدَآءِ
and decision will be given[10]	وَقُضِىَ
between them with justice	بَيْنَهُم بِٱلْحَقِّ
and they will not be wronged.[11]	وَهُمْ لَا يُظْلَمُونَ ٦٩
70. And fully paid[12] will	وَوُفِّيَتْ
be every person	كُلُّ نَفْسٍ
for what he did.	مَّا عَمِلَتْ

1. نفخ ***nufikha*** = it was blown, inflated, breathed (v. iii. m. s. past passive from *nafakha* [*nafkh*], to blow. See at 36:51, p. 1421, n. 3).

2. صور ***ṣûr*** = horn, bugle, trumpet. See at 36:51, p. 1421, n. 4.

3. i. e., will die. صعق ***ṣa'iqa*** = he fell unconscious, became dumbfounded/thunderstruck (v. iii. m. s. past from *ṣa'aq/ṣa'qah*], to be thunderstruck, lose consciousness. See *ṣa'iq* at 7:143, p. 518, n. 5.

4. قيام ***qiyâm*** = subsistence, means of support, standing, rising, existence. See at 4:5, p. 238, n. 8.

5. i. e., in bewilderment and expectation of what is to come for them. ينظرون ***yanẓurûna*** = they look, look expectantly, gaze, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 37:19, p. 1433, n. 7).

6. أشرقت ***'ashraqat*** = she or it radiated, glowed, shone (v. iii. f. s. past from *'asraqa*, form IV of *sharaqa* [*sharq/ shurûq*] to rise, to shine. See *'ishrâq* at 38:18, p. 1463, n. 9.

7. وضع ***wuḍi'a*** = it was set up, erected, laid, laid down, placed (v. iii. m. s. past passive from *waḍa'a* [*waḍ'*], to lay. See at 18:48, p. 929, n. 2).

8. i. e., the Book of Deeds of everyone. The righteous will have his book placed in his right hand, and the sinful will have it in his left hand or on his back (see 69:19 &25 and 84:7-12). كتاب ***kitâb*** = writing, writ, prescript, book, document, contract. See at 34:3, p. 1368, n. 6.

9. i. e., of angels who record the deeds of the servants of Allah (Ibn Kathîr, VII, p. 108). شهداء ***shuhadâ'*** (pl.; s. شهيد *shahîd*) = witnesses, martyrs. See at 24:4, p. 1107, n. 1.

10. قضى ***quḍiya*** = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 19:39, p. 969, n. 8).

11. See also 4:40, p. 258 and 21:47, p. 1025. يظلمون ***yuẓlamûna*** = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 23:62, p. 1090, n. 10).

12. وفيت ***wuffiyat*** = she was paid fully, given in full (v. iii. f. s. past passive from *waffâ*, form II of *wafâ* [*wafâ'/wafy*], to fulfil, to be perfect. See at 3:25, p. 164, n. 8).

وَهُوَ أَعۡلَمُ	And He is Best Aware
بِمَا يَفۡعَلُونَ ٧٠	of what they do.

Section (*Rukû'*) 8

وَسِيقَ	71. And conducted[1] will be
ٱلَّذِينَ كَفَرُوٓاْ	those who disbelieve
إِلَىٰ جَهَنَّمَ زُمَرًاۖ	towards hell in groups[2]
حَتَّىٰٓ إِذَا جَآءُوهَا	till when they come to it
فُتِحَتۡ أَبۡوَٰبُهَا	opened will be[3] its gates[4] and
وَقَالَ لَهُمۡ خَزَنَتُهَآ	its keepers[5] will say to them:
أَلَمۡ يَأۡتِكُمۡ	"Did there not come to you
رُسُلٞ مِّنكُمۡ	Messengeres from among you,
يَتۡلُونَ عَلَيۡكُمۡ	reciting[6] unto you
ءَايَٰتِ رَبِّكُمۡ	the signs[7] of your Lord
وَيُنذِرُونَكُمۡ	and warning[8] you of the
لِقَآءَ يَوۡمِكُمۡ هَٰذَاۚ	meeting[9] of this day of yours?"
قَالُواْ بَلَىٰ	They will say: "Yes,
وَلَٰكِنۡ حَقَّتۡ	but due became[10]
كَلِمَةُ ٱلۡعَذَابِ	the sentence[11] of punishment
عَلَى ٱلۡكَٰفِرِينَ ٧١	on the unbelievers."
قِيلَ ٱدۡخُلُوٓاْ	72. It will be said: "Enter[12]
أَبۡوَٰبَ جَهَنَّمَ	the gates of hell,
خَٰلِدِينَ فِيهَاۖ	abiding forever[13] therein."

1. سيق ***sîqa*** = he or it is conducted, led on, driven (v. iii. m. s. past passive from *sâqa* [*sawq/ siyâqah/ masâq*], to drive, to urge on. See ***nasûqu*** 32:27, p. 1332, n. 6).

2. زمر ***jumar*** (pl.; s. زمرة *jumrah*) = groups, troops, parties.

3. فتحت ***futiḥat*** = she was opened, released, unleashed, conquered (v. iii. f. past from *fataha* [*fath*], to open. See 21:96, p. 1039, n. 1).

4. أبواب ***'abwâb*** (sing. *bâb*) = doors, gates, sections. See at 38:50, p. 1472, n. 6.

5. خزنة ***khazanah*** (pl.; s. *khâzin*) = treasurers, stewards, keepers (act. participle from *khazana* [*khazn*], to store, to stock. See *khazâ'in* at 38:9, p. 1461, n. 4).

6. يتلون ***yatlûna*** = they read aloud, recite (v. iii. m. pl. impfct. from *talâ* [*tilâwah*], to recite. See at 35:29, p. 1400, n. 2).

7. i. e., His scriptures that were sent down to the Messengers. أيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 39:52, p. 1500, n. 4.

8. ينذرون ***yundhirûna***, they warn, caution, (v. iii. m. pl. impfct. from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. See at 6:130, p. 446, n. 4).

9. لقاء ***liqâ'*** = meeting, encounter. See at 32:23, p. 1331, n. 4.

10. i. e., because of their unbelief and rejection of the truth. حقت ***ḥaqqat*** = she or it became due, proved true/correct/right/ incumbent (v. iii. f. s. past from *ḥaqqa*. See at 16:36, p. 839, n. 10).

11. كلمة ***kalimah*** (pl. *kalimât*) = word, speech, saying, maxim, formula, brief statement, sentence. See at 3:64, p. 180, n. 3.

12. ادخلوا ***udkhulû*** = you (all) enter, go in, join (v. ii. m. pl. imperative from *dakhala* [*dukhûl*], to enter. See at 16:29, p. 836, n. 3).

13. خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 33:65, p. 1363, n. 10.

فَبِئْسَ مَثْوَى	So bad[1] will be the abode[2]
ٱلْمُتَكَبِّرِينَ ٧٢	of the arrogant.[3]
وَسِيقَ	73. And conducted[4] will be
ٱلَّذِينَ ٱتَّقَوْا رَبَّهُمْ	those who fear[5] their Lord
إِلَى ٱلْجَنَّةِ زُمَرًا	to the Garden in groups[6]
حَتَّىٰٓ إِذَا جَآءُوهَا	till when they come to it and
وَفُتِحَتْ أَبْوَٰبُهَا	opened will be its gates and
وَقَالَ لَهُمْ خَزَنَتُهَا	its keepers[7] will say to them:
سَلَٰمٌ عَلَيْكُمْ	"Peace be on you,
طِبْتُمْ	you have done well,[8]
فَٱدْخُلُوهَا	so enter it
خَٰلِدِينَ ٧٣	for ever."
وَقَالُوا	74. And they will say:
ٱلْحَمْدُ لِلَّهِ	"All the praise is for Allah
ٱلَّذِى صَدَقَنَا	Who has proved true[9] to us
وَعْدَهُۥ	His promise and has
وَأَوْرَثَنَا ٱلْأَرْضَ	made us inherit[10] the land.[11]
نَتَبَوَّأُ مِنَ ٱلْجَنَّةِ	We may settle[12] in the Garden
حَيْثُ نَشَآءُ	wherever we wish."
فَنِعْمَ	Hence excellent[13] will be the
أَجْرُ ٱلْعَٰمِلِينَ ٧٤	reward of the practising ones.

1. بئس ***bi's*** = evil, wretched, bad. See at 38:56, p. 1473, n. 6.

2. مثوى ***mathwan*** (s.; pl. مثاو *mathâwin*) = abode, dwelling place, resting place (noun of place from *thawiya* [*thawâ'*], to stay, abide). See at 39:60, p. 1502, n. 9.

3. متكبرين ***mutakabbirîn*** (pl.; acc./gen. of *mutakabbirûn*) = proud, haughty, arrogant (act. participle from ***takabbara***, from V of *kabura/ kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 16:29, p. 836, n. 7).

4. سيق ***sîqa*** = he or it is conducted, led on, driven (v. iii. m. s. past passive from *sâqa* [*sawq/ siyâqah/ masâq*], to drive, to urge on. See at 39:71, p. 1506, n. 1).

5. اتقوا ***ittaqaw*** = they feared, were on their guard, feared Allah, were righteous (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 39: 61, p. 1502, n. 11).

6. زمر ***jumar*** (pl.; s. زمرة *jumrah*) = groups, troops, parties. See at 39:71, p. 1506, n. 2.

7. خزنة ***khazanah*** (pl.; s. *khâzin*) = treasurers, stewards, keepers (act. participle from *khazana* [*khazn*], to store, to stock. See at 39:71, p. 1506, n. 5).

8. طبتم ***ṭibtum*** = you became good, did well, were pleased (v. ii. m. pl. past from *ṭâba* [*ṭîb/ṭibah*], to be good. See *ṭâba* at 4:3, p. 237, n. 8).

9. صدق ***ṣadaqa*** = he said the truth, was truthful, proved to be true (v. iii. m. s. past from *ṣadq/ṣidq*, to speak the truth. See at 36:52, p. 1321, n. 10).

10. أورثنا ***'awrathanâ*** = we made over, make (someone) inherit, bequeathed, gave as inheritance, made heir (v. i. pl. past from *'awratha*, form IV of *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/ turâth*], to be heir, to inherit. See at 35:52, p. 1401, n. 5).

11. i. e., the land of paradise.

12. نتبوأ ***natabawwa'u*** = we provide, settle down (v. i. pl. impfct. from *tabawwa'a*, form V of *bâ'a* [*baw'*], to return, to be back. See *yatabawwa'u* 12:56, p. 743, n. 2).

13. نعم ***ni'ma*** = excellent or how excellent it is (an irregular verb of praise). See at 16:30, p. 837, n. 1.

وَتَرَى	75. And you will see
ٱلْمَلَٰٓئِكَةَ حَآفِّينَ	the angels[1] thronging[2]
مِنْ حَوْلِ ٱلْعَرْشِ	around[3] the Throne,[4]
يُسَبِّحُونَ	declaring the sanctity[5]
بِحَمْدِ رَبِّهِمْ	with the praise of their Lord.
وَقُضِيَ	And decision will be given[6]
بَيْنَهُم بِٱلْحَقِّ	between them with justice
وَقِيلَ	and it will be said:
ٱلْحَمْدُ لِلَّهِ	"All the praise is for Allah,
رَبِّ ٱلْعَٰلَمِينَ ٧٥	Lord of all beings."[7]

1. ملائكة ***malâ'ikah*** (sing. *malak*) = angels. See at 34:40, p. 1383, n. 5.

2. حافين ***ḥâffîn*** (pl.; acc./gen. of *ḥâffûn*; s. *ḥâff*) = those thronge round, surround, border, enclose, encompass (act. participle from *ḥaffa* [*ḥaff*], to surround).

3. حول ***ḥawl*** = around, about, roughly; also year, might, power, change. See 26:25, p. 1167, n. 3.

4. عرش ***'arsh*** = throne. See at 27:42, p. 1215, n. 1.

5. يسبحون ***yusabbiḥûna*** = they sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from *sabbaḥa* form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 21:20, p. 1017, n. 6).

6. قضى ***quḍiya*** = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 39:69, p. 1505, n. 10).

7. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 38:87, p. 1479, n. 5).

40. *Sûrat Ghâfir/Al-Mu'min* (THE FORGIVER/THE BELIEVER)
Makkan: 85 *'âyahs*

This is a Makkan *sûrah*. It deals with the fundamentals of the faith, namely, the truth of the Qur'ân, *tawḥîd* (monotheism), Resurrection, Judgement, reward and punishment. It starts with an emphasis that this Qur'ân has been sent down by Allah the All-Mighty, the All-Knowing and the Forgiver of sins. It then points out that none but the unbelievers dispute about the truth sent down by Allah and that the previous nations similarly disbelieved the truth delivered by their respective Messengers . In this context the story of Fir'aun's [the Pharaoh's] rejection of the message delivered by Mûsa, peace be on him, is related with particular reference to a believer among Fir'aun's people who tried to persuade them to accept the truth and was in consequence the target of the Pharaoh's plot and persecution; but Allah protected him and caused the destruction of Fir'aun and his unbelieving followers. The *sûrah* also refers to some of the scenes of the Day of Judgement and concludes by drawing attention to Allah's making provision for His creation in various ways.

The *sûrah* is named *Ghâfir* (Forgiver) by which Allah refers to Himself at its beginning. It is also called *al-Mu'min* (the Believer) with reference to the story of the believer among Fir'aun's family which the *sûrah* describes.

سُورَةُ غَافِرٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ ١ 1. *Ḥâ- Mîm.*[1]

تَنزِيلُ 2. The sending down[2] of
ٱلْكِتَٰبِ مِنَ ٱللَّهِ the Book[3] is from Allah,
ٱلْعَزِيزِ the All-Mighty,
ٱلْعَلِيمِ ٢ the All-Knowing;

غَافِرِ ٱلذَّنۢبِ 3. The Forgiver[4] of sin,
وَقَابِلِ ٱلتَّوْبِ the Accepter[5] of penitence,[6]
شَدِيدِ ٱلْعِقَابِ Severe[7] in retribution,[8]
ذِى ٱلطَّوْلِ Full of Munificence.[9]
لَآ إِلَٰهَ إِلَّا هُوَ There is no deity except He.

---

[1] Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

[2] تنزيل ***tanzîl*** = sending down, bringing down, something sent down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 39:1, p. 1480, n. 1.

[3] i. e., the Qur'ân. This is an emphatic assertion that the Qur'ân is sent down by Allah.

[4] غافر ***ghâfir*** = forgiver, one who pardons (act. participle from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. See *yaghfiru* at 39:53, p. 1500, n. 7).

[5] قابل ***qâbil*** = accpeter, receiver, approver (act. particple from *qabila* [*qabûl/qubûl*], to accept, to recieve. See *lâ taqbalû* at 24:4, p. 1107, n. 3).

[6] توب ***tawb*** = to repent, to be penintent (verbal noun of *tâba*).

[7] شديد ***shadîd*** (pl. أشداء *'ashiddâ'*/شداد *shidâd*) = severe, stern, rigorous, hard, harsh, strong. See at 38:26, p. 1466, n. 7).

[8] عقاب ***'iqâb*** = infliction of punishment, punishment, penalty, retribution. See at 38:14, p. 1462, n. 8.

[9] طول ***ṭawl*** = material means, affluence, power, munificence. See at 4:4, p. 250, n. 15.

إِلَيْهِ ٱلْمَصِيرُ ٣ To Him is the destination.[1]

مَا يُجَٰدِلُ 4. There disputes[2] not anyone
فِيٓ ءَايَٰتِ ٱللَّهِ about the signs[3] of Allah
إِلَّا ٱلَّذِينَ كَفَرُواْ except those who disbelieve.
فَلَا يَغْرُرْكَ So let there not deceive[4] you
تَقَلُّبُهُمْ their moving about[5]
فِي ٱلْبِلَٰدِ ٤ in the countries.

كَذَّبَتْ 5. Disbelieved[6]
قَبْلَهُمْ before them
قَوْمُ نُوحٍ the people of Nûḥ
وَٱلْأَحْزَابُ and the parties[7]
مِنۢ بَعْدِهِمْ after them.
وَهَمَّتْ And there designed[8]
كُلُّ أُمَّةٍ every people
بِرَسُولِهِمْ about their Messenger
لِيَأْخُذُوهُ to get hold[9] of him;
وَجَٰدَلُواْ and they contested[10]
بِٱلْبَٰطِلِ by means of the falsehood
لِيُدْحِضُواْ بِهِ to disprove[11] therewith
ٱلْحَقَّ the truth.
فَأَخَذْتُهُمْ So I seized them.

[1] i. e., after resurrection. So you shall then be called to account and requited accordingly. مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 31:18, p. 1397, n. 6).

[2] يجادل ***yujâdilu*** = he argues, debates, controverts, disputes (v. iii. m. s. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 31:20, p. 1318, n. 1).

[3] i. e., about the Qur'ân.

[4] لا يغرر ***lâ yaghrur*** = let he or it not deceive, he or it must not deceive/beguile/delude (v. iii. m. s. imperative{ prohibition} from *gharra* [*ghurûr*], to deceive. See *lâ taghurrana* at 35:5, p. 1391, n. 2).

[5] i. e., in connection with their trade. تقلب ***taqallub*** = moving/turning about, fluctuation (verbal noun in form V of *qalaba* [*qalb*], to turn round. See at 26:219, p. 1199, n. 11).

[6] This is a by way of consoling the Prophet, peace and blessings of Allah be on him, and the Muslims. كذبت ***kadhdhabat*** = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 38:12, p. 1462, n. 1).

[7] i. e., other unbelieving peoples like the 'Âd, the Thamûd and the people of Lût. See 38:11,13 at pp. 1461-62. أحزاب ***'aḥzâb*** (pl. ; s. حزب *ḥizb*) = groups, bands, parties. See at 38:13, p. 1462, n. 5.

[8] همت ***hammat*** = she designed, she thought of doing, desired, was concerned, worried (v. iii. f. s. past from *hamma* [*hamm*], to worry, to be important. See at 12:24, p. 730, n. 6).

[9] i. e., to kill him. يأخذوا ***yakhudhû*** (*na*) = they take, seize, get hold (v. iii. m. pl. impfct. from *akhadha* [*'akhdh*], to take. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See *ittakhadhû* at 39:3, p. 1481, n. 2).

[10] جادلوا ***jâdalû*** = they quarrelled, disputed, wrangled, argued, debated (v. iii. m. pl. past from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 22:68, p. 1069, n. 12. See also n. 2 above).

[11] يدحضوا ***yudḥiḍû***(*na*) = they refute, disprove, invalidate (v. iii. m. pl. impfct. from *'ad-ḥaḍa*, form IV of *daḥaḍa* [*daḥaḍ*], to refute. The terminal *nûn* is dropped for the reason stated at n. 9 above. See at 18:56, p. 932, n. 8.

فَكَيْفَ كَانَ عِقَابِ ٥	Then how was My retribution?[1]
وَكَذَٰلِكَ حَقَّتْ	6. And thus becomes due[2]
كَلِمَتُ رَبِّكَ	the sentence[3] of your Lord
عَلَى ٱلَّذِينَ كَفَرُوٓا۟	on those who disbelieve
أَنَّهُمْ أَصْحَٰبُ	that they will be the inmates[4]
ٱلنَّارِ ٦	of the fire.
ٱلَّذِينَ يَحْمِلُونَ ٱلْعَرْشَ	7. Those who bear[5] the Throne[6]
وَمَنْ حَوْلَهُۥ	and those who are around it
يُسَبِّحُونَ	proclaim the sanctity[7]
بِحَمْدِ رَبِّهِمْ	with the praise of their Lord
وَيُؤْمِنُونَ بِهِۦ	and believe in Him;
وَيَسْتَغْفِرُونَ	and they seek forgiveness[8]
لِلَّذِينَ ءَامَنُوا۟	for those who believe:
رَبَّنَا وَسِعْتَ	"Our Lord, You encompass[9]
كُلَّ شَىْءٍ	everything
رَّحْمَةً وَعِلْمًا	in mercy and knowledge.
فَٱغْفِرْ لِلَّذِينَ تَابُوا۟	So forgive those who repent[10]
وَٱتَّبَعُوا۟ سَبِيلَكَ	and follow[11] Your way,
وَقِهِمْ	and save[12] them
عَذَابَ	from the punishment
ٱلْجَحِيمِ ٧	of the blazing fire."

1. ***'iqâbi*** (originally *'iqâbî*): عقاب ***'iqâb*** = infliction of punishment, punishment, penalty, retribution. See at 40:3, p. 1509, n. 8.

2. i.e., because of such persistent disbelief as was on the part of the previously punished nations. حقت ***ḥaqqat*** = she or it became due, proved true/correct/right/ incumbent (v. iii. f. s. past from *ḥaqqa*. See at 39:71, p. 1506, n. 10).

3. كلمة ***kalimah*** (pl. *kalimât*) = word, speech, saying, maxim, formula, brief statement, sentence. See at 39:71, p. 1506, n. 11.

4. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 39:8, p. 1484, n. 11).

5. i. e., those angels who bear. يحملون ***yaḥmilûna*** = they carry, bear, take the load (v. iii. m. pl. impfct. from *ḥamala* [*ḥaml*], to carry. See at 6:31, p. 403, n. 2).

6. عرش ***'arsh*** = throne. See at 59:75, p. 1508, n. 4.

7. يسبحون ***yusabbiḥûna*** = they sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from *sabbaḥa* form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 39:75, p. 1508, n. 5).

8. يستغفرون ***yastaghfirûna*** = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 8:33, p. 558, n. 7).

9. وسعت ***wasi'ta*** = you encompassed, enclosed, held, accommodated, contained, (v. ii. m. s. past from *wasi'a* [*wasâ'h/sa'h*], to be wide. See *wasi'a* at 7:89, p. 501, n. 2).

10. تابوا ***tâbû*** = they returned, turned in repentance (v. iii. m. pl. past from *tâba* [*tawb/ tawbah / matâb*]. Technically *tawbah* means, for man, to turn to Allah in penitence and for Allah, to turn in forgiveness. See at 24:5, p. 1107, n. 6).

11. اتبعوا ***ittaba'û*** = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 9:117, p. 629, n. 1).

12. ق ***qi*** = (you) save, protect, guard (v. ii. m. s. imperative form *waqâ* [*waqy/wiqâyah*], to protect. See at 3:101, p. 231, n. 13).

رَبَّنَا وَأَدۡخِلۡهُمۡ	8."Our Lord,and admit[1] them
جَنَّٰتِ عَدۡنٍ	in the Gardens of Eternity[2]
ٱلَّتِي وَعَدتَّهُمۡ	which You have promised them,
وَمَن	and those who were
صَلَحَ	righteous[3]
مِنۡ ءَابَآئِهِمۡ	of their fathers
وَأَزۡوَٰجِهِمۡ	and their consorts[4]
وَذُرِّيَّٰتِهِمۡۚ	and their progeny.[5]
إِنَّكَ أَنتَ	Verily You are the
ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٨	All-Mighty, the All-Wise."
وَقِهِمُ ٱلسَّيِّـَٔاتِۚ	9."And save[6] them the evils;[7]
وَمَن تَقِ	and any whom You save
ٱلسَّيِّـَٔاتِ يَوۡمَئِذٖ	the evils on that day,
فَقَدۡ رَحِمۡتَهُۥۚ	him You indeed do grace.
وَذَٰلِكَ هُوَ	And that is the
ٱلۡفَوۡزُ ٱلۡعَظِيمُ ٩	success[8] most magnificent."[9]

Section (*Rukû'*) 2

إِنَّ ٱلَّذِينَ كَفَرُواْ	10. Those who disbelieve
يُنَادَوۡنَ	will be addressed:[10]
لَمَقۡتُ	"Indeed the aversion[11] of
ٱللَّهِ أَكۡبَرُ	Allah was more enormous[12]
مِن مَّقۡتِكُمۡ	than the aversion of yours

[1] أدخل ***'adkhil*** = enter (in the transitive sense), admit (v. ii. m. s. imperative from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. See at 27:19, p. 1208, n. 6).

[2] عدن ***'adn*** = Eden, eternity, paradise. جنات عدن *jannât 'adn* is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 38:50, p. 1432, n. 4.

[3] صلح ***ṣalaḥa*** = he or it became right, was good, proper, righteous (v. iii. m. s. past from *ṣalâḥ/ṣulûḥ/maṣlaḥah*. See at 13:23, p. 774, n. 8.

[4] أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, kinds, sorts. See at 38:58, p. 1473, n. 12.

[5] ذريات ***dhurriyât*** (pl.; s. *dhurriyah*) = progeny, descendants, offspring, children. See at 13:23, p. 774, n. 9.

[6] ق ***qi*** = (you) save, protect, guard (v. ii. m. s. imperative form *waqâ* [*waqy/wiqâyah*], to protect. See at 40:7, p. 1511, n. 12).

[7] i. e., the punishment for their bad deeds. سيئات ***sayyi'ât*** (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 39:51, p. 1499, n. 10.

[8] i. e., to be saved from the punishment and to get Allah's mercy is the success. فوز ***fawz*** = success, triumph, victory, achievement. See at 37:60, p. 1440, n. 2.

[9] عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 39:13, p. 1486, n. 6).

[10] ينادون ***yunâdawna*** = they are addressed, called, summoned (v. iii. m. pl. impfct. passive from *nâdâ*, form III of *nadâ* [*nadw*], to call. See *nâdâ* at 37:75, p. 1442, n. 5).

[11] مقت ***maqt*** = abomination, hateful, aversion, detestation, odious. See at 35:39, p. 1404, n. 7.

[12] When faced with the reality of punishment for their unbelief the unbelievres will be full of abersion towards themselves and their deeds in the world. Hence they will be addressed and told that Allah's aversion was more enormous at their rejection of the truth when it was presented to them in the world. أكبر ***akbar*** = bigger, greater, graver, more serious, more enormous. Also, the Greatest, Sublime (elative of *kabîr*, big, great. See at 39:26, p. 1491, n. 4).

أَنفُسَكُمْ	towards yourselves,
إِذْ تُدْعَوْنَ	when you were called[1]
إِلَى ٱلْإِيمَٰنِ	to the faith
فَتَكْفُرُونَ ١٠	but you disbelieved."[2]
قَالُوا۟	11. They will say:
رَبَّنَآ	"Our Lord,
أَمَتَّنَا ٱثْنَتَيْنِ	You put us to death[3] twice[4]
وَأَحْيَيْتَنَا ٱثْنَتَيْنِ	and gave us life[5] twice;[6]
فَٱعْتَرَفْنَا بِذُنُوبِنَا	and we confess[7] our sins.[8]
فَهَلْ إِلَىٰ خُرُوجٍ	So is there to an exit[9]
مِّن سَبِيلٍ ١١	any way?"[10]
ذَٰلِكُم بِأَنَّهُۥٓ إِذَا	12. "This[11] is because when
دُعِىَ ٱللَّهُ وَحْدَهُۥ	Allah was invoked[12] Alone[13]
كَفَرْتُمْ	you did disbelieve;
وَإِن يُشْرَكْ	and if partners[14] were set
بِهِۦ تُؤْمِنُوا۟	with Him, you believed.
فَٱلْحُكْمُ	But the Decree belongs to
لِلَّهِ ٱلْعَلِىِّ	Allah, the All-Exalted,[15]
ٱلْكَبِيرِ ١٢	the All-Great."
هُوَ ٱلَّذِى	13. He it is Who

1. تدعون ***tud'awna*** = you (all) are called/ called upon/ invoked/ invited (v. ii. m. pl. impfct. passive from *da'â* [*du'â'*], to call. See *yud'awna* at 3:23, p. 163, n. 10).

2. تكفرون ***takfurûna*** = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*, [*kufr*], to disbelieve. See at 36:64, p. 1424, n. 3).

3. أمت ***'amatta*** = you put to death, made die (v. ii. m. s. past from *'amâta*, form IV of *mâta* [*mawt*], to die. See *yumîtu* at 30:40, p. 1304, n. 3).

4. i. e., once in the mother's womb before the blowing in of the spirit of life and again at the end of the worldly life.

5. احييت ***'aḥyahta*** = you gave life, brought to life (v.ii. m. s. past from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See *'aḥyaynâ* at 36:33, p. 1416, n. 9).

6. i. e., at birth in the world and at resurrection.

7. اعترفنا ***i'tarafnâ*** = we admitted, confessed, acknowledged, avowed, recognized (v. i. pl. past from *i'tarafa*, form VIII of *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. See *i'tarafû* at 9:102, p. 621, n. 14).

8. ذنوب ***dhunûb*** (pl.; sing. *dhanb*) = sins, offences, crimes. See at 33:71, p. 1365, n. 4.

9. خروج ***khurûj*** = exit, to go out (verbal noun of *kharaja*. See *'akhrajnâ* at 36:33, p. 1416, n. 10.).

10. i. e., they prayed for their return to worldly life again so they could do righteous deeds. سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course. See at 33:67, p. 1364, n. 7.

11. i. e., this punishment is given.

12. دعي ***du'iya*** = he was invoked, called, invited, summoned, implored (v. iii. m. s. past passive from *da'â* [*du'â'*], to call, to summon. See *da'â* at 39:8, p. 1484, n. 3).

13. i. e., without setting any partners with Him.

14. يشرك ***yushrak***(*u*) = he is associated, set as a partner, given share to (v. iii. m. s. impfct. passive from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. The final letter is vowelless because the verb is in a conditional clause preceded by *'in*. See *yushriku* at 18:26, p. 920, n. 8).

15. علي ***'aliy*** = high, exalted, lofty, elevated, sublime, All-Exalted. See at 34:23, p. 1376, n. 12.

يُرِيكُمْ ءَايَٰتِهِۦ	shows[1] you His signs[2]
وَيُنَزِّلُ لَكُم	and sends down[3] for you
مِّنَ ٱلسَّمَآءِ رِزْقًا	from the sky provision;[4]
وَمَا يَتَذَكَّرُ إِلَّا	but none takes heed[5] except
مَن يُنِيبُ ﴿١٣﴾	he that turns in repentance.[6]

فَٱدْعُوا۟ ٱللَّهَ	14. So invoke Allah
مُخْلِصِينَ لَهُ	making exclusive[7] for Him
ٱلدِّينَ	the worship,
وَلَوْ كَرِهَ	even if there detest[8]
ٱلْكَٰفِرُونَ ﴿١٤﴾	the unbelievers.

رَفِيعُ ٱلدَّرَجَٰتِ	15. Exalted[9] in State,[10]
ذُو ٱلْعَرْشِ	Lord of the Throne.
يُلْقِى ٱلرُّوحَ	He casts[11] the spirit[12]
مِنْ أَمْرِهِۦ	of His command
عَلَىٰ مَن يَشَآءُ	on whomsoever He wills
مِنْ عِبَادِهِۦ	of His servants
لِيُنذِرَ	that he may warn
يَوْمَ ٱلتَّلَاقِ ﴿١٥﴾	about the Day of the Meeting.[13]

يَوْمَ هُم	16. The day they shall be
بَٰرِزُونَ	exposed.[14]

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[1] يري ***yurî*** = he shows, makes see (v. iii. m. s. impfct. from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see. See at 30:24, p. 1297, n. 2.

[2] i. e., of His Power of creation and sustenance.

[3] ينزل ***yunazzilu*** = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 31:34, p. 1323, n. 7).

[4] i. e., by means of sending down rains and causing thereby the growth of plants and crops.

[5] يتذكر ***yatadhakkaru*** = he takes heed, bears in mind, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 39:9, p. 1485, n. 2).

[6] ينيب ***yunîbu*** = he turns in repentance, deputes (v. iii. m. s. impfct. from *'anâba*, form IV of *nâba* [*nawb/manâb/niyâbah*] to represent, to return often. See *'anâbû* at 39:17, p. 1487, n. 7).

[7] مخلصين ***mukhliṣîn*** (pl.; acc./gen. of *mukhliṣûn*; sing. *mukhliṣ*) = those who make (something) exclusive and pure, sincere, loyal, faithful (act. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure. See at 39:2, p. 1480, n. 5).

[8] كره ***kariha*** = he detested, disliked, abhorred, loathed, felt disgust (v. iii. m. s. past from *karh/ kurh/ karâhah/ karâhiyah*, to detest. See at 10:82, p. 666, n. 12).

[9] رفيع ***rafî'*** = high, exalted, lofty, sublime (act. participle in the scale of *fa'îl* from *rafa'a* [*raf'*], to raise. See *rafa'nâ* at 19:56, p. 965, n. 2).

[10] درجات ***darajât*** (sing. درجة *darajah*) = ranks, positions, grades, degrees, state, stairs, flight of steps. See at 20:75, p. 993, n. 4).

[11] يلقي ***yulqî*** = he throws, casts, flings (v. iii. m. s. impfct. from *'alqâ*, form IV of *laqiya* [*liqâ'/ luqyân/ luqy /luqyah/ luqan*] to meet. See *yulqâ* at 28:86, p. 1263, n. 7).

[12] i. e., *wahy*. روح ***rûḥ*** (s.; pl. *'arwâḥ*) = breath of life, soul, spirit, life-giving spirit, *waḥy*, Jibrîl. See at 38:32, p. 1476, n. 6.

[13] تلاق ***talâqin*** = meeting, encounter.

[14] بارزون ***bârizûn*** (pl.; s. *bâriz*) = those that are distinct, prominent, coming to view, emerging, exposed (act. participle from *baraza* [*burûz*], to come into view. See *bârizah* at 18:47, p. 928, n. 6).

لَا يَخْفَىٰ	There shall not hide[1]
عَلَى ٱللَّهِ مِنْهُمْ شَيْءٌ	from Allah anything of them.
لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ	Whose is the dominion[2] today?
لِلَّهِ ٱلْوَٰحِدِ	It is Allah's, the One,
ٱلْقَهَّارِ ﴿١٦﴾	the All-Subduer.[3]
ٱلْيَوْمَ تُجْزَىٰ	17. Today requited will be[4]
كُلُّ نَفْسٍ	every person
بِمَا كَسَبَتْ	for what he acquired.[5]
لَا ظُلْمَ	No injustice will be there
ٱلْيَوْمَ	today.
إِنَّ ٱللَّهَ	Verily Allah is
سَرِيعُ ٱلْحِسَابِ	Prompt[6] in taking account.
﴿١٧﴾	
وَأَنذِرْهُمْ	18. And warn[7] them
يَوْمَ ٱلْـَٔازِفَةِ	of the Day Imminent[8]
إِذِ ٱلْقُلُوبُ	when the hearts will be
لَدَى ٱلْحَنَاجِرِ	by the throats[9]
كَٰظِمِينَ	choking.[10]
مَا لِلظَّٰلِمِينَ	The transgressors shall not
مِنْ حَمِيمٍ	have any close friend[11]
وَلَا شَفِيعٍ	nor any intercessor
يُطَاعُ ﴿١٨﴾	to be heeded.[12]

[1] يخفى ***yakhfâ*** = he or it hides, remains unseen or concealed (v. iii. m. s. impfct. from *khafiya* [*khafâ' /khifyah /khufyah*], to be hidden. See at 3:4, p. 155, n. 6).

[2] i. e., sovereignty and absolute possession and authority. ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 39:44, p. 1497, n.2.

[3] قهار ***qahhâr*** = the All-Subduer, the All-Mighty (act. participle in the scale of *fa''âl* from *qahara* [*qahr*], to overpower, subjugate, vanquish. See at 39:4, p. 1481, n. 11).

[4] تجزى ***tujzâ*** = she is requited, rewarded, recompensed, rewarded, repaid (v. iii. f. s. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 20:15, p. 979, n. 4).

[5] i. e., of good deeds and sins and misdeeds. كسبت ***kasabat*** = she or it earned, acquired, gained (v. iii. f. s. past from *kasaba* [***kasb***], to gain. See at 30:42, p. 1303, n. 11).

[6] سريع ***sarî'*** = prompt, expeditious, quick, speedy, rapid, swift. See at 24:39, p. 1122, n. 11.

[7] أنذر ***'andhir*** = warn, caution (v. ii. m. s. imperative from *'andhara*, form IV of *nadhara* [*nadhr/nudhûr*], to dedicate, to make a vow. See at 26:214, p. 1199, n. 1).

[8] i. e., the Day of Resurrection and Judgement. آزفة ***'âzifah*** = that which is very near, imminent (act. participle from *'ajifa* [*'azaf/'uzûf*], to come, to draw near, to approach).

[9] i. e., because of panic and consternation. حناجر ***ḥanâjir*** (pl.; s. *ḥanjarah*) = throats, larynxes. See at 33:10, p. 1338, n. 10

[10] كاظمين ***kâẓimîn*** (acc./gen. of *kâẓimûn*, sing. *kâẓim* = those who keep calm (in anger), are in control (of anger), suppressing, choking (active participle from *kaẓama* [*kaẓm/kuẓûm*], to conceal or suppress. See at 3:134, p. 207, n. 13).

[11] حميم ***ḥamîm*** = boiling water, close friend, intimate friend (act. participle in the scale of *fa'îl* from *ḥamma* [*ḥamm*], to heat, make hot. See at 37:67, p. 1442, n. 4.

[12] يطاع ***yuṭâ'u*** = he is obeyed, followed, heeded to (v. iii. m. s. impfct. passive from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See *yuṭâ'a* at 4:64, p. 269, n. 3).

يَعۡلَمُ	19. He knows
خَآئِنَةَ ٱلۡأَعۡيُنِ وَ	the betrayer[1] of eyes[2] and
مَا تُخۡفِي ٱلصُّدُورُ	all that the hearts conceal.[3]
۝١٩	
وَٱللَّهُ يَقۡضِي	20. And Allah decrees[4]
بِٱلۡحَقِّۖ	with justice.
وَٱلَّذِينَ يَدۡعُونَ	And those whom they invoke[5]
مِن دُونِهِۦ	besides Him
لَا يَقۡضُونَ بِشَيۡءٍۗ	decree[6] not anything.
إِنَّ ٱللَّهَ هُوَ	Verily Allah, He is the
ٱلسَّمِيعُ ٱلۡبَصِيرُ	All-Hearing, the All-Seeing.
۝٢٠	

Section (*Rukû'*) 3

۞ أَوَلَمۡ يَسِيرُواْ	21. Do they not travel[7]
فِي ٱلۡأَرۡضِ فَيَنظُرُواْ	in the earth and see[8]
كَيۡفَ كَانَ عَٰقِبَةُ	how was the end[9] of
ٱلَّذِينَ كَانُواْ	those that had been
مِن قَبۡلِهِمۡۚ	before them?
كَانُواْ هُمۡ أَشَدَّ	They had been those stronger[10]
مِنۡهُمۡ قُوَّةٗ	than them in power
وَءَاثَارٗا فِي ٱلۡأَرۡضِ	and in vestiges[11] in the land.
فَأَخَذَهُمُ ٱللَّهُ	But Allah seized them
بِذُنُوبِهِمۡ	because of their sins.

[1] i. e., the eyes that betray and stealthily glance at that which is forbidden to look at. خائنة ***khâ'inah*** (f.; s.; m. *khâ'in; pl. khawwân*) = traitor, treacherous, betrayer, perfidious (act. participle from *khâna* [*kahwn/khiyânah*], to be disloyal, to betray. See *khawwân* at 22:38, p. 1059, n. 10).

[2] أعين ***'a'yun*** (f.; pl.; s. *'ayn*) = eyes. See *'uyûn* at 36:34, p. 1417, n. 6).

[3] تخفى ***tukhfi*** = she conceals, secretes, hides (v. ii. f. s. impfct. from *'akhfâ*, form IV of *khafiya* [*khafâ'/ khifah/ khufyah*], to be hidden. See at 33:37, p. 1351, n. 1).

[4] يقضى ***yaqḍî*** = he spends, settles, concludes, decides, decrees (v. iii. m. s. impfct. from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 27:78, p. 1225, n. 7).

[5] i. e., of the imaginary gods and goddesses. يدعون ***yad'ûna*** = they invoke, call, call upon, invite, summon, pray, ask (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 38:51, p. 1472, n. 8).

[6] يقضون ***yaqḍûna*** = they spend, settle, conclude, decide, decree (v. iii. m. pl. impfct. from *qaḍâ* [*qaḍâ'*], to settle, to decide. See n. 4 above).

[7] يسيروا ***yasîrû***(*na*) = they travel, go about, journey (v. iii. m. pl. impfct. from *sâra* [*sayr /sayrûrah /masîr /masîrah /tasyâr*] to move, to travel. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 35:44, p.1407, n. 1).

[8] ينظروا ***yanẓurû***(*na*) = they see, look expectantly, gaze, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. The terminal *nûn* is dropped because of an implied *'an* in the causal *fâ'* coming before the verb. See *yanzurûna* at 39:68, p. 1505, n. 5).

[9] عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 37:73, p. 1442, n. 2.

[10] أشد ***ashadd*** = more/most intense, stronger/ strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/toughest, (elative of *shadîd*). See at 35:44, p. 1407, n. 3.

[11] آثار ***'âthâr*** (pl.; s. أثر *'athar*) = tracks, traces, footsteps, vestiges, antiquities, marks, remnants, effects, results. See at 37:70, p. 1441, n. 8.

وَمَا كَانَ لَهُم	And they could not have for
مِّنَ ٱللَّهِ	them against Allah
مِن وَاقٍ ﴿٢١﴾	any protector.[1]
ذَٰلِكَ	22. That was so
بِأَنَّهُمْ	because they were such as
كَانَت تَّأْتِيهِمْ	there used to come to them
رُسُلُهُم	their Messengers[2]
بِٱلْبَيِّنَٰتِ	with the clear evidences[3]
فَكَفَرُوا۟	but they disbelieved.[4]
فَأَخَذَهُمُ ٱللَّهُ	So Allah seized[5] them.
إِنَّهُۥ قَوِيٌّ	Verily He is All-Powerful,
شَدِيدُ ٱلْعِقَابِ ﴿٢٢﴾	Severe[6] in retribution.[7]
وَلَقَدْ أَرْسَلْنَا	23. And indeed We had sent[8]
مُوسَىٰ بِـَٔايَٰتِنَا	Mûsâ with Our signs[9]
وَسُلْطَٰنٍ	and an authority[10]
مُّبِينٍ ﴿٢٣﴾	quite clear,[11]
إِلَىٰ فِرْعَوْنَ	24. To Fir'aun
وَهَٰمَٰنَ وَقَٰرُونَ	and Hâmân and Qârûn.[12]
فَقَالُوا۟ سَٰحِرٌ	But they said: "A sorcerer,[13]
كَذَّابٌ ﴿٢٤﴾	a liar."[14]

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[1] واق ***wâqin*** = protector, guard, preserver (act. participle from *wqâ* [*waqy/wiqâyah*), to guard, to protect. See at 13:37, p. 781, n. 5.

[2] رسل ***rusul*** (pl.; s. رسول *rasûl*) = messengers, envoys, emissaries, delegates. See at 35:1, p. 1389, n. 3.

[3] i. e., miracles and other evidences proving the truth of their mission and of the message they delivered. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 30:47, p.1305, n. 11).

[4] كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 39:63, p. 1503, n. 6).

[5] i. e., punished them. أخذ ***'akhadha*** = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhdh*. See at 26:189, p. 1194, n. 13).

[6] شديد ***shadîd*** (pl. أشداء *'ashiddâ'*/شداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 40:3, p. 1509, n. 7).

[7] عقاب ***'iqâb*** = infliction of punishment, punishment, penalty, retribution. See at 40:5, p. 1511, n. 1.

[8] أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 37:147, p. 1453, n. 1).

[9] i. e., miracles and other evidences. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations. See at 39:59, p. 1502, n. 3.

[10] سلطان ***sulţân*** = authority, power, mandate, rule, sanction. See at 37:156, p. 1454, n. 4.

[11] مبين ***mubîn*** = all too clear, obvious, manifest, patent, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear, evident. See at 39:22, p. 1489, n. 11).

[12] They were respectively the minister and treasurer of Fir'aun.

[13] ساحر ***sâhir*** (s.; pl. *saḥarah/suḥḥâr*) = sorcerer, magician, enchanter (act. participle from *saḥara* [*siḥr*], to enchant. See at 38:4, p. 1460, n. 3).

[14] كذاب ***kadhdhâb*** = a liar, untruthful (act. participle in the intensive scale of *fa''âl* from *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 38:4, p. 1460, n. 4).

فَلَمَّا جَآءَهُم	25. So when he came to them
بِٱلْحَقِّ مِنْ عِندِنَا	with the truth from Us
قَالُوا۟ ٱقْتُلُوٓا۟ أَبْنَآءَ	they said: "Kill[1] the sons[2] of
ٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ	those who believe with him
وَٱسْتَحْيُوا۟	and keep alive[3]
نِسَآءَهُمْ	their womenfolk;"[4]
وَمَا كَيْدُ	but the scheme[5] of
ٱلْكَٰفِرِينَ	the unbelievers was nought
إِلَّا فِى ضَلَٰلٍ ٢٥	but in vain.[6]

وَقَالَ فِرْعَوْنُ	26. And Fir'aun said:
ذَرُونِىٓ أَقْتُلْ مُوسَىٰ	"Leave[7] me, I shall kill Mûsa,
وَلْيَدْعُ رَبَّهُۥٓ	and let him call[8] his Lord.
إِنِّىٓ أَخَافُ أَن	I indeed apprehend[9] that
يُبَدِّلَ دِينَكُمْ	he will change[10] your religion
أَوْ أَن يُظْهِرَ	or that he will make prevail[11]
فِى ٱلْأَرْضِ ٱلْفَسَادَ ٢٦	in the land all the mischief.

وَقَالَ مُوسَىٰٓ	27. And Mûsa said:
إِنِّى عُذْتُ بِرَبِّى	"I take refuge[12] in my Lord
وَرَبِّكُم	and the Lord of you all
مِّن كُلِّ مُتَكَبِّرٍ	against everyone arrogant[13]
لَّا يُؤْمِنُ	that believes not
بِيَوْمِ ٱلْحِسَابِ ٢٧	in the Day of Reckoning."

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1. اقتلوا ***uqtulû*** = you (all) kill, slay (v. ii. m. pl. imperative from *qatala* [*qatl*], to kill, slay. See at 4:89, p. 281, n. 3).

2. استحيوا ***istaḥyû*** = you (all) keep alive (v. ii. m. pl. imperative from *istaḥyâ*, form X of *ḥayiya/ḥayya* [*ḥayâh*], to live. See *yastaḥyî* 33:53, p. 1358, n. 12).

3. نساء ***nisâ'*** (sing. *imra'ah*) = women, wives. See at 33:55, p. 1360, n. 3.

4. كيد ***kayd*** = scheme, plot, plan, stratagem, trick. See at 37:98, p. 1415, n. 8.

5. ضلال ***ḍalâl*** = error, straying from the right path. *fî ḍalâl* = in vain. See at 39:22, p. 1489, n. 10.

6. i. e., he said to his chiefs and nobles. ذروا ***dharû*** = you (all) shun, give up, abandon, renounce, forsake, leave, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See at 11:64, p. 701, n. 6).

7. ليدع ***li yad'u*** (*û*) = let him call/ pray, invoke, invite (v. iii. m. s. imperative from *da'â* [*du'â'*], to call. See *yad'u* at 23:117, p. 1103, n. 8).

8. أخاف ***'akhâfu*** = I fear, am afraid, dread, apprehend. (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 39:13, p. 1486, n. 4).

9. يبدل ***yubaddila***(*u*) = he exchanges, changes, alters, replaces, substitutes (v. iii. m. s. impfct. from *baddala*, form II of *badala* [*badal*], to replace. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *yubaddilu* at 25:70, p. 1159, n. 5).

10. يظهر ***yuẓhira***(*u*) = he makes prevail, grants victory, manifests, makes visible, exposes, demonstrates (v. iii. m. s. impfct. from *'aẓhara*, form IV of *ẓahara*[*ẓuhûr*], to be visible. The final letter takes *fatḥah* for the reason mentioned in the previous note. See at 9:33, p. 590, n. 10.

11. عذت ***'udhtu*** = I took refuge, sought protection (v. i. s. past from *'âdha* [*'awdh/ 'iyâdh/ ma'âdh*], to take refuge, to seek protection. See *'a'ûdhu* at 23:97, p. 1098, n. 10).

12. متكبر ***mutakabbir*** (s.; pl. *mutakabbirûn*) = proud, haughty, arrogant (act. participle from *takabbara*, from V of *kabura/ kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 16:29, p. 836, n. 7).

Section (*Rukû'*) 4

وَقَالَ رَجُلٌ مُّؤْمِنٌ	28. And there said a believing
مِّنْ ءَالِ فِرْعَوْنَ	man of Fir'aun's family
يَكْتُمُ إِيمَـٰنَهُۥٓ	who concealed[1] his faith:
أَتَقْتُلُونَ رَجُلًا	"Will you kill[2] a man
أَن يَقُولَ	because he says:
رَبِّىَ ٱللَّهُ	My Lord is Allah,
وَقَدْ جَآءَكُم	and he has brought you
بِٱلْبَيِّنَـٰتِ	the clear evidences[3]
مِن رَّبِّكُمْ	from the Lord of you all?
وَإِن يَكُ كَـٰذِبًا	And if he is a liar[4]
فَعَلَيْهِ كَذِبُهُۥ	on him will be his lie;[5]
وَإِن يَكُ صَادِقًا	but if he is truthful[6]
يُصِبْكُم	there will befall[7] you
بَعْضُ ٱلَّذِى	some of that which
يَعِدُكُمْ	he threatens[8] you with.
إِنَّ ٱللَّهَ لَا يَهْدِى	Verily Allah guides not the
مَنْ هُوَ مُسْرِفٌ	one who is a transgressor,[9]
كَذَّابٌ ٢٨	a liar."[10]
يَـٰقَوْمِ	29. "O my people,
لَكُمُ ٱلْمُلْكُ ٱلْيَوْمَ	yours is the dominion[11] today,
ظَـٰهِرِينَ	you being triumphant[11]
فِى ٱلْأَرْضِ	in the land.

[1] يكتم ***yaktumu*** = he conceals, hides, secretes (v. iii. m. s. impfct from *katama*[*katm / kitmân*], to hide. See *taktumûna* at 24:29, p. 1116, n. 3).

[2] تقتلون ***taqtulûna*** = they kill, slay, murder, assassinate (v. ii. m. pl. impfct. from *qatala* [*qatl*], to kill. See *yaqtulûna* at 26:14, p. 1164, n. 2).

[3] بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 40:2, p.1517, n. 3).

[4] كاذب ***kâdhib*** (s.; pl. *kâdhibûn*) = one who tells lies, liar, untruthful (act. participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 11:93, p. 711, n. 11).

[5] i. e., the consequences of his lie.

[6] صادق ***ṣâdiq*** (s.; pl. *ṣâdiqûn*) = truthful, he who speaks the truth, is true to his word (act. participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 19:54, p. 964, n. 6).

[7] يصب ***yuṣib***(*ṣibu*) = he or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from *'aṣâba*. See n. 2 above. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by *'in*. See *tusib* at 30:36, p. 130, n. 11).

[8] i. e., of Allah's retribution with which he threatens you. يعد ***ya'idu*** = he promises, assures, threatens, (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. See at 35:40, p. 1405, n. 4).

[9] مسرف ***musrif*** (s.; pl. *musrifûn*) = he who commits excesses, exceeds all bounds, transgressor, extravagant, prodigal, wasteful (active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See *musrifûn* at 36:19, p. 1413, n. 9).

[10] كذاب ***kadhdhâb*** = a liar, untruthful (act. participle in the intensive scale of *fa''âl* from *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 40:24, p. 1517, n. 14).

[11] ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 40:16, p. 1515, n.2.

[12] ظاهرين ***ẓâhirîn*** (pl.; acc./gen. of *ẓâhirûn*; s.*ẓâhir*) = manifest, visible, patent, obvious, conspicuous, apparent, triumphant, victorious (act. participle from *ẓahara* [*ẓuhûr*], to be visible, to triumph. See *ẓâhir* at 30:7, p. 1291, n. 8).

فَمَن يَنصُرُنَا	But who will help[1] us
مِنۢ بَأْسِ ٱللَّهِ	against Allah's punishment[2]
إِن جَآءَنَا ۚ	if it comes on us?"
قَالَ فِرْعَوْنُ	Fir'aun said:
مَآ أُرِيكُمْ	"I show[3] you not
إِلَّا مَآ أَرَىٰ	but what I see;[4]
وَمَآ أَهْدِيكُمْ	and I guide[5] you not but
إِلَّا سَبِيلَ ٱلرَّشَادِ	to the way[6] of good sense."[7]
﴿٢٩﴾	
وَقَالَ	30. And there said
ٱلَّذِىٓ ءَامَنَ	the one who believed:
يَٰقَوْمِ	"O my people,
إِنِّىٓ أَخَافُ عَلَيْكُم	Indeed I fear[8] against you the
مِّثْلَ يَوْمِ ٱلْأَحْزَابِ	like of the day of the hosts."[9]
﴿٣٠﴾	
مِثْلَ دَأْبِ	31. "Like the practice[10] in
قَوْمِ نُوحٍ	respect of the people of Nuh
وَعَادٍ وَثَمُودَ	and the 'Âd and the Thamûd
وَٱلَّذِينَ مِنۢ بَعْدِهِمْ ۚ	and those after them.
وَمَا ٱللَّهُ يُرِيدُ	And Allah is not to intend[11]
ظُلْمًا لِّلْعِبَادِ ﴿٣١﴾	any wrong to the servants."[12]
وَيَٰقَوْمِ	32. And O my people,

[1] ينصر ***yanṣuru*** = he helps, gives victory (v. iii. m. s. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. See at 30:5, p. 1291, n. 4).

[2] بأس ***ba's*** = might, strength, courage, intrepidity, prowess, fighting, punishment (also, as verbal noun of *ba'sa*, hurt, harm, violence). See at 33:18, p. 1341, n. 8.

[3] أرى ***'urî*** = I show, make see (v. i. s. impfct. from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see. See *yurî* at 40:13, p. 1514, n. 1).

[4] i. e., what I consider right and proper.

[5] أهدى ***'ahdî*** = I guide, show the way, lead (v. i. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See *yahdî* at 39:23, p. 1490, n. 6).

[6] سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course. See at 40:11, p. 1513, n. 10.

[7] رشاد ***rashâd*** = good sense, integrity of conduct, reason, maturity.

[8] أخاف ***'akhâfu*** = I fear, am afraid, dread, apprehend. (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 40:26, p. 1518, n. 8).

[9] i. e., other unbelieving peoples like the 'Âd, the Thamûd and the people of Nûh and Lût. See the next *'âyah* and 38:11,13 at pp. 1461-62. أحزاب ***'aḥzâb*** (pl. ; s. حزب *ḥizb*) = groups, bands, parties. See at 40:5, p. 1510, n. 7.

[10] دأب ***da'b*** = habit, wont, usual practice, persistence, eagerness. See at 8:54, p. 567, n. 6.

[11] يريد ***yurîdu*** = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 35:10, p. 1393, n. 1).

[12] i. e. Allah does not punish without just cause. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 39:46, p. 1497, n. 11).

إِنِّىٓ أَخَافُ عَلَيْكُمْ	indeed I fear[1] against you
يَوْمَ ٱلتَّنَادِ ٣٢	the day of mutual calling.[2]
يَوْمَ تُوَلُّونَ	33. "The day you will flee
مُدْبِرِينَ	away[3] turning your back.[4]
مَا لَكُم	You shall not have
مِّنَ ٱللَّهِ مِنْ عَاصِمٍ	against Allah any defender.[5]
وَمَن	And whoever
يُضْلِلِ ٱللَّهُ	Allah makes go astray,[6]
فَمَا لَهُۥ مِنْ هَادٍ ٣٣	he cannot have any guide."
وَلَقَدْ	34. And there had indeed
جَآءَكُمْ	come to you
يُوسُفُ مِن قَبْلُ	Yûsuf before
بِٱلْبَيِّنَٰتِ	with the clear evidences,[7]
فَمَا زِلْتُمْ فِى	but you ceased[8] not to be in
شَكٍّ مِّمَّا	doubt[9] about what
جَآءَكُم بِهِۦ	he had brought to you,[10]
حَتَّىٰٓ إِذَا هَلَكَ	till when he died[11]
قُلْتُمْ	you said:
لَن يَبْعَثَ ٱللَّهُ	"Allah will not send out[12]
مِنۢ بَعْدِهِۦ رَسُولًا	after him any Messenger."
كَذَٰلِكَ	Thus

[1] أخاف *'akhâfu* = I fear, am afraid, dread, apprehend (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 40:30, p. 1520, n. 8).

[2] i. e, the Day of Resurrection when everyone will call the other out of panic and anxiety. تناد ***tanâdin*** = mutual calling, meeting one another, getting together (verbal noun in form VI of *nadâ* [*nadw*], to call. to convene. See *yunâdawna* at 40:10, p. 1512, n. 10).

[3] i. e., you will try to flee. تولون ***tuwallûna*** = you turn, turn away, go away, avoid, flee (v. ii. m. pl. impfct. from *wallâ*, form II of *waliya*, to follow, to lie next, to be near. See *yuwallûna* at 33:15, p. 1340, n. 8).

[4] مدبرين ***mudbirîn*** (pl.; acc./gen. of *mudbirûn*; s. *mudbir*) = those who turn their backs, flee, run away (act. participle from *'adbara*, form IV of *dabara* [*dubûr*], to turn one's back. See at 37:90, p. 1444, n. 6).

[5] عاصم ***'âṣim*** = protector, defender (act. participle from *'aṣama* [*'aṣm*], to restrain, to defend, to hold back. See at 11:43, p. 693, n. 4).

[6] i. e., because of his unbelief and rejection of the truth. يضلل ***yuḍlil*** (*yuḍillu*) = he lets stray, makes go astray, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The last letter is vowelless for the verb is in a conditional clause preceded by *man*. See at 39:23, p. 1490, n. 7).

[7] بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 40:28, p.1519, n. 3).

[8] زلتم ***ziltum*** = you ceased, discontinued to be (v. ii. m. pl. past from *zâla* [*zawâl*], to go away, disappear. See *mâ zâlat* at 21:15, p. 1016, n. 3).

[9] شك ***shakk*** (s.; pl. *shukûk*) = doubt, uncertainty, suspicion, misgiving. See at 34:54, p. 1388, n. 6.

[10] i. e., about his mission and message.

[11] هلك ***halaka*** = he died, perished, was destroyed (v. iii. m. s. past from *halk/ hulk/ halâk/ tahlukah.* See at 4:176, p. 324, n. 3).

[12] يبعث ***yab'atha***(*u*) = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [*ba'th*], to send out, to raise. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 28:59, p. 1253, n. 4).

يُضِلُّ ٱللَّهُ	Allah makes go astray[1] the
مَنْ هُوَ مُسْرِفٌ	one who is a transgressor,[2]
مُّرْتَابٌ ٣٤	a skeptic.[3]
ٱلَّذِينَ يُجَٰدِلُونَ	35. Those who dispute[4]
فِىٓ ءَايَٰتِ ٱللَّهِ	about the signs of Allah
بِغَيْرِ سُلْطَٰنٍ	without any authority[5]
أَتَىٰهُمْ	having come to them,
كَبُرَ مَقْتًا	grave it is in detestation[6]
عِندَ ٱللَّهِ وَعِندَ	to Allah and to
ٱلَّذِينَ ءَامَنُوا۟	those who believe.
كَذَٰلِكَ يَطْبَعُ ٱللَّهُ	Thus Allah puts a seal[7]
عَلَىٰ كُلِّ قَلْبِ	on the heart of everyone
مُتَكَبِّرٍ جَبَّارٍ ٣٥	arrogant,[8] tyrant.[9]
وَقَالَ فِرْعَوْنُ	36. And Fir'aun said:
يَٰهَٰمَٰنُ ٱبْنِ لِى	"O Hâmân, build[10] for me
صَرْحًا لَّعَلِّىٓ	a tower[11] that I may
أَبْلُغُ ٱلْأَسْبَٰبَ ٣٦	reach the ways"[12] —
أَسْبَٰبَ ٱلسَّمَٰوَٰتِ	37. "The ways of the heavens
فَأَطَّلِعَ إِلَىٰٓ	and then look into[13]
إِلَٰهِ مُوسَىٰ	the god of Mûsâ;

---

[1] i. e., because of his transgression and unbelief. يضل ***yuḍillu*** = he makes go astray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 35:8, 1392, n. 2).

[2] مسرف ***musrif*** (s.; pl. *musrifûn*) = he who commits excesses, transgressor, extravagant, prodigal, wasteful (act. participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See at 40:28, p. 1519, n. 9).

[3] مرتاب ***murtâb*** = one who doubts, skeptic (act. participle from *irtâba*, form VIII of *râba* [*rayb*], to doubt. See *irtâbû* at 24:50, p. 1127, n. 2).

[4] يجادلون ***yujâdilûna*** = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 13:13, p. 769, n. 4).

[5] سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 40:23, p. 1517, n. 10.

[6] مقت ***maqt*** = abomination, hateful, aversion, detestation, odious. See at 40:10, p. 1512, n. 11.

[7] i. e., makes impervious to the truth. يطبع ***yaṭba'u*** = he puts a seal, imprints, impresses (v. iii. m. s. impfct. from *ṭaba'a* [*ṭab'*], to impress, to set a seal. See at 7:101, p. 505, n. 6).

[8] متكبر ***mutakabbir*** (s.; pl. *mutakabbirûn*) = proud, haughty, arrogant (act. participle from *takabbara*, from V of *kabura/ kabara* [*kubr/ kibar/ kabârah/kabr]*, to become great, to be older. See at 40:27, p. 1518, n. 12).

[9] جبار ***jabbâr*** (s.; pl. *jabbârûn/ jabâbir/ jabâbirah*) = of overwhelming power, tyrant, oppressor. See at 28:19, p. 1237, n. 12).

[10] ابن ***ibni*** = build, construct, erect, set up (v. ii. m. s. imperative from *banâ* [*binâ'/bunyân*], to build, to erect. See *ibnû* at 37:97, p. 1445, n. 3.

[11] صرح ***ṣarh*** (s.; pl. *ṣurûh*) = palace, edifice, lofty structure, castle, tower. See at 28:38, p. 1245, n. 11.

[12] أسباب ***asbâb*** (sing. *sabab*) = ties, connections (between people), means, reasons, ways. See at 38:10, p. 1461, n. 8.

[13] أطلع ***'aṭṭali'u*** = I look into, am acquainted with, come to know , have access to, ascend (v. i. s. impfct. from *iṭṭala'a*, form VIII of *ṭala'a* [*ṭulû'*], to rise. See *iṭṭala'a* at 19:78, p. 971, n. 3).

وَإِنِّي لَأَظُنُّهُۥ	and indeed I consider[1] him
كَٰذِبًا	a liar."[2]
وَكَذَٰلِكَ	And thus
زُيِّنَ لِفِرْعَوْنَ	was embellished[3] to Fir'un
سُوٓءُ عَمَلِهِۦ	the evil[4] of his deed;
وَصُدَّ	and he was barred[5]
عَنِ ٱلسَّبِيلِ	from the way.[6]
وَمَا كَيْدُ	And the plot[7] of
فِرْعَوْنَ	Fir'aun did naught
إِلَّا فِي تَبَابٍ ٣٧	but end in ruin.[8]

Section (*Rukû'*) 5

وَقَالَ ٱلَّذِيٓ	38. And there said the one
ءَامَنَ يَٰقَوْمِ	who believed: "O my people,
ٱتَّبِعُونِ	follow[9] me,
أَهْدِكُمْ	I shall guide[10] you to
سَبِيلَ ٱلرَّشَادِ ٣٨	the way of good sense."[11]
يَٰقَوْمِ	39. "O my people,
إِنَّمَا هَٰذِهِ	verily this
ٱلْحَيَوٰةُ ٱلدُّنْيَا	worldly life is but
مَتَٰعٌ	an enjoyment[12]
وَإِنَّ ٱلْءَاخِرَةَ	while indeed the hereafter
هِيَ دَارُ ٱلْقَرَارِ ٣٩	is the abode of stability."[13]

[1] أظن ***'aẓunnu***= I think, suppose, conjecture; also, firmly believe, deem, consider (v. i. s. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See at 28:38, p. 1245, n. 13).

[2] كاذب ***kâdhib*** (s.; pl. *kâdhibûn*) = one who tells lies, liar, untruthful (act. participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 40:28, p. 1519, n. 4).

[3] زين ***zuyyina*** = he or it was embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zâna* [*zayn*], to adorn. See at 35:8, p. 1392, n. 1).

[4] سوء ***sû'*** (s.; pl. *'aswâ'*) = evil, ill, badness, offence, bad deed, injury, harm, calamity, misfortune, distress. See at 39:61, p. 1503, n. 1).

[5] صد ***ṣudda*** = he was prevented, hindered, barred, repulsed, obstructed, resisted (v. iii. m. s. past passive from *ṣadda* [*ṣadd/ṣudûd*], to turn away, debar. See *ṣadda* at 27:24, p. 1209, n. 10).

[6] i. e., the way of the truth. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 40:29, p. 1520, n. 6.

[7] كيد ***kayd*** = scheme, plot, plan, stratagem, trick. See at 40:25, p. 1418, n. 4.

[8] تباب ***tabâb*** = to perish, be ruined, be destroyed. (verbal noun of *tabba*).

[9] أتبعوا ***ittabi'û*** = you (all) follow, obey (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 39:55, p. 1501, n. 1).

[10] أهد ***'ahdi*** (*î*) = I guide, show the way, lead (v. i. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. The final *yâ'* is dropped because the verb is conclusion of a conditional clause. See *'ahdî* at 40:29, p. 1520, n. 5).

[11] رشاد ***rashâd*** = good sense, integrity of conduct, maturity. See at 40:29, p. 1520, n. 7.

[12] متاع ***matâ'*** (pl.*'amti'ah*) = goods, wares, baggage, equipment, gear, necessities of life, chattel, needs, utensils, enjoyment. See at 36:44, p. 1419, n. 6.

[13] i. e., the place to settle down and stay for ever. قرار ***qarâr*** = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest, abode. See at 38:60, p. 1474, n. 3.

مَنْ عَمِلَ سَيِّئَةً	40. "Whoever does a bad deed[1]
فَلَا يُجْزَىٰٓ	will not be requited[2]
إِلَّا مِثْلَهَا وَ	except its equivalent;[3] and
مَنْ عَمِلَ صَٰلِحًا	whoever does a good deed,[4]
مِّن ذَكَرٍ أَوْ أُنثَىٰ	of male[5] or female[6]
وَهُوَ مُؤْمِنٌ	and he is a believer,
فَأُو۟لَٰٓئِكَ	such ones
يَدْخُلُونَ ٱلْجَنَّةَ	will enter[7] the garden,[8]
يُرْزَقُونَ فِيهَا	wherein they will be given
بِغَيْرِ حِسَابٍ ٤٠	provision[9] without calculation."
۞ وَيَٰقَوْمِ	41. "And O my people,
مَا لِىٓ أَدْعُوكُمْ	how is it that I call[10] you
إِلَى ٱلنَّجَوٰةِ	towards salvation[11]
وَتَدْعُونَنِىٓ إِلَى ٱلنَّارِ ٤١	while you call me to the fire?"
تَدْعُونَنِى	42. "You call me
لِأَكْفُرَ بِٱللَّهِ	that I be ungrateful[12] to Allah
وَأُشْرِكَ بِهِۦ	and associate[13] with Him
مَا لَيْسَ لِى بِهِۦ	that of which I have no
عِلْمٌ	knowledge;
وَأَنَا۠ أَدْعُوكُمْ	but I call you
إِلَى ٱلْعَزِيزِ	to the All-Mighty,
ٱلْغَفَّٰرِ ٤٢	the Most Forgiving."[14]

1. سيئة ***sayyi'ah*** (pl. سيئات *sayyi'ât*)= sin, offence, bad deed, evil. See at 28:54, p. 1251, n. 5.

2. يجزى ***yujzâ*** = he is recompensed, rewarded, requited, repaid (v. iii. m. s. impfct. passive from *jazâ* [*jazâ'*], to repay, to reward. See at 6:160, p. 462, n. 4).

3. مثل ***mithl*** (s.; pl. أمثال *'amthâl*) = like, similar, equivalent. See at 39:47, p. 1498, n. 2.

4. i. e., deed approved by the Qur'ân and *sunnah*. صالح ***ṣâliḥ*** = good, right, proper (act. participle from *ṣalaḥa/saluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right. See at 35:37, p. 1403, n. 7).

5. ذكر ***dhakar*** (s.; pl. *dhukûr/dhukûrah/dhukrân*) = male. See at 16:97, p. 860, n. 9.

6. أنثى ***'unthâ*** (s.; pl. *'inâth/'anâthâ*) = female, feminine. See at 16:97, p. 860, n. 10.

7. يدخلون ***yadkhulûna*** = they enter, go in (v. iii. m. pl. impfct. from *dakhala* [*dukhûl*], to enter. See at 16:32, p. 837, n. 4).

8. جنة ***jannah*** (s.; pl. *jannât*) = orchard, garden, paradise. See *jannât* at 36:34, p. 1417, n. 2.

9. يرزقون ***yurzaqûna*** = they are given provision, provided (v. iii. m. pl. impfct. passive from *razaqa* [*rizq*], to give the means of subsistence. See at 3:169, p. 222, n. 8).

10. أدعو ***'ad'û*** = I pray, call, invoke, beseech, invite (v. i. s. impfct. from *da'â* [*du'â'*], to call, to summon. See *'ad'û* at 19:48, p. 963, n. 1).

11. نجاة ***najâh*** = escape, deliverance, salvation. See *najjaynâ* at 37:134, p. 1451, n. 3.

12. أكفر ***'akfura***(*u*) = I become ungrateful, cover, disbelieve (v. i. s. impfct. from *kafara* [*kufr*], to cover. The final letter takes *fatḥah* because of an implied *'an* in *li* (of motivation) coming before the verb. See *'akfuru* at 27:40, p. 1214, n. 6).

13. أشرك ***'ushrika***(*u*) = I set a partner, associate, give a share (v. i. s. impfct. from *'ashraka*, form IV of *sharika* [*shirk / sharikah*], to share. The final letter takes *fatḥah* because the verb is conjunctive to the previous verb governed by an implied *'an*. See at 13:35, p. 780, n. 11).

14. غفار ***ghaffâr*** = Most Forgiving, the Intensely Forgiving (act. participle in the intensive scale of *fa''âl* from *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 39:5, p. 1482, n. 7).

43. "No doubt,[1]	لَا جَرَمَ
that to which you call[2] me	أَنَّمَا تَدْعُونَنِيٓ إِلَيْهِ
deserves no invocation[3]	لَيْسَ لَهُۥ دَعْوَةٌ
in the world	فِى ٱلدُّنْيَا
nor in the hereafter,	وَلَا فِى ٱلْءَاخِرَةِ
and that our return[4] shall be	وَأَنَّ مَرَدَّنَآ
to Allah	إِلَى ٱللَّهِ
and that the transgressors[5]	وَأَنَّ ٱلْمُسْرِفِينَ
shall be the ones	هُمْ
to be inmates[6] of the fire."	أَصْحَٰبُ ٱلنَّارِ
	٤٣
44. "And soon you will recall[7]	فَسَتَذْكُرُونَ
what I say to you.	مَآ أَقُولُ لَكُمْ
And I entrust[8] my affair[9]	وَأُفَوِّضُ أَمْرِىٓ
to Allah. Verily Allah is	إِلَى ٱللَّهِ إِنَّ ٱللَّهَ
All-Seeing of His servants."	بَصِيرٌۢ بِٱلْعِبَادِ ٤٤
45. So Allah saved[10] him	فَوَقَىٰهُ ٱللَّهُ
from the evils[11] of	سَيِّـَٔاتِ
what they schemed;[12]	مَا مَكَرُوا۟
and there encircled[13]	وَحَاقَ
the people of Fir'aun	بِـَٔالِ فِرْعَوْنَ
the evil of punishment.	سُوٓءُ ٱلْعَذَابِ ٤٥

1. لا جرم ***lâ jarama*** = no doubt, surely, certainly, of course. See at 16:109, p. 864, n. 10.

2. i. e, the imaginary gods and goddesses to whom you call me. تدعون ***tad'ûna*** = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call. See at 39:38, p. 1494, n. 9).

3. دعوة ***da'wah*** = call, invitation, summons, summoning, claim, demand, invocation, supplication, propagation.

4. i. e., after death and resurrection for final judgement and requital. مرد ***maradd*** = place of return, return, repulsion, resistance. See at 30:43, p. 1304, n. 8.

5. i. e., those who transgress the limits set by Allah and violate His injunctions. مسرفين ***musrifîn*** (pl; acc./gen. of *musrifûn;* s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See at 26:151, p. 1188, n. 9).

6. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 40:6, p. 1511, n. 4).

7. تذكرون ***tadhkurûna***= you remember, recall, mention, talk about (v. ii. m. pl. impfct. from *dhakara* [*dhikr/ tadhkâr*], to remember, to mention. See at 2:235, p. 118, n. 8).

8. أفوض ***'ufawwiḍu*** = I entrust, commit, consign (v. i. s. impfct. from *fawwaḍa*, form II from the root *fawḍ*).

9. أمر ***'amr*** (s.; pl. اوامر *'awâmir* / امور *'umûr*) = order, command, decree / matter, issue, affair. See at 33:36, p. 1350, n. 5.

10. وقى ***waqâ*** = he saved, protected, guarded (v. iii. m. s. past from *waqy/wiqâyah*, to guard, to preserve. See *ittaqû* at 39: 73, p. 1507, n. 5).

11. سيئات ***sayyi'ât*** (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 40:9, p. 1512, n. 7.

12. مكروا ***makarû*** = they schemed, plotted, planned, had recourse to a ruse, devised (v. iii. m. pl. past from *makara* [*makr*], to deceive, to delude. See at 27:50, p. 1217, n. 11).

13. حاق ***ḥâqa*** = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *ḥawq*, to surround. See at 39:48, p. 1498, n. 8).

ٱلنَّارُ	46. The fire,
يُعْرَضُونَ عَلَيْهَا	they shall be laid[1] on it
غُدُوًّا وَعَشِيًّا	by morning[2] and evening.[3]
وَيَوْمَ	And the day
تَقُومُ ٱلسَّاعَةُ	the Hour shall take place:
أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ	"Enter[4] the people of Fir'aun
أَشَدَّ ٱلْعَذَابِ ٤٦	in the severest[5] of punishment."
وَإِذْ يَتَحَآجُّونَ	47. And lo, they will quarrel[6]
فِى ٱلنَّارِ	in the fire.
فَيَقُولُ ٱلضُّعَفَٰٓؤُا۟	The weak ones[7] will say
لِلَّذِينَ	to those who
ٱسْتَكْبَرُوٓا۟	had turned arrogant:[8]
إِنَّا كُنَّا لَكُمْ	"Indeed we had been of you
تَبَعًا	the followers.[9]
فَهَلْ أَنتُم	So will you be
مُّغْنُونَ عَنَّا	relieving[10] us
نَصِيبًا مِّنَ ٱلنَّارِ ٤٧	of a portion[11] of the fire?"
قَالَ ٱلَّذِينَ	48. There will say those
ٱسْتَكْبَرُوٓا۟	who had turned arrogant:
إِنَّا كُلٌّ فِيهَآ	"Indeed we all are in it.
إِنَّ ٱللَّهَ قَدْ حَكَمَ	Verily Allah has decided[12]
بَيْنَ ٱلْعِبَادِ ٤٨	between the servants."

1. يعرضون **yu'raḍûna** = they are displayed, exposed, submitted, placed/set before, laid (v. iii. m. pl. impfct. passive from *'araḍa/'aruḍa* [*'arḍ*], to become visible, to be wide. See at 11:18, p. 684, n. 8).

2. غدو **ghudûw** = morning, coming /running in the morning. See at 34:12, p. 1371, n. 10.

3. عشى **'ashîy** = evening, early night. See at 38:18, p. 1463, n. 8.

4. i. e., it will said. أدخلوا **'adkhilû** = you (all) enter (in the transitive sense), insert, put in, admit (v. ii. m. pl. imperative from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. See *'adkhil* at 40:18 p. 1512, n. 1).

5. أشد **ashadd** = more/most intense, stronger/ strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/toughest, (elative of *shadîd*). See at 40:21, p. 1516, n. 10.

6. *يتحاجون **yataḥâjjûna** = they quarrel, dispute, argue, debate (v. iii. m. pl. impfct. from *taḥâjja*, from VI of *ḥajja* [*ḥijj/ḥajj*], to aim at, to overcome. See *tuḥâjjûna* at 6:79, p. 423, n. 7).

7. ضعفاء **ḍu'afâ'** (pl.; s. *ḍa'îf*) = the weak, frail, feeble, debilitated, deficient (act. participle in the scale of *fa'îl* from *ḍa'ufa* [*ḍu'f/ḍa'f*], to be weak. See at 14:21, p. 794, n. 3.

8. i. e., the leaders who had misguided them. استكبروا **istakbarû** = they boasted, became proud, turned arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr]*, to become great, to be older. See at 25:21, p. 1144, n. 9).

9. تبع **taba'** = followers, following, dependency, succession. See at 14:21, p. 794, n. 5.

10. مغنون **mughnûn** (pl., s. مغنى /مغن *mughnin*) = those who avail, make free from want, enrich, suffice, relieve, be of use (act. participle from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See *'aghnat* at 14:21, p. 794, n. 6).

11. نصيب **naṣîb** (s.; pl. *nuṣub /anṣibâ' /anṣibah*) = share, portion, luck, chance, fate, dividend. See at 28:77, p. 1259, n. 10.

12. حكم **ḥakama** = he decided, adjudged, passed judgement (v. iii. m. s. past from *ḥukm*, to pass judgement. See *taḥkumu* at 39:46, p. 1497, n. 10).

وَقَالَ ٱلَّذِينَ فِى ٱلنَّارِ	49. And those in the fire will
لِخَزَنَةِ جَهَنَّمَ	say to the keepers[1] of hell:
ٱدْعُوا۟ رَبَّكُمْ	"Pray[2] your Lord
يُخَفِّفْ عَنَّا	that He lighten[3] for us
يَوْمًا مِّنَ ٱلْعَذَابِ ﴿٤٩﴾	a day of the punishment."
قَالُوٓا۟	50. They will say:
أَوَلَمْ تَكُ	"Did there not use to
تَأْتِيكُمْ	come to you
رُسُلُكُم	your Messengers[4]
بِٱلْبَيِّنَٰتِ	with the clear evidences?"[5]
قَالُوا۟ بَلَىٰ	They will say: "Yes."
قَالُوا۟ فَٱدْعُوا۟	They will say: "Then pray."
وَمَا دُعَٰٓؤُا۟	But the prayer
ٱلْكَٰفِرِينَ	of the unbelievers will not be
إِلَّا فِى ضَلَٰلٍ ﴿٥٠﴾	but in vain.[6]

Section (*Rukû'*) 6

إِنَّا لَنَنصُرُ	51. Verily We will help[7]
رُسُلَنَا	Our Messengers
وَٱلَّذِينَ ءَامَنُوا۟	and those who believe
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا	in the worldly life
وَيَوْمَ	and on the day
يَقُومُ ٱلْأَشْهَٰدُ ﴿٥١﴾	the witnesses[8] will come up.

[1] خزنة ***khazanah*** (pl.; s. *khâzin*) = treasurers, stewards, keepers (act. participle from *khazana* [*khazn*], to store, to stock. See at 39:73, p. 1507, n. 7).

[2] ادعوا ***ud'û*** = you (all) pray, call, invoke, beseech (v. ii. m. pl. imperative from *da'â* [*du'â'*], to call. See at 34:22, p. 1376, n. 1).

[3] يخفف ***yukhaffif(u)*** = he makes light, lightens, eases, softens (v. iii. m. s. impfct. from *khaffafa*, form II of *khaffa* [*khiffah*], to be light. See *yukhaffifa* at 4:28, p. 252, n. 12).

[4] رسل ***rusul*** (pl.; s. رسول *rasûl*) = messengers, envoys, emissaries, delegates. See at 40:22, p. 1517, n. 2.

[5] i. e., miracles and other evidences proving the truth of their mission and of the message they delivered. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 40:22, p.1517, n. 3).

[6] No believing and praying will avail when faced with the punishment (see the last *'âyah* of this *sûrah*). ضلال ***ḍalâl*** = error, straying from the right path. *fî dalâl* = in vain. See at 39:22, p. 1489, n. 10.

[7] ننصر ***nanṣuru*** = we help, assist, give victory (v. i. pl. impfct. from *naṣara* [*naṣr* /*nuṣûr*], to help. See *naṣarnâ* at 37:116, p. 1448, n. 8).

[8] i. e., on the Day of Judgement when the angels, the Messewngeres and the believers will testify against the nations that disbelieved their respective Messengers and to the effect that the Messengers had duly delivered the message to their respective peoples. أشهاد ***'ashâd*** (pl.; s. *shâhid*) = witnesses. See at 11:18, p. 684, n. 9.

يَوْمَ	52. That day
لَا يَنفَعُ	there will avail[1] not
ٱلظَّٰلِمِينَ	the transgressors[2]
مَعْذِرَتُهُمْ	their excuse;[3]
وَلَهُمُ ٱللَّعْنَةُ	and they will have the curse[4]
وَلَهُمْ	and they will have
سُوٓءُ ٱلدَّارِ ﴿٥٢﴾	the evil[5] of the abode.[6]
وَلَقَدْ ءَاتَيْنَا مُوسَى	53. And We had given Mûsâ
ٱلْهُدَىٰ	the guidance
وَأَوْرَثْنَا	and gave as inheritance[7] to
بَنِىٓ إِسْرَٰٓءِيلَ	the Chlidren of Isrâ'îl
ٱلْكِتَٰبَ ﴿٥٣﴾	the Book,
هُدًى	54. As guidance and
وَذِكْرَىٰ	reminder[8]
لِأُو۟لِى ٱلْأَلْبَٰبِ ﴿٥٤﴾	to those having intelligence.[9]
فَٱصْبِرْ	55. So have patience.[10]
إِنَّ وَعْدَ ٱللَّهِ	Verily Allah's promise[11]
حَقٌّ	is true.
وَٱسْتَغْفِرْ	And seek forgiveness[12]
لِذَنۢبِكَ	of your sin;

[1] ينفع ***yanfa'u*** = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 32:29, p. 1332, n. 13).

[2] i. e., the polytheists (note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*). ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons, polytheists (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 35:40, p. 1405, n. 5).

[3] معذرة ***ma'dhirah*** (s.; pl. *ma'âdhir*) = excuse, pardon, forgiveness. See at 30:57, p. 1309, n. 7.

[4] لعنة ***la'nah*** (s.; pl. *la'nât*) = curse, banishment from mercy, imprecation. See at 38:78, p. 1477, n. 8.

[5] سوء ***sû'*** (s.; pl. *'aswâ'*) = evil, ill, badness, offence, bad deed, injury, harm, calamity, misfortune, distress. See at 40:37, p. 1523, n. 4).

[6] i. e., the abode of the hereafter. دار ***dâr*** (s.; pl. ديار *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 38:47, p. 1471, n. 9.

[7] أورثنا ***'awrathnâ*** = we made over, make (someone) inherit, bequeathed, gave as inheritance, made heir (v. i. pl. past from *'awratha*, form IV of *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/ turâth*], to be heir, to inherit. See at 39:74, p. 1507, n. 10).

[8] ذكرى ***dhikrâ*** = recollection, remembrance, memory, reminder. See at 39:21, p. 1489, n. 4.

[9] ألباب ***'albâb*** (pl.; sing. لب *lubb*) = heart, acumen, intelligence, understanding. See at 39:18, p. 1487, n. 14).

[10] i. e., have patience over the unbelievers' opposition and ridiculing . اصبر ***iṣbir*** = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 38:17, p. 1463, n. 3).

[11] وعد ***wa'd*** (s.; pl. *wu'ûd*) = promise. See at 36:48, p. 1420, n. 7.

[12] استغفر ***istaghfir*** = ask forgiveness, pray for pardon (v. ii. m. s. imperative from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 24:62, p. 1135, n. 1).

وَسَبِّحْ	And proclaim the sanctity[1]
بِحَمْدِ رَبِّكَ	with the praise[2] of your Lord
بِٱلْعَشِيِّ	by the evening[3]
وَٱلْإِبْكَٰرِ ٥٥	and the morning.[4]
إِنَّ ٱلَّذِينَ	56. Verily those who
يُجَٰدِلُونَ	dispute[5]
فِىٓ ءَايَٰتِ ٱللَّهِ	about the signs of Allah
بِغَيْرِ سُلْطَٰنٍ	without any sanction[6]
أَتَىٰهُمْ	having come to them,
إِن فِى صُدُورِهِمْ	there is naught in their hearts[7]
إِلَّا كِبْرٌ	except arrogance.[8]
مَّا هُم بِبَٰلِغِيهِ	They shall not attain[9] it.
فَٱسْتَعِذْ بِٱللَّهِ	So seek refuge[10] with Allah.
إِنَّهُۥ هُوَ ٱلسَّمِيعُ	Verily He is the All-Hearing,
ٱلْبَصِيرُ ٥٦	the All-Seeing.
لَخَلْقُ	57. Surely the creation[11] of
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ	the heavens and the earth
أَكْبَرُ مِنْ	is greater than
خَلْقِ ٱلنَّاسِ	the creation of man;
وَلَٰكِنَّ	but
أَكْثَرَ ٱلنَّاسِ	most men
لَا يَعْلَمُونَ ٥٧	do not know.[12]

[1] سبح ***sabbiḥ*** = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaḥa,* form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 25:58, p. 1155, n. 8).

[2] حمد ***ḥamd*** = praise with reverence and love. *ḥamd* for Allah, i. e., praising Him by a creature means expressing gratitude to Him and worshipping Him. It is used generally in respect of Allah. See at 6:1, p. 391, n. 1.

[3] عشى ***'ashîy*** = evening, early night. See at 40:46, p. 1526, n. 3.

[4] ابكار ***'ibkâr*** = morning (before sunrise). See *bukrah* at 33:42, p. 1353, n. 2.

[5] يجادلون ***yujâdilûna*** = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jâdala,* form III of *jadala* [جدل *jadl*], to tighten. See at 40:35, p. 1522, n. 4).

[6] سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 40:35, p. 1522, n. 5.

[7] صدور ***ṣudûr*** (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 35:38, p. 1404, n. 1.

[8] i. e., arrogance which prevents them from recognizing the truth and accepting the Prophethood of Muḥammad, peace and blessings of Allah be on him. كبر ***kibr*** = bigness, magnitude, pride, arrogance, leading part, major role. See at 24:11, p. 1109, n. 7.

[9] i. e., the unbelievers shall never attain that position of special favour, Prophethood, which Allah bestows only on His chosen one. بالغي ***bâlighî(n)*** (pl.; acc./gen. of *bâlighûn* ; s. *bâligh*) = those who reach, attain (act. participle from *balagha* [*bulûgh*], to reach. The terminal *nûn* is dropped because of the genitive construction. See at 16:7, p. 829, n. 9).

[10] استعذ ***ista'idh*** = seek protection, take refuge (v. ii. m. s. imperative from *ista'adha*, form X of *'âdha* [*awdh/'iyâdh / ma'âdh*], to seek protection. See at 16:98, p. 861, n. 3).

[11] خلق ***khalq*** = creation, origination, making, creatures, constitution. See at 36:69, p. 1425, n. 7.

[12] i. e., most men do not know that everything, including their recreation and resurrection, is easy for Allah.

وَمَا يَسْتَوِى	58. And there equalize[1] not
ٱلْأَعْمَىٰ وَٱلْبَصِيرُ	the blind[2] and the seeing one[3]
وَٱلَّذِينَ ءَامَنُوا۟	and those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds,[4]
وَلَا ٱلْمُسِىٓءُ	nor the one doing evil.[5]
قَلِيلًا مَّا	Little is that
تَتَذَكَّرُونَ ۝٥٨	you bear in mind.[6]
إِنَّ ٱلسَّاعَةَ	59. Verily the Hour[7]
لَءَاتِيَةٌ	is sure to come.
لَّا رَيْبَ فِيهَا	There is no doubt[8] in it.
وَلَٰكِنَّ	But
أَكْثَرَ ٱلنَّاسِ	most men
لَا يُؤْمِنُونَ ۝٥٩	believe not.
وَقَالَ رَبُّكُمُ	60. And your Lord says:
ٱدْعُونِىٓ	"Call[9] Me,
أَسْتَجِبْ لَكُمْ	I shall respond[10] to you.
إِنَّ ٱلَّذِينَ	Verily those
يَسْتَكْبِرُونَ	who turn arrogantly[11]
عَنْ عِبَادَتِى	from worshipping Me
سَيَدْخُلُونَ جَهَنَّمَ	shall enter hell
دَاخِرِينَ ۝٦٠	in disgrace.[12]

1. يستوى ***yastawî*** = he becomes equal, equalizes, becomes even/ straight/ regular/ upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 39:9, p. 1485, n. 1).

2. أعمى ***'a'mâ*** (s.; pl. *'umy*) = blind. See at 35:19, p. 1397, n. 8.

3. بصير ***başîr*** = one who sees/observes, All-Seeing (act. participle in the scale of *fa'îl* from *başura/başira* [*başar*], to see). See at 35: 45, p. 1408, n. 1.

4. صالحات ***şâliḥât*** (f.; sing. *şâliḥah;* m. *şâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 38:24, p. 1465, n. 5.

5. مسيء ***musî'*** = one who does evil, evil-doer (act. participle from *'asâ'a* , form IV of *sâ'a* [*saw*], to be bad/foul/evil. See *'asâ'û* at 30:10, p. 1293, n. 3).

6. تذكرون ***tatadhakkarûna*** = you bear in mind, remember (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 32:4, p.1325, n. 6).

7. i. e., the hour of resurrection and judgement. ساعة ***sâ'ah*** (s.; pl. *sâ'ât*) = hour, time, clock, the Hour of Resurrection. See at 30:14, p. 1293, n. 10.

8. ريب ***rayb*** = doubt, suspicion, misgivings. See at 32:2 p. 1324, n. 3.

9. ادعوا ***ud'û*** = you (all) pray, call, invoke, beseech (v. ii. m. pl. imperative from *da'â* [*du'â'*], to call. See at 40:49, p. 1527, n. 2).

10. أستجب ***'astajib***(*jîbu*) = I respond, answer (v. i. s. impfct. from *istajâba*, form X of *jâba* [*jawb*], to travel. The final letter is vowelless (hence the medial *yâ'* is dropped) because the verb is conclusion of a conditional clause. See *yastajîbû* at 28:64, p. 1255, n. 5.

11. يستكبرون ***yastakbirûna*** = they turn arrogant/ proud/haughty, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*], to become big, large, great. See at 37:35, p. 1436, n. 2).

12. داخرين ***dâkhirîn*** (pl.; acc./gen. of *dâkhirûn;* s. *dâkhir*) = those who become small, humble, lowly, are humiliated, are in disgrace (act. participle from *dakhara* [*dkhar/dukhûr*], to be small, humble. See at 27:87, p. 1228, n. 7).

Section (*Rukû'*) 7

اللَّهُ الَّذِي	61. Allah is He Who
جَعَلَ لَكُمُ الَّيْلَ	has made[1] for you the night
لِتَسْكُنُوا فِيهِ	that you may repose[2] therein,
وَالنَّهَارَ مُبْصِرًا	and the day giving visibility.[3]
إِنَّ اللَّهَ لَذُو فَضْلٍ	Verily Allah is Full of Grace[4]
عَلَى النَّاسِ وَلَٰكِنَّ	on man, but
أَكْثَرَ النَّاسِ	most men
لَا يَشْكُرُونَ ﴿٦١﴾	do not express gratitude.[5]
ذَٰلِكُمُ اللَّهُ	62. Such is Allah,
رَبُّكُمْ	your Lord,
خَٰلِقُ كُلِّ شَيْءٍ	Creator[6] of everything.
لَا إِلَٰهَ إِلَّا هُوَ	There is no deity except He.
فَأَنَّىٰ تُؤْفَكُونَ ﴿٦٢﴾	Then how are you deluded?[7]
كَذَٰلِكَ يُؤْفَكُ	63. Thus were deluded[8]
الَّذِينَ كَانُوا	those who had been
بِـَٔايَٰتِ اللَّهِ	at the signs[9] of Allah
يَجْحَدُونَ ﴿٦٣﴾	hurling rejection.[3]
اللَّهُ الَّذِي	64. Allah is He Who
جَعَلَ لَكُمُ	has made for you

1. جعل ***ja'ala*** = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 36: 80, p. 1428, n. 5).

2. تسكنوا ***taskunû***(*na*) = you (all) repose, rest, be tranquil, calm (v. ii. m. pl. impfct. from *sakana* [*sukûn*], to be calm, still. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 30:31, p. 1296, n. 4).

3. So you may work and earn livelihood. مبصر ***mubṣir*** (s.; pl. *mubṣirûn*) = one who sees through/perceives/ discerns, gives visibility, (act. participle from *'abṣara*, form IV of *baṣura/ baṣira* [*baṣar*], to see, to understand. See at 10:67, p. 661, n. 8).

4. فضل ***faḍl*** (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 34:10, p. 1371, n. 1.

5. يشكرون ***yashkurûna*** = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/ shukrân*], to thank. See at 36:73, p. 1426, n. 11).

6. خالق ***khâliq*** = Creator, Maker (act. participle from *khalaqa* [*khalq*], to create. See *khalaqa* at 39:62, p. 1523, n. 3).

7. i. e., into worshipping others who are only created beings, in lieu of Allah. تؤفكون ***tu'fakûna*** = you are deluded, deceived, beguiled, turned away (v. ii. m. pl. impfct. passive from *'afaka* [*'ifk/'afk/'afak/'ufûk*], to lie, to deceive. See at 35:3, p. 1390, n. 9).

8. i. e., just as many of you do not heed the signs of Allah and express gratitude for His graces and thus be deluded, likewise others before you were deluded. يؤفك ***yu'faku*** = he is deluded, beguiled, deceived, turned away (v. iii. m. s. impfct. passive from *'afaka*. See n. 7 above).

9. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations. See at 40:23, p. 1517, n. 9.

10. يجحدون ***yajḥadûna*** = they reject, negate, deny, disavow, repudiate, refuse, refuse to acknowledge, renounce (v. iii. m. pl. impfct. from *jaḥada* [*jaḥd/juḥûd*], to reject, to deny. See at 7:51, p. 485, n. 7).

ٱلْأَرْضَ قَرَارًا	the earth as a resting place[1]
وَٱلسَّمَآءَ بِنَآءً	and the sky as a setup;[2]
وَصَوَّرَكُمْ	and He has shaped[3] you
فَأَحْسَنَ	and has perfected[4]
صُوَرَكُمْ	your makes;[5]
وَرَزَقَكُم	and He has provided[6] for you
مِّنَ ٱلطَّيِّبَٰتِ	of the good things.[7]
ذَٰلِكُمُ ٱللَّهُ	Such is Allah,
رَبُّكُمْ	your Lord.
فَتَبَارَكَ ٱللَّهُ	So Blessed[8] is Allah,
رَبُّ ٱلْعَٰلَمِينَ	Lord of all beings.[9]
٦٤	
هُوَ ٱلْحَىُّ	65. He is the Ever-Living.
لَآ إِلَٰهَ إِلَّا هُوَ	There is no deity except He.
فَٱدْعُوهُ	So invoke[10] Him,
مُخْلِصِينَ لَهُ	making exclusive[11] for Him
ٱلدِّينَ	the worship.
ٱلْحَمْدُ لِلَّهِ	All the praise is for Allah,
رَبِّ ٱلْعَٰلَمِينَ ٦٥	Lord of all beings.
۞ قُلْ إِنِّى	66. Say: "Indeed I have been
نُهِيتُ	forbidden[12]
أَنْ أَعْبُدَ ٱلَّذِينَ	to worship those whom

1. قرار ***qarâr*** = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest, abode. See at 40:39, p. 1523, n. 13.

2. بناء ***binâ'*** (s.; pl. *bannâ'ûn*) = building, setup, structure, edifice also verbal noun of *banâ*, to build . See at 2:21, p. 11, n. 8)

3. صور ***ṣawwara*** = he shaped, gave form, formed, moulded, fashioned (v. iii. m. s. past in, form II from the root *ṣûrah*, shape. See *ṣawwarnâ* at 7:11, p. 468, n. 3).

4. أحسن ***'aḥsana*** = he made good, perfected, did favours, acted rightly, was charitable (v. iii. m. s. past in form IV of *ḥasuna* [*ḥusn*], to be good. See at 32:7, p. 1326, n. 1).

5. صور ***ṣuwar*** (pl., s. *ṣûrah*) = shapes, makes, forms, figures, pictures, statues, copies.

6. i. e., with the means of subsistence, nourishment and wellbeing. رزق ***razaqa*** = he provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. iii. m. s. past from *razq*, to provide, bestow. See at 16:114, p. 866, n. 13).

7. طيبات ***ṭayyibât*** (f.; pl.; sing. *ṭayyibah*, m. *ṭayyib*) = good women, good things, agreeable things, pleasant things (things lawful and salutary). See at 24:26, p. 1114, n. 9.

8. تبارك ***tabâraka*** = he became blessed, praised, exalted (v. iii. m. s. past in form VI of *baraka*, to kneel down. See at 25: 61, p. 1156, n. 6).

9. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 39:75, p. 1508, n. 7).

10. ادعوا ***ud'û*** = you (all) pray, call, invoke, beseech (v. ii. m. pl. imperative from *da'â* [*du'â'*], to call. See at 40:60, p. 1530, n. 9).

11. i. e., without associating anyone with Him. مخلصين ***mukhliṣîn*** (pl.; acc./gen. of *mukhliṣûn*; sing. *mukhliṣ*) = those who make (something) exclusive and pure, sincere, loyal, (act. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure. See at 40:14, p. 1514, n. 7).

12. نهيت ***nuhîtu*** = I was forbidden, prohibited, banned, interdicted (v. i. s. past passive from *nahâ* [*nahy*], to forbid).

تَدۡعُونَ مِن دُونِ ٱللَّهِ	you invoke[1] besides Allah,
لَمَّا جَآءَنِيَ	since there has come to me
ٱلۡبَيِّنَٰتُ	the clear evidences[2]
مِن رَّبِّي	from my Lord
وَأُمِرۡتُ	and I have been commanded[3]
أَنۡ أُسۡلِمَ	that I surrender[4]
لِرَبِّ ٱلۡعَٰلَمِينَ ٦٦	to the Lord of all beings.
هُوَ ٱلَّذِي	67. He it is Who
خَلَقَكُم مِّن تُرَابٖ	created you of dust;[5]
ثُمَّ مِن نُّطۡفَةٖ	then out of a drop,[6]
ثُمَّ مِنۡ عَلَقَةٖ	then of a sticking clot,[7]
ثُمَّ يُخۡرِجُكُمۡ	then He produces[8] you
طِفۡلٗا	as a baby;[9]
ثُمَّ لِتَبۡلُغُوٓاْ	then that you may attain[10]
أَشُدَّكُمۡ	your maturity,[11]
ثُمَّ لِتَكُونُواْ شُيُوخٗاۚ	then that you become old;
وَمِنكُم مَّن	and among you are those
يُتَوَفَّىٰ	that are made to die[12]
مِن قَبۡلُۖ	earlier;
وَلِتَبۡلُغُوٓاْ	and that you may reach
أَجَلٗا مُّسَمّٗى	a term specified[13]
وَلَعَلَّكُمۡ	and in order that you may
تَعۡقِلُونَ ٦٧	undertsand.

1. i. e., worship. تدعون *tad'ûna* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call. See at 40:42, p. 1525, n. 2).
2. بينات *bayyinât* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 40:50, p.1527, n. 5).
3. أمرت *'umirtu* = I was bidden, commanded, ordered, (v. i. s. past passive from *'amara* [*'amr*], to command. See at 39:12, p. 1486, n. 1).
4. i. e., completely and with undivided loyalty, shunning all imaginary gods and goddesses. أسلم *'uslima(u)* = I surrender, submit, commit myself, resign myself (v. i. s. impfct. from *'aslama*, from IV of *salima* [*salâmah/salâm*], to be safe, secure. See *'aslamtu* at 27:44, p. 1215, n. 13).
5. تراب *turâb* (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 37:54, p. 1439, n. 1.
6. i. e., of the parents. نطفة *nutfah* (s.; pl. *nuṭaf*) = drop, sperm. See at 36:77, p. 1427, n. 10.
7. i. e., as the next stage in the development. علقة *'alaqah* = sticking clot. See at 23:14, p. 1077, n. 12.
8. يخرج *yukhriju* = he brings out, produces, expels, drives out (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See at 30:19, p. 1295, n. 6).
9. طفل *ṭifl* (s.; pl. *'aṭfâl*) = infant, baby, child. See at 24:31, p. 1117, n. 13.
10. Then Allah makes you grow. تبلغوا *tablughû* (*na*) = you (all) attain, reach, arrive at (v. ii. m. pl. impfct. from *balagha* [*bulûgh*], to reach, to attain. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 22:5, p. 1046, n. 11).
11. أشد *'ashudd* = physical maturity, virility, majority. See at 28:14, p. 1235, n. 7.
12. يتوفى *yutawaffâ* = he is taken fully, received in full, caused to die (v. iii. m. s. impfct. passive from *tawaffâ*, from V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See at 22:5, p. 1046, n. 13).
13. مسمى *musamman* (s.; pl. *musammayât*)= specified, stipulated, named, designated, defined (passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumûw/ samâ'*], to be high. See at 39:42, p. 1496, n. 10).

68. He it is Who gives life[1]	هُوَ ٱلَّذِي يُحۡيِۦ
and causes to die.[2]	وَيُمِيتُۖ
So when He decrees[3] a matter	فَإِذَا قَضَىٰٓ أَمۡرٗا
He but say for it "Be"	فَإِنَّمَا يَقُولُ لَهُۥ كُن
and it comes into being.	فَيَكُونُ (٦٨)

Section (*Rukû'*) 8

69. Do you not see those	أَلَمۡ تَرَ إِلَى ٱلَّذِينَ
who dispute[4]	يُجَٰدِلُونَ
about the signs of Allah?[5]	فِيٓ ءَايَٰتِ ٱللَّهِ
How are they deluded?[6]	أَنَّىٰ يُصۡرَفُونَ (٦٩)
70. Those who disbelieve[7]	ٱلَّذِينَ كَذَّبُواْ
in the Book[8] and in that with	بِٱلۡكِتَٰبِ وَبِمَآ
which We have sent out[9]	أَرۡسَلۡنَا بِهِۦ
Our Messengers —	رُسُلَنَاۖ
but soon the will know.[10]	فَسَوۡفَ يَعۡلَمُونَ (٧٠)
71. When the fetters[11] will be	إِذِ ٱلۡأَغۡلَٰلُ
at their necks,[12]	فِيٓ أَعۡنَٰقِهِمۡ
and the chains,	وَٱلسَّلَٰسِلُ
they will be dragged[13]	يُسۡحَبُونَ (٧١)

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[1] يحي ***yuhyî*** = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 36:78, p. 1428, n. 1).

[2] يميت ***yumîtu*** = he causes to die, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See at 30:40, p. 1304, n. 3).

[3] قضى ***qaḍâ*** = he decreed, decided, judged, executed, fulfilled, terminated, concluded (v. iii. m. s. past from *qaḍâ'*, to conclude. See at 39:42, p. 1496, n. 8).

[4] يجادلون ***yujâdilûna*** = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 40:56, p. 1529, n. 5).

[5] It is a question of surprise, i. e., how do they dispute about the signs of Allah while they are so obvious?

[6] i. e., from the right course of monotheism to the error of polytheism. يصرفون ***yuṣrafûna*** = they are deluded, diverted, turned away (v. iii. m. pl. impfct. passive from *ṣarafa* [*ṣarf*], to turn, to turn away. See *tuṣrafûna* at 39:6, p. 1483, n. 3).

[7] كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 37:127, p. 1450, n. 4).

[8] i. e., the Qur'ân.

[9] Allah sent the same message through all the previous Prophets. So a Muslim must believe in all the previous Prophets and the message they delivered. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 37:147, p. 1453, n. 1).

[10] i. e., the consequences of their unbelief and polytheism.

[11] أغلال ***'aghlâl*** (pl.; s. *ghull*) = fetters, shackles, manacles. See at 36:8, p. 1410, n. 7.

[12] i. e., on the Day of Judgement. أعناق ***'a'nâq*** (pl.; s. عنق *'unuq*) = necks. See at 38:33, p. 1468, n. 11.

[13] يسحبون ***yusḥabûna*** = they are dragged, drawn, pulled, withdrawn (v. iii. m. pl. impfct. passive from *saḥaba* [*saḥb*], to drag, to trail on the ground).

فِي ٱلْحَمِيمِ	72. Into the boiling water;[1]
ثُمَّ فِي ٱلنَّارِ	then in the fire
يُسْجَرُونَ ٧٢	they will be burned.[2]
ثُمَّ قِيلَ لَهُمْ	73. Then it will be said to
أَيْنَ مَا	them: "Where are those that
كُنتُمْ تُشْرِكُونَ ٧٣	you used to set as partners[3]
مِن دُونِ ٱللَّهِ	74. "Besides Allah?"
قَالُوا۟	They will say:
ضَلُّوا۟ عَنَّا	"They have strayed[4] from us.
بَل لَّمْ نَكُن	Nay, we did not use to
نَّدْعُوا۟ مِن قَبْلُ شَيْـًٔا	invoke[5] afore anything."
كَذَٰلِكَ يُضِلُّ ٱللَّهُ	Thus Allah makes go astray[6]
ٱلْكَٰفِرِينَ ٧٤	the unbelievers.[7]
ذَٰلِكُم بِمَا	75. That is so because
كُنتُمْ تَفْرَحُونَ	you had been rejoicing[8]
فِي ٱلْأَرْضِ	in the earth
بِغَيْرِ ٱلْحَقِّ	without justification[9]
وَبِمَا كُنتُمْ	and because you used to
تَمْرَحُونَ ٧٥	be exultant.[10]

[1] حميم **ḥamîm** = boiling water, close friend, intimate friend. (act. participle in the scale of *fa'îl* from *ḥamma* [*ḥamm*], to heat, make hot. See at 40:18, p. 1515, n. 11.

[2] يسجرون **yusjarûna** = they are burned, fired up, heated (v. iii. m. pl. impfct. from *sajara* , to fire up).

[3] i. e., in your worship. تشركون **tushrikûna** = you (all) associate, set partners (v. ii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 11:54, p. 697, n. 6).

[4] ضلوا **ḍallû** = they went astray, strayed, lost way, erred (v. iii. m. pl. past from *ḍalla* [*ḍalâl/ḍalâlah*], to loose one's way. See at 20:92, p. 998, n. 9).

[5] ندعوا **nad'ua**(*'û*)= we call, invoke, invite (v. i. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 17:71, p. 896, n. 6).

[6] i. e., because of their unbelief and setting partners with Allah. يضل **yuḍillu** = he makes go astray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See *yudilla* at 38:26, p. 1466, n. 6).

[7] كافرين **kâfirîn** (pl.; acc./genitive of *kâfirûn*; s. *kâfir*) = unbelievers, infidels, those disbelieving, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 39:59, p. 1502, n. 6).

[8] i. e., at what you did of sins and misdeeds. تفرحون **tafraḥûna** = rejoice, become happy, are delighted (v. ii. m. pl. impfct. from *fariḥa* [*faraḥ*], to be glad. See at 27:36, p. 1212, n. 13).

[9] حق **ḥaqq** = right, truth, liability, justice, just cause. See at 39:41, p. 1495, n. 11.

[10] i. e., at your unbelief and disobedience to Allah. تمرحون **tamraḥûna** = you be exultant/ merry/ hilarious (v. ii. m. pl. impfct. from *mariḥa* [*maraḥ*], to he merry, exultant. See *maraḥ* at 31:18, p. 1317, n. 4).

ٱدۡخُلُوٓاْ	76. Enter you all[1]
أَبۡوَٰبَ جَهَنَّمَ	the gates[2] of hell
خَٰلِدِينَ فِيهَاۖ	abiding for ever[3] therein.
فَبِئۡسَ	So bad is[4]
مَثۡوَى ٱلۡمُتَكَبِّرِينَ ٧٦	the abode[5] of the arrogant.[6]
فَٱصۡبِرۡ	77. So be patient.[7]
إِنَّ وَعۡدَ ٱللَّهِ	Verily Allah's promise
حَقّٞۚ	is true.
فَإِمَّا نُرِيَنَّكَ	So whether We show[8] you
بَعۡضَ ٱلَّذِي	some of what
نَعِدُهُمۡ	We have promised[9] them
أَوۡ نَتَوَفَّيَنَّكَ	or We make you die,[10]
فَإِلَيۡنَا يُرۡجَعُونَ ٧٧	to Us they will be returned.[11]
وَلَقَدۡ أَرۡسَلۡنَا	78. And indeed We had sent
رُسُلٗا مِّن قَبۡلِكَ	Messengers before you.
مِنۡهُم مَّن	Of them are those that
قَصَصۡنَا عَلَيۡكَ	We have narrated[12] to you
وَمِنۡهُم مَّن	and of them are those that
لَّمۡ نَقۡصُصۡ عَلَيۡكَۗ	We have not narrated to you.
وَمَا كَانَ لِرَسُولٍ	And it lies not with a Mes-
أَن يَأۡتِيَ بِـَٔايَةٍ	senger that he brings a sign

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[1] i. e., it will be said to them. ادخلوا ***udkhulû*** = you (all) enter, go in, join (v. ii. m. pl. imperative from *dakhala* [*dukhûl*], to enter. See at 39:72, p. 1506, n. 12).

[2] أبواب ***'abwâb*** (sing. *bâb*) = doors, gates, sections. See at 39:71, p. 1506, n. 4.

[3] خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 39:72, p. 1506, n. 13.

[4] بئس ***bi's*** = evil, wretched, bad. See at 39:72, p. 1507, n. 1.

[5] مثوى ***mathwan*** (s.; pl. مثاو *mathâwin*) = abode, dwelling place, resting place (noun of place from *thawiya* [*thawâ'*], to stay, abide). See at 39:72, p. 1507, n. 2.

[6] متكبرين ***mutakabbirîn*** (pl.; acc./gen. of *mutakabbirûn*) = proud, haughty, arrogant (act. participle from *takabbara*, from V of *kabura/ kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 39:72, p. 1507, n. 3).

[7] i. e., have patience over the unbelievers' opposition and ridiculing . اصبر ***iṣbir*** = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 40:55, p. 1528, n. 10).

[8] نرين ***nuriyanna*** = we show, make (someone) see (v. i. pl. emphatic impfct. in form IV of *ra'â* [*ra'y/ru'yah*], to see at 13:40, p. 782, n. 1).

[9] i. e., of disgrace and punishment. نعد ***na'idu*** = we promise, assure, threaten, (v. i. s. impfct. from *w'ada* [*wa'd*], to promise. See at 23:95, p. 1098, n. 6).

[10] نتوفين ***natawaffayanna*** = we take fully, cause to die (v. i. pl. emphatic impfct. from *tawaffâ*, from V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See at 13:40, p. 782, n. 3).

[11] i. e., after death and resurrection for final judgement and requital. يرجعون ***yurja'ûna*** = they (all) are returned, taken back, sent back (v. iii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 28:39, p. 1246, n. 4).

[12] قصصنا ***qaṣaṣnâ*** = we related, narrated, gave an account, told (v. i. pl. past from *qaṣṣa* [*qaṣaṣ*], to relate, narrate. See at 16:118, p. 868, n. 6).

إِلَّا بِإِذْنِ ٱللَّهِ	except by the leave[1] of Allah.
فَإِذَا جَآءَ	So when there comes
أَمْرُ ٱللَّهِ	the command[2] of Allah
قُضِىَ	decree will be given[3]
بِٱلْحَقِّ	with justice
وَخَسِرَ هُنَالِكَ	and thereat will suffer loss[4]
ٱلْمُبْطِلُونَ ٧٨	the followers of falsehood.[5]

Section (*Rukû'*) 9

ٱللَّهُ ٱلَّذِى	79. Allah is He Who
جَعَلَ لَكُمُ	has made for you
ٱلْأَنْعَـٰمَ	the grazing livestock[6] that
لِتَرْكَبُوا۟ مِنْهَا	you may ride[7] on some of them
وَمِنْهَا تَأْكُلُونَ ٧٩	and of some of them you eat.
وَلَكُمْ فِيهَا	80. And you have in them
مَنَـٰفِعُ	uses;[8]
وَلِتَبْلُغُوا۟	and that you may reach[9]
عَلَيْهَا حَاجَةً	on them an object[10]
فِى صُدُورِكُمْ	you have in your hearts;
وَعَلَيْهَا	and on them
وَعَلَى ٱلْفُلْكِ	and on the ships[11]
تُحْمَلُونَ ٨٠	you are carried.[12]

1. The Messengers have no power to perform a miracle. It is Allah Who causes miracles to happen at their hands. اذن ***'idhn*** (pl. اذون *'udhûn* /اذونات *'udhûnât*) = leave, permission. See at 34:12, p. 1372, n. 1).

2. i. e., for the punishment of the disbelievers. أمر ***'amr*** (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree / matter, issue, affair. See at 40:44, p. 1525, n. 9.

3. قضي ***quḍiya*** = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 39:75, p. 1508, n. 6).

4. خسر ***khasira*** = he suffered loss, lost, incurred damage (v. iii. m. s. past from *khusr /khasâr /khasârah /khusrân*. See at 22:11, p. 1049, n. 4).

5. مبطلون ***mubṭilûn*** (pl.; s. *mubṭil*) = lying ones, followers of falsehood, prattlers (act. participle from *'abṭala*, form IV of *baṭala* [*buṭl /baṭlân*], to be null/ false. See at 30:58, p. 1310, n. 3).

6. أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 39:6, p. 1482 n. 10.

7. تركبوا ***tarkabû***(*na*) = you ride, embark, mount, board (v. ii. m. pl. impfct. from *rakiba* [*rukûb*], to ride, mount. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb, See at 16:8, p. 829, n. 11).

8. i. e., other uses, such as of their wool, hyde, bones, etc. منافع ***manâfi'*** (sing. *manfa'ah*) = uses, benefits. See at 36:73, p. 1426, n. 9.

9. تبلغوا ***tablughû*** (*na*) = you (all) attain, reach, arrive at (v. ii. m. pl. impfct. from *balagha* [*bulûgh*], to reach, to attain. The terminal *nûn* is dropped for the reason stated at n. 8 above. See at 40:67, p. 1533, n. 10).

10. i. e., of carrying something to a distant destination. حاجة ***ḥâjah*** (s.; pl. *ḥâjât/ḥawâ'ij*) = need, object, desire, wish, concern. See at 12:68, p. 747, n. 7.

11. فلك ***fulk*** (mas. and fem.; sing. and pl.) = ships, (Noah's) Ark. See at 35:12, p. 1394, n. 12.

12. تحملون ***tuhmalûna*** = you (all) are carried, borne (v. ii. m. pl. impfct. passive from *ḥamala* [*ḥaml*], to carry. See at 23:21, p. 1080, n. 6).

وَيُرِيكُمْ	81. And He shows[1] you
ءَايَٰتِهِۦ	His signs.
فَأَىَّ ءَايَٰتِ ٱللَّهِ	Then which of Allah's signs
تُنكِرُونَ (٨١)	do you deny?[2]
أَفَلَمْ يَسِيرُوا۟	82. Do they not travel[3]
فِى ٱلْأَرْضِ	in the earth
فَيَنظُرُوا۟ كَيْفَ كَانَ	and see[4] how was
عَٰقِبَةُ ٱلَّذِينَ	the end[5] of those
مِن قَبْلِهِمْ	before them?[6]
كَانُوٓا۟	They had been
أَكْثَرَ مِنْهُمْ	more numerous than they
وَأَشَدَّ قُوَّةً	and stronger[7] in power
وَءَاثَارًا فِى ٱلْأَرْضِ	and vestiges[8] in the land;
فَمَآ أَغْنَىٰ عَنْهُم	but there availed[9] them not
مَّا كَانُوا۟ يَكْسِبُونَ	what they used to acquire.[10]
(٨٢)	
فَلَمَّا جَآءَتْهُمْ	83. Then when there came to
رُسُلُهُم	them their Messengers
بِٱلْبَيِّنَٰتِ	with the clear evidences
فَرِحُوا۟ بِمَا	they rejoiced[11] at what
عِندَهُم	they had with them
مِّنَ ٱلْعِلْمِ	of knowledge;[12]

[1] يري ***yurî*** = he shows, makes see (v. iii. m. s. impfct. from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see. See at 40:13, p. 1514, n. 1.

[2] تنكرون ***tunkirûna*** = you disavow, deny, pretend not to know (v. ii. m. pl. impfct. from *'ankara*, form IV of *nakira* [*nakar/ nukr/ nukûr/ nakîr*], not to know. See *yunkirûna* at 16:83, p. 855, n. 4).

[3] i. e., in connection with their trade journeys. يسيروا ***yasîrû***(*na*) = they travel, go about, journey (v. iii. m. pl. impfct. from *sâra* [*sayr /sayrûrah /masîr /masîrah /tasyâr*] to move, to travel. The terminal *nûn* is dropped for the particle *lam* being before the verb. See at 40:21, p.1516, n. 7).

[4] ينظروا ***yanẓurû***(*na*) = they see, look expectantly, gaze, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. The terminal *nûn* is dropped because of an implied *'an* in the causal *fâ'* coming before the verb. See at 40:21, p. 1516, n. 8).

[5] عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 40:21, p. 1516, n. 9.

[6] i. e., of the disbelieving nations, such as the 'Âd, Thamûd, the people of Lût, etc.

[7] أشد ***ashadd*** = more/most intense, stronger/ strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/toughest, (elative of *shadîd*). See at 40:67, p. 1533, n. 11.

[8] ءاثار ***'âthâr*** (pl.; s. أثر *'athar*) = tracks, traces, footsteps, vestiges, antiquities, marks, remnants, effects, results. See at 40:21, p. 1516, n. 11.

[9] i. e., at the time of Allah's retribution. أغنى***'aghnâ*** = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 39:50, p. 1499, n. 6).

[10] i. e., of wealth, power and grandeur. يكسبون ***yaksibûna*** = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 39:50, p. 1499, n. 8).

[11] فرحوا ***fariḥû*** = they became happy, rejoiced, were glad, were delighted, were elated with joy (v. iii. m. pl. past from *fariḥa* [*farḥ*], to be glad. See 30:36, p. 1301, n. 10).

[12] i. e., the knowledge of theirs regarding the conduct of life running counter to the message delivered to them.

وَحَاقَ بِهِم	and there encircled[1] them
مَّا كَانُوا۟ بِهِۦ	that at which which they had
يَسْتَهْزِءُونَ ٨٣	been mocking.[2]
فَلَمَّا رَأَوْا۟	84. So when they saw
بَأْسَنَا قَالُوٓا۟	Our punishment[3] they said:
ءَامَنَّا بِٱللَّهِ وَحْدَهُۥ	"We believe in Allah Alone
وَكَفَرْنَا	and we disbelieve[4]
بِمَا كُنَّا	in all that we had been
بِهِۦ مُشْرِكِينَ ٨٤	with Him setting partners."[5]
فَلَمْ يَكُ	85. But there was not to
يَنفَعُهُمْ إِيمَٰنُهُمْ	benefit[6] them their believing
لَمَّا رَأَوْا۟	when they had seen
بَأْسَنَا	Our punishment —
سُنَّتَ ٱللَّهِ	the practice[7] of Allah
ٱلَّتِى قَدْ خَلَتْ	which had already passed[8]
فِى عِبَادِهِۦ	regarding His servants.[9]
وَخَسِرَ هُنَالِكَ	And thereat suffered loss[10]
ٱلْكَٰفِرُونَ ٨٥	the disbelievers.

1. حاق ***ḥâqa*** = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *ḥawq*, to surround. See at 40:45, p. 1525, n. 13).

2. i. e., the punishment of which they had been warned but which they used to mock at. يستهزئون ***yastahzi'ûna*** = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock, to make fun. See at 39:48, p. 1498, n. 9).

3. بأس ***ba's*** = might, strength, courage, intrepidity, prowess, fighting, punishment (also, as verbal noun of *ba'sa*, hurt, harm, violence). See at 40:29, p. 1520, n. 2.

4. كفرنا ***kafarnâ*** = we disbelieved, denied, became ungrateful, covered (v. i. pl. past from *kafara* [*kufr*], to cover. See at 14:9, p. 789, n. 5).

5. مشركين ***mushrikîn*** (m. pl.; accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk/ shirkah/ sharikah*], to share. See at 33:73, p. 1366, n. 4).

6. ينفع ***yanfa'u*** = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 40:52, p. 1528, n. 1).

7. i. e., such is the practice of Allah. سنة ***sunnah*** (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See at 35:43, p. 1406, n. 11).

8. خلت ***khalat*** = she passed, passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalâ* [*khulû'/khalâ'*]. See at 35:24, p. 1398, n. 7).

9. i. e., the past disbelieving peoples. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 40:31, p. 1520, n. 12).

10. خسر ***khasira*** = he suffered loss, lost, incurred damage (v. iii. m. s. past from *khusr /khasâr /khasârah /khusrân*. See at 40:78, p. 1537, n. 5).

41. *Sûrat Fuṣṣilat* (Elucidated)
[Also called *Ḥâ-Mîm al-Sajdah*]
Makkan: 54 *'âyahs*

This is another Makkan *sûrah* which, like the other Makkan *sûrahs* deals with the fundamentals of the faith — *tawḥîd* (monotheism), Prophethood of Muḥammad, peace and blessings of Allah be on him, the truth of the Qur'ân, Resurrection, reward and punishment. It starts with an emphasis that the Qur'ân has been sent down by Allah and that its *'âyahs* are elucidated and set out in detail. It then refers to the attitude of the unbelievers and draws attention to Allah's creation of the heavens and the earth by way of bringing home the theme of monotheism ; and to the fate of the Thamûd and 'Âd peoples who, despite their being the most powerful nations of the time, met with destruction and ruin because of their unbelief and rejection of the truth. It then points out that on the Day of Judgement the eyes, ears and skins of the sinful will bear testimony against them because Allah will enable these to speak out. This is followed by an indication of the fate and position that await the righteous and the believers . The *sûrah* ends by pointing out that Allah will show men His signs in the universe and in themselves and will prove that the Qur'ân is the truth (*'âyah* 53).

The *sûrah* is named *Fuṣṣilat* (Elucidated) after its second *'âyah* which states that the *'âyahs* of the Qur'ân have been elucidated and set out in detail. It is also called *Ḥâ-Mîm al-Sajdah* because it starts with the disjointed letters *Ḥâ-Mîm*, the expression *al-Sajdah* being added to distinguish it from the other *sûrahs* that have the same disjointed letters at their respective beginnings.

سُورَةُ فُصِّلَتْ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ ١ 1. *Ḥâ-Mîm.*[1]

تَنزِيلٌ مِّنَ 2. A sent-down[2] from
ٱلرَّحْمَٰنِ the Most Compsassionate,
ٱلرَّحِيمِ ٢ the Most Merciful.

كِتَٰبٌ 3. A Book,[3]
فُصِّلَتْ elucidated[4] have been
ءَايَٰتُهُۥ its *'âyahs,*[5]
قُرْءَانًا عَرَبِيًّا as a Qur'ân in Arabic
لِّقَوْمٍ يَعْلَمُونَ ٣ for people that know.[6]

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[1] Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

[2] This is a reiteration that the Qur'ân was sent down by Allah. It is no composition of the Prophet's, peace and blessings of Allah be on him, nor of anyone else. تنزيل ***tanzîl*** = sending down, bringing down, something sent down, a sent-down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 32:2, p. 1324, n. 2.

[3] i. e., the Qur'ân.

[4] i. e., its instructions are made clear and distinct; and many a statement or expression is repeated and explained at different places. فصلت ***fuṣṣilat*** = she or it was set out in detail, elaborated, elucidated, explained (v. iii. f. s. past from *fassala*, form II of *faṣala* [*faṣl*], to separate, set apart. See *yufaṣṣilu* at 10:5, p. 637, n. 11).

[5] i. e., the statements and texts of the Qur'ân. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 39:71, p. 1506, n. 7.

[6] i. e., those who have understanding and also knowledge of the Arabic language.

بَشِيرًا	4. Conveying good tidings[1]
وَنَذِيرًا	and giving warning;[2]
فَأَعْرَضَ أَكْثَرُهُمْ	but most of them turn away,[3]
فَهُمْ لَا يَسْمَعُونَ ﴿٤﴾	so they listen not.[4]
وَقَالُوا	5. And they say:
قُلُوبُنَا فِي أَكِنَّةٍ	"Our hearts are in coverings[5]
مِمَّا تَدْعُونَا إِلَيْهِ	against what you call us to,
وَفِي آذَانِنَا وَقْرٌ	and in our ears is deafness;[6]
وَمِنْ بَيْنِنَا وَبَيْنِكَ	and between us and you
حِجَابٌ	is a screen."[7]
فَاعْمَلْ	So you act;[8]
إِنَّنَا عَامِلُونَ ﴿٥﴾	we indeed are going to act.
قُلْ إِنَّمَا أَنَا	6. Say: "I am but
بَشَرٌ مِثْلُكُمْ	a human being[8] like you.
يُوحَى إِلَيَّ	It is communicated[9] to me
أَنَّمَا إِلَٰهُكُمْ	that your god is but
إِلَٰهٌ وَاحِدٌ	One God.
فَاسْتَقِيمُوا إِلَيْهِ	So be upright[10] to Him
وَاسْتَغْفِرُوهُ	and seek His forgiveness.[11]
وَوَيْلٌ	And woe
لِلْمُشْرِكِينَ ﴿٦﴾	to the polytheists.

[1] i. e., for the righteous, of bliss and rewards in the hereafter. بشر ***bashshir*** = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara /bashira* [*bishr /bushr*], to rejoice, be happy. See at 39:17, p. 1487, n. 9).

[2] i. e., of Allah's displeasure and retribution. نذير ***nadhîr*** (pl. *nudhur*) = warner, one or that which gives warning (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 38:70, p. 1476, n. 1.

[3] i. e., most of men. أعرض ***'a'raḍa*** = he turned away, averted, evaded (v. ii. m. pl. past in form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 32:22, p. 1330, n. 11).

[4] i. e., do not pay heed to. يسمعون ***yasma'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See at 32:26, p. 1332, n. 5).

[5] أكنة ***'akinnah*** (pl.; s. كنّ *kann/kinnah*) = covers, coverings, shelters, nests, veils. See at 18:57, p. 933, n. 4.

[6] وقر ***waqr*** = deafness, heaviness, hollowness. See at 18:57, p. 933, n. 6.

[7] حجاب ***ḥijâb*** (s.; pl. *ḥujub/aḥjibah*) = screen, curtain, partition, cover, barrier, veil. See at 38:32, p. 1468, n. 6.

[8] This is an instruction to the Prophet, peace and blessings of Allah be on him. بشر ***bashar*** = man, human being. See at 36:15, p. 1412, n. 8.

[9] يوحى ***yûḥâ*** = it is communicated (v. iii. m. s. impfct. passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 33:2, p.1334, n. 6.Technically *waḥy* means Allah's communication to His Prophets by various means. Some of these means are mentioned in 2:92, 16:2,16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

[10] i. e, worship Him Alone and obey His injunctions. استقيموا ***istaqîmû*** = be steadfast, upright, straight, proper (v. ii. m. s. imperative from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up. See *istaqim* at 11:112, p. 717, n. 11).

[11] استغفروا ***istaghfirû*** = you all ask for forgiveness, seek forgiveness (v. ii. m. pl. imperative from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 11:61, p. 700, n. 2).

ٱلَّذِينَ لَا يُؤْتُونَ 7. Those who pay[1] not
ٱلزَّكَوٰةَ وَهُم the *zakâh*,[2] and they are
بِٱلْءَاخِرَةِ in the hereafter
هُمْ كَـٰفِرُونَ ٧ the ones disbelieving.[3]

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ 8. Verily those who believe
وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ and do the good deeds[4]
لَهُمْ أَجْرٌ they shall have a reward[5]
غَيْرُ مَمْنُونٍ ٨ without cessation.[6]

Section (*Rukû'*) 2

۞ قُلْ أَئِنَّكُمْ 9. Say: "Do you then really
لَتَكْفُرُونَ بِٱلَّذِى disbelieve in Him Who
خَلَقَ ٱلْأَرْضَ created the earth
فِى يَوْمَيْنِ in two days
وَتَجْعَلُونَ لَهُۥٓ أَندَادًا and set[7] for Him equals?[8]
ذَٰلِكَ رَبُّ ٱلْعَـٰلَمِينَ ٩ That is the Lord of all beings.[9]

وَجَعَلَ فِيهَا 10. And He set therein
رَوَٰسِىَ firm and high mountains[10]
مِن فَوْقِهَا above it[11]
وَبَـٰرَكَ فِيهَا and gave blessings in it,
وَقَدَّرَ فِيهَآ and assigned[12] therein

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[1] يؤتون **yu'tûna** = they give, pay, bestow, grant (v. iii. m. pl. impfct. from *'âtâ*, form IV of *'atâ* [*ityân/ aty/ ma'tâh*], to come. See at 23:60, p. 1090, n. 1).

[2] زكوة **zakâh** = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, of a certain percentage of surplus wealth held for a full year. It is so called because it purifies wealth and makes for its proper growth. See at 27:3, p. 1203, n. 2.

[3] i. e., they neither believe in resurrection nor in reward and punishment. كافرون **kâfirûn** = unbelievers, disbelievers, infidels, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 30:8, p. 1292, n. 6).

[4] صالحات **ṣâliḥât** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 40:58, p. 1530, n. 4.

[5] أجر **'ajr** (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 38:87, p. 1479, n. 2).

[6] i. e., it will neither be exhausted nor stopped. **mamnûn** = cut off, ceased, obliged, grateful, weak (pass. participle from *manna* [*mann*], to be kind, to bestow favour, to cut off, to be weak. See *manannâ* at 37:114, p. 1448, n. 5).

[7] تجعلون **taj'alûna** = you set, make, place, put, appoint (v. ii. m. pl. impfct. from *ja'ala* [*ja'l*] to make, to put. See at 6:91, p. 428, n. 1).

[8] i. e., by worshipping others as gods and goddesses. أنداد **andâd** (sing. *nidd*) = equals, compeers, partners, rivals. See at 34:33, p. 1380, n. 7.

[9] i. e., that Creator is the Lord of all beings. عالمين **'âlamîn** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 39:75, p. 1508, n. 7).

[10] i. e., to stabilize the earth's crust. رواسي **rawâsin** (pl.; s. *râsin/râsiyah*) = firm, anchored, fixed, towering mountains. See at 27:61, p. 1220, n. 10.

[11] i. e., on its surface.

[12] قدر **qaddara** = he determined, decreed, assessed, estimated, evaluated, enabled, assigned, (v. iii. m. s. past in form II of *qadara* [*qadr*], to estimate, to decree, to have power. See at 25:2, p. 1138, n. 2).

أَقْوَٰتَهَا	its nutriments[1]
فِىٓ أَرْبَعَةِ أَيَّامٍ	in four days.
سَوَآءً لِّلسَّآئِلِينَ ١٠	This is for those that ask.[2]
ثُمَّ ٱسْتَوَىٰٓ	11. Moreover He turned His
إِلَى ٱلسَّمَآءِ	attention[3] to the sky
وَهِىَ دُخَانٌ	and it was then smoke,[4]
فَقَالَ لَهَا وَلِلْأَرْضِ	and said to it and the earth:
ٱئْتِيَا	"You two come on
طَوْعًا أَوْ كَرْهًا	willingly[5] or unwillingly."[6]
قَالَتَآ	They said:
أَتَيْنَا طَآئِعِينَ ١١	"We come willingly."[7]
فَقَضَىٰهُنَّ	12. Then He decreed[8] them
سَبْعَ سَمَٰوَاتٍ	into seven skies
فِى يَوْمَيْنِ	in two days;
وَأَوْحَىٰ فِى كُلِّ سَمَآءٍ	and ordered[9] in every sky
أَمْرَهَا	its affair.[10]
وَزَيَّنَّا	And We adorned[11]
ٱلسَّمَآءَ ٱلدُّنْيَا	the nearest sky
بِمَصَٰبِيحَ وَحِفْظًا	with lights[12] and as protection.
ذَٰلِكَ تَقْدِيرُ	That is the ordaining[13]
ٱلْعَزِيزِ	of the All-Mighty,
ٱلْعَلِيمِ ١٢	the All-Knowing.

---

[1] أقوات ***'aqwât*** (pl. ; s. *qût*) = foods, nutriments, means of subsistence.

[2] سائلين ***sâ'ilîn*** (accusative/genitive of *sâ'ilûn*, sing. *sâ'il;* active participle from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask) = beggars, petitioners, questioners, enquirers, those that ask. See at 12:7, p. 724, n. 6.

[3] استوى ***istawâ*** = he became even (i. e., took position), well balanced, straight, equal, regular, upright; followed by *'ilâ* this form of the verb means "to intend, to turn attention to" (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 32:4, p. 1325, n. 2).

[4] دخان ***dukhân***(s.; pl. *'adkhinah*) = smoke, fume, vapour.

[5] طوعا ***ṭaw'an*** = willingly, obediently (from *ṭaw'*, to obey, be obedient. See at 13:15, p. 770, n. 3).

[6] كرها ***karhan*** = against will, unwillingly, grudgingly (from *karh*, to feel disgust, to hate, to abhor). See at 13:15, p. 770, n. 4.

[7] طائعين ***ṭâ'i'în*** (pl.; acc./gen. of *ṭâ'i'ûn*; s. *ṭâ'i'*) = obedient, submissive, willing (act. participle from *ṭâ'a* {*ṭaw'*}, to obey. See n. 5 above. Also see *yastaṭî'ûna* at 36:75, p. 1427, n. 3).

[8] قضى ***qaḍâ*** = he decreed, decided, judged, executed, fulfilled, terminated, concluded, consummated (v. iii. m. s. past from *qaḍâ'*, to conclude. See at 40:68, p. 1534, n. 3).

[9] أوحى ***'awḥâ*** = he communicated, ordered, signalled (v. iii. m. s. past. in form IV of *waḥâ* [*waḥy*], to communicate. See at 19:11, p. 953, n. 3).

[10] أمر ***'amr*** (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree / matter, issue, affair. See at 40:78, p. 1537, n. 2.

[11] زينا ***zayyannâ*** = we adorned, embellished, decorated, ornamented, beautified (v. i. pl. past from *zayyana*, form II of *zâna* [*zayn*], to decorate, adorn. See at 37:6, p. 1431, n. 2).

[12] i. e., stars. ***masâbîh*** (pl.; s. *misbâh*) = lamps, lights. See *misbâh* at 24:35, p. 1120, n. 4.

[13] تقدير ***taqdîr*** = ordaining, determining, estimation, appraisal, decree (verbal noun in form II of *qadara* [*qadr/ qadar qudrah/ maqdurah*], to decree, to have power. See at 36:38, p. 1418, n. 3).

13. So if they turn away[1]	فَإِنْ أَعْرَضُواْ
then say: "I have warned[2] you	فَقُلْ أَنذَرْتُكُمْ
of a thunderbolt[3]	صَٰعِقَةً
like the thunderbolt	مِّثْلَ صَٰعِقَةِ
of the 'Âd and the Thamûd."	عَادٍ وَثَمُودَ ١٣
14. When there came to them	إِذْ جَآءَتْهُمُ
the Messengers	ٱلرُّسُلُ
from their front[4]	مِنۢ بَيْنِ أَيْدِيهِمْ
and from their rear[5]	وَمِنْ خَلْفِهِمْ
that you worship not[6]	أَلَّا تَعْبُدُوٓاْ
but Allah,	إِلَّا ٱللَّهَ
they said: "If our Lord willed	قَالُواْ لَوْ شَآءَ رَبُّنَا
He would have sent down[7]	لَأَنزَلَ
angels.[8]	مَلَٰٓئِكَةً
So we indeed are in what	فَإِنَّا بِمَآ
you have been sent[9] with	أُرْسِلْتُم بِهِۦ
disbelievers."[10]	كَٰفِرُونَ ١٤
15. Then as regards the 'Âd,	فَأَمَّا عَادٌ
they turned arrogant[11]	فَٱسْتَكْبَرُواْ
in the land unjustly	فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ
and said:	وَقَالُواْ

[1] أعرضوا ***'a'raḍû*** = they turned away, averted, evaded (v. iii. m. pl. past from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 34:16, p. 1373, n. 10).

[2] The address is to the Prophet, peace and blessings of Allah be on him. أنذرت ***'andhartu*** = I warned, cautioned (v. i. s. past from *'andhara*, form IV of ***nadhara*** [***nadhr /nudhûr***], to dedicate, to vow. In its form IV (*'indhâr*) the verb means to warn with a mention of the consequences of disregarding the warning. See *'andharta* at 36:10, p. 1411, n. 2).

[3] i. e., a terrible and devastating punishment. صاعقة ***ṣâ'iqah*** (s.; pl. *ṣawa'iq*) = thunderbolt, bolt of lightning. See at 2:55, p. 26, n. 4.

[4] بين أيديهم ***bayna 'aydîhim*** [lit. between their hands] is an idiom meaning "before or in front of them". See at 22:76, p. 1073, n. 1.

[5] i. e., from all sides and attempting to guide them to the right way in all possible ways. خلف ***khalf*** = rear, rear part, behind, successors, those behind. See at 36:45, p. 1419, n. 9.

[6] لا تعبدوا ***lâ ta'budû*** = you (all) worship not, never worship (v. ii. m. pl. imperative {prohibition} from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 36:60, p. 1423, n. 5).

[7] أنزل ***'anzala*** = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 35:27, p. 1399, n. 3).

[8] This they said because of their peculiar notion that no human being could be a Messenger of Allah. ملائكة ***malâ'ikah*** (sing. *malak*) = angels. See at 39:75, p. 1508, n. 1.

[9] أرسلتم ***'ursiltum*** = you were sent, despatched (v. ii. m. pl. past passive from *'arsala*, from IV of *rasila* [*rasal*], to be long and flowing. See *'arsalnâ* at 40:70, p. 1534, n. 9).

[10] كافرون ***kâfirûn*** = unbelievers, disbelievers, infidels, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 41:7, p. 1542, n. 3).

[11] استكبروا ***istakbarû*** = they boasted, became proud, turned arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr],* to become great, to be older. See at 40:27, p. 1526, n. 8).

مَنْ أَشَدُّ	"Who are the stronger[1]
مِنَّا قُوَّةً	than us in might?"
أَوَلَمْ يَرَوْا أَنَّ اللَّهَ	Did they not see that Allah
الَّذِي خَلَقَهُمْ	Who created them,
هُوَ أَشَدُّ مِنْهُمْ	He is the Stronger than they
قُوَّةً	in might?
وَكَانُوا بِآيَاتِنَا	And they had been at Our
يَجْحَدُونَ ﴿١٥﴾	signs[2] hurling rejection.[3]
فَأَرْسَلْنَا عَلَيْهِمْ	16. So We sent[4] on them a
رِيحًا صَرْصَرًا	wind[5] quite cold and furious[6]
فِي أَيَّامٍ نَحِسَاتٍ	during days very disastrous,[7]
لِنُذِيقَهُمْ	that We might make them taste[8]
عَذَابَ الْخِزْيِ	the punishment of disgrace[9]
فِي الْحَيَاةِ الدُّنْيَا	in the worldly life;
وَلَعَذَابُ	but the punishment
الْآخِرَةِ	of the hereafter will be
أَخْزَىٰ	more disgraceful;[10]
وَهُمْ لَا يُنْصَرُونَ ﴿١٦﴾	and they will not be helped.[11]
وَأَمَّا ثَمُودُ	17. And as for the Thamûd,
فَهَدَيْنَاهُمْ	we had given them guidance
فَاسْتَحَبُّوا الْعَمَىٰ	but they preferred[12] blindness[13]

1. أشد ***ashadd*** = more/most intense, stronger/ strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/toughest, (elative of *shadîd*). See at 40:82, p. 1538, n. 7.

2. أيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations. See at 40:63, p. 1531, n. 9.

3. يجحدون ***yajḥadûna*** = they reject, negate, deny, disavow, repudiate, refuse, refuse to acknowledge, renounce (v. iii. m. pl. impfct. from *jaḥada* [*jaḥd/juḥûd*], to reject, to deny. See at 7:51, p. 485, n. 7).

4. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 40:170, p. 1534, n. 9).

5. ريح ***rîḥ*** (s.; pl. *riyâḥ/arwâḥ/aryâḥ/*) = wind, smell, spirit. See at 34:12, p. 1371, n. 9).

6. See 69:6. صرصر ***ṣarṣar*** = shrill, piercing sound, violently noisy, extremely cold. ريح صرصر ***rîḥ ṣarṣar*** = icy gale, extremely cold and furious stormy wind.

7. نحسات ***naḥisât*** (pl., s. *nahiṣ*) = ominous, luckless, calamitous, disastrous.

8. نذيق ***nudhîqa(u)*** = we make (someone) taste (v. i. pl. impfct. from *'adhâqa*, form IV of *dhâqa* [*dhawq/ madhâq*], to taste. The final letter takes *fathah* because of an implied *'an* in *li* (of motivation) coming before the verb. See *nudhîqu* at 22:9, p. 1045, n. 6).

9. خزى ***khizy*** = disgrace, ignominy, humiliation, degradation, abasement. See at 39:26, p. 1491, n. 3.

10. أخزى ***'akhzâ*** = more disgraceful/ humiliating/ degrading/ abasing.

11. i. e, none will be able to help them. ينصرون ***yunṣarûna*** = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [*naṣr /nuṣûr*], to help. See at 28:41, p. 1246, n. 10).

12. استحبوا ***istaḥabbû*** = they preferred, liked, deemed desirable (v. iii. m. pl. past from *istaḥabba*, form X of *ḥabba* [*ḥubb*], to love. See at 16:107, p. 864, n. 4).

13. i. e., blindness to the truth and unwilling to see it. عمى ***'aman*** = blindness. See at 27:80, p. 1226, n. 6).

عَلَى ٱلْهُدَىٰ	to guidance.
فَأَخَذَتْهُمْ	So there siezed[1] them
صَٰعِقَةُ	the thunderbolt[2] of
ٱلْعَذَابِ ٱلْهُونِ	the punishment of ignominy[3]
بِمَا	because of what
كَانُوا۟ يَكْسِبُونَ ﴿١٧﴾	they had been acquiring.[4]
وَنَجَّيْنَا	18. And We saved[65]
ٱلَّذِينَ ءَامَنُوا۟	those who believed and
وَكَانُوا۟ يَتَّقُونَ ﴿١٨﴾	used to be on their guard.[6]

Section (*Rukû'*) 3

وَيَوْمَ	19. And on the day[7]
يُحْشَرُ	herded will be[8]
أَعْدَآءُ ٱللَّهِ	the enemies[9] of Allah
إِلَى ٱلنَّارِ	towards the fire,
فَهُمْ يُوزَعُونَ ﴿١٩﴾	then they will be restrained.[10]
حَتَّىٰٓ إِذَا مَا جَآءُوهَا	20. Till when they come to it
شَهِدَ عَلَيْهِمْ	there will testify[11] against them
سَمْعُهُمْ وَأَبْصَٰرُهُمْ	their ears[12] and their eyes[13]
وَجُلُودُهُم	and their skins[14]
بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٠﴾	about what they used to do.

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[1] أخذت **'akhadhat** = she took, caught, got hold of, seized (v. iii. f. s. past from *'akhdh*, to take. See at 7:78, p. 496, n. 5).

[2] i. e., the devastation. صاعقة **ṣâ'iqah** (s.; pl. *ṣawa'iq)* = thunderbolt, bolt of lightning. See at 41:13, p. 1544, n. 3.

[3] هون **hûn** = disgrace, degradation, abasement, ignominy. See at 16:59, p. 846, n. 4.

[4] i. e., of sins and displeasure of Allah. يكسبون **yaksibûna** = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 40:82, p. 1538, n. 10).

[5] نجينا **najjaynâ** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 37:115, p. 1448, n. 6).

[6] i. e., by fearing Allah and following His guidance and injunctions. يتقون **yattaqûna** = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 39:28, p. 1491, n. 11).

[7] i. e., on the Day of Judgement.

[8] يحشر **yuḥsharu** = he is gathered, rallied, mustered, collected, assembled, herded (v. iii. m. s. impfct. passive from *ḥashara* [*ḥashr*], to gather. See *yuḥshara* at 20:59, p. 988, n. 9).

[9] i. e., the sinful disbelievers and polytheists. أعداء **'a'dâ'** (pl.; s. عدو *'adûw*) = enemies, foes, adversaries. See at 7:150, p. 522, n. 1.

[10] يوزعون **yûza'ûna** = they are set in battle array, restrained (v. iii. m. pl. impfct. passive from *waza'a* [*waz'*], to restrain). See at 27:83, p. 1227, n. 5).

[11] شهد **shahida** = he bore witness, testified, witnessed (v. iii. m. s. past from *shuhûd*, to witness. See at 12: 26, p. 731, n. 4).

[12] سمع **sam'** = hearing, to listen, sense of hearing, ears. See at 32:9, p. 1326, n. 12.

[13] أبصار **'abṣâr** (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 38:45, p.1471, n. 6).

[14] جلود **julûd** (pl.; s. جلد *jild*) = skins, hides. See at 39:23, p. 1490, n. 2.

وَقَالُوا	21. And they will say
لِجُلُودِهِمْ	to their skins:
لِمَ شَهِدتُّمْ	"Why did you testify[1]
عَلَيْنَا	against us?"
قَالُوٓا	They will say:
أَنطَقَنَا ٱللَّهُ	"There made us speak[2] Allah
ٱلَّذِىٓ أَنطَقَ	Who gives speech
كُلَّ شَىْءٍ	to everything;
وَهُوَ خَلَقَكُمْ	and He created[3] you
أَوَّلَ مَرَّةٍ وَإِلَيْهِ	for the first time;[4] and to Him
تُرْجَعُونَ ٢١	you were to be taken back."[5]
وَمَا كُنتُمْ	22. "And you did not use to
تَسْتَتِرُونَ	cover yourselves[6]
أَن يَشْهَدَ	that there will not testify[7]
عَلَيْكُمْ سَمْعُكُمْ	against you your ears,[8]
وَلَآ أَبْصَـٰرُكُمْ	nor your eyes[9]
وَلَا جُلُودُكُمْ	nor your skins;[10]
وَلَـٰكِن ظَنَنتُمْ	but you thought[11]
أَنَّ ٱللَّهَ لَا يَعْلَمُ	that Allah knew not
كَثِيرًا مِّمَّا تَعْمَلُونَ ٢٢	much of what you did."
وَذَٰلِكُمْ	23. "And that is

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[1] شهدتم ***shahidtum*** = you bore witness, witnessed, attested, testified (v. ii. m. pl. past from *shahida*, [*shuhûd*], to witness. See *shahida* at 41:20, p. 1546, n. 11.

[2] أنطق ***'anṭaqa*** = he made (someone) speak, caused to speak, gave the power of speech (v. iii. m. s. past in form IV of *naṭaqa* [*nuṭq /nuṭûq /manṭiq*], to talk, speak, articulate. See *tanṭiqûna* at 37:92, p. 1444, n. 9).

[3] خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 32:4, p. 1325, n. 1).

[4] مرة ***marrah*** (s.; pl. *marrât/mirâr*) = time, turn, once. See at 36:79, p. 1428, n. 5.

[5] ترجعون ***turja'ûna*** = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 39:44, p. 1497, n. 3).

[6] i. e., from your limbs and skins thinking that they cannot speak out and therefore will not testify. تستترون ***tastatirûna*** = you cover/hide yourselves, be covered/ veiled (v. ii. m. pl. impfct. from *istatara*, form V of *satara* [*satr*], to cover, to hide. See *mastûr* at 17:45, p. 887, n. 5).

[7] يشهد ***yash-hada***(*u*) = he bears witness, witnesses, attests, testifies (v. iii. m. s. impfct. from *shahida*, [*shuhûd*], to witness. The final letter takes *fathah* because of the particle *'an* coming before the verb. See n. 1 above and *yashhadu* at 9:107, p. 624, n. 5).

[8] سمع ***sam'*** = hearing, to listen, sense of hearing, ears. See at 41:20, p. 1546, n. 12.

[9] أبصار ***'abṣâr*** (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 40:20, p.1546, n. 13).

[10] جلود ***julûd*** (pl.; s. جلد *jild*) = skins, hides. See at 41:20, p. 1546, n. 14.

[11] ظننتم ***ẓanantum*** = you thought, assumed, conjectured, supposed, firmly believed (v. ii. m. pl. past from *ẓanna* [*ẓann*], to firmly believe, to suppose. See *'aẓunnu* at 40:37, p. 1523, n. 1).

ظَنُّكُمُ ٱلَّذِى	the surmise of yours which
ظَنَنتُم بِرَبِّكُمْ	you thought about your Lord
أَرْدَىٰكُمْ	ruined[1] you;
فَأَصْبَحْتُم مِّنَ	so you have become[2] of
ٱلْخَـٰسِرِينَ (٢٣)	those in loss.[3]
فَإِن يَصْبِرُوا۟	24. So if they bear calmly,[4]
فَٱلنَّارُ مَثْوًى	the fire will be an abode[5]
لَّهُمْ	for them;
وَإِن يَسْتَعْتِبُوا۟	and if they seek to appease,[6]
فَمَا هُم مِّنَ	they shall not be of those
ٱلْمُعْتَبِينَ (٢٤)	allowed to appease.[7]
۞ وَقَيَّضْنَا	25. And We destined[8] for
لَهُمْ قُرَنَآءَ	them close associates[9]
فَزَيَّنُوا۟ لَهُم	and they decorated[10] for them
مَّا بَيْنَ أَيْدِيهِمْ	what was in front of them
وَمَا خَلْفَهُمْ	and what was behind them.
وَحَقَّ عَلَيْهِمُ	And due became against
ٱلْقَوْلُ	them the word[11]
فِىٓ أُمَمٍ	as in regard to the nations
قَدْ خَلَتْ مِن قَبْلِهِم	that had passed before them
مِّنَ ٱلْجِنِّ وَٱلْإِنسِ	of *jinn* and men.

1. أردى **'ardâ** = he ruined, destroyed, brought about the fall (v. iii. m. s. past in form IV of *radiya* [ردى *radan*], to perish, be destroyed. See *turdû* at 37:56, p. 1439, n. 7).

2. أصبحتم **'aṣbaḥtum** = you (all) became, became in the morning (v. ii. m. pl. past from *'aṣbaḥa*, form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See at 3:103, p. 196, n. 9).

3. خاسرين **khâsirîn** (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 39:65, p. 1504, n. 5).

4. يصبروا **yaṣbirû** (*na*) = they be patient, persevere, bear calmly (v. iii. m. pl. impfct. from *ṣabara* [*ṣabr*], to be patient, to bind. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See *iṣbir* at at 40:77, p. 1536, n. 7).

5. مثوى **mathwan** (s.; pl. مثاو *mathâwin*) = abode, dwelling place, resting place (noun of place from *thawiya* [*thawâ'*], to stay, abide). See at 40:76, p. 1536, n. 5.

6. i. e., by being allowd to go back to the worldly life for doing good deeds. يستعتبوا **yasta'tibû**(*na*) = they seek to please (after being censured), they seek to make amends, seek to propitiate, seek to appease (v. iii. m. pl. impfct. from *ista'taba*, form X of *'ataba* [*'atb/ma'tab*], to blame, censure. See *yusta'tabûna* at 30:57, p. 1309, n. 8).

7. معتبين **mu'tabîn** (pl.; acc./gen. of *mu'tabûn*; s. *mu'tab*) = those allowed to appease/ propitiate/ please (pass. participle from *'a'taba*, form IV of *'ataba*. See n. 6 above).

8. قيضنا **qayyaḍnâ** = we foreordained, destined (v. i. pl. past from *qayyaḍa*, form II of *qâḍa* [*qayḍ*], to break, to crack).

9. قرناء **quranâ'** (pl.; s. *qarîn*) = associates, comrades, consorts, connected, joined (act. participle in the scale of *fa'îl* from *qarana* [*qarn*], to connect, to associate. See *qarîn* at 37:51, p. 1438, n. 9).

10. زينوا **zayyanû** = they adorned, embellished, decorated, ornamented, beautified (v. iii. m. pl. past from *zayyana*, form II of *zâna* [*zayn*], to decorate, adorn. See *zayyannâ* at 41:12, p. 1543, n. 11).

11. the word of punishment.

إِنَّهُمْ كَانُوا خَاسِرِينَ Indeed they will be losers.[1]
﴿٢٥﴾

Section (*Rukû'*) 4

وَقَالَ الَّذِينَ 26. And there say those who
كَفَرُوا لَا تَسْمَعُوا disbelieve : "Do not lend ear[2]
لِهَٰذَا الْقُرْآنِ to this Qur'ân
وَالْغَوْا فِيهِ and make noise[3] in its midst
لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٦﴾ so that you may subdue."[4]

فَلَنُذِيقَنَّ 27. So We shall surely give a
الَّذِينَ كَفَرُوا taste[5] to those who disbelieve
عَذَابًا شَدِيدًا of a punishment very severe
وَلَنَجْزِيَنَّهُمْ and shall surely requite[6] them
أَسْوَأَ الَّذِي for the worst[7] of what
كَانُوا يَعْمَلُونَ ﴿٢٧﴾ they use to do.

ذَٰلِكَ جَزَاءُ 28. That is the requital for the
أَعْدَاءِ اللَّهِ النَّارُ enemies[8] of Allah: the fire.
لَهُمْ فِيهَا They shall have therein
دَارُ الْخُلْدِ the abode[9] of eternity;[10]
جَزَاءً as a requital,
بِمَا كَانُوا for they use to
بِآيَاتِنَا يَجْحَدُونَ ﴿٢٨﴾ deny[11] Our signs.

1. خاسرين **khâsirîn** (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 41:23, p. 1548, n. 3).

2. The *'âyah* refers especially to the attitude of the Makkan unbelievers. لا تسمعوا ***lâ tasma'û*** = do not hear/ lend ear/ listen/ pay attention (v. ii. m. pl. imperative {prohibition} from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See *yasma'ûna* at 41:4, p. 1541, n. 4).

3. The Makkan unbelieving leaders used to ask their followers to create noise in the midst of the recitation of the Qur'ân to prevent its being heard and undertsood by the audience. الغوا ***ilghaw*** = make noise, talk nonsense, talk at random (v. ii. m. pl. imperative from *laghiya* [*laghan/ lâghiyah/ malghah*], to talk nonsense. See *laghw* at 28:55, p. 1251, n. 9).

4. i. e., subdue the recitation and make yourselves prevail. تغلبون ***taghlibûna*** = you (all) defeat, overcome, overpower, subdue, conquer, vanquish (v. ii. m. pl. impfct. from *ghalaba* [*ghalb/ ghalbah*], to conquer, to defeat. See *ghalabû* at 18:21, p. 418, n. 8).

5. لنذيقن ***la nudhîqanna*** = we shall surely make (someone) taste, give a taste (v. i. pl. impfct. emphatic from *'adhâqa*, form IV of *dhâqa* [*dhawq/ madhâq*], to taste. See at 32:21, p. 1330, n. 7).

6. لنجزين ***la najziyanna*** = we shall surely award/reward , recompense, requite, repay, punish (v. i. pl. emphatic impfct. from *jazâ* [*jazâ'*], to recompense. See at 29:7, p. 1267, n. 3).

7. أسوأ ***'aswa'*** = worse, worst (elative of *sayyi'*). See *sayyi'* at 39:35, p. 1493, n. 8.

8. أعداء ***'a'dâ'*** (pl.; s. عدو *'aduww*) = enemies, foes, adversaries. See at 41:19, p. 1546, n. 9.

9. دار ***dâr*** (s.; pl. ديار *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 40:52, p. 1528, n. 6.

10. خلد ***khuld*** = eternity, endless duration, perpetuity. See at 32:14, p. 1328, n. 8.

11. يجحدون ***yajḥadûna*** = they reject, negate, deny, disavow, repudiate, refuse, renounce (v. iii. m. pl. impfct. from *jaḥada* [*jaḥd/juḥûd*], to reject, to deny. See at 41:15, p. 1545, n. 3).

وَقَالَ ٱلَّذِينَ	29. And there will say those
كَفَرُواْ رَبَّنَآ	who disbelieve: "Our Lord,
أَرِنَا ٱلَّذَيْنِ	show[1] us those who
أَضَلَّانَا	led us astray[2]
مِنَ ٱلْجِنِّ وَٱلْإِنسِ	of *jinn* and men,
نَجْعَلْهُمَا	we shall put them
تَحْتَ أَقْدَامِنَا	under[3] our feet[4]
لِيَكُونَا	so that they be
مِنَ ٱلْأَسْفَلِينَ ٢٩	of the most degraded ones.[5]
إِنَّ ٱلَّذِينَ قَالُواْ	30. Verily those who say:
رَبُّنَا ٱللَّهُ	"Our Lord is Allah"
ثُمَّ ٱسْتَقَٰمُواْ	and then remain upright,[6]
تَتَنَزَّلُ عَلَيْهِمُ	there will descend[7] on to
ٱلْمَلَٰٓئِكَةُ	them the angels,
أَلَّا تَخَافُواْ	that you fear not[8]
وَلَا تَحْزَنُواْ	nor grieve[9]
وَأَبْشِرُواْ	and get the good tidings[10]
بِٱلْجَنَّةِ ٱلَّتِي	of the garden which
كُنتُمْ تُوعَدُونَ ٣٠	you had been promised."[11]
نَحْنُ أَوْلِيَآؤُكُمْ	31."We are your friends
فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا	in the worldly life

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[1] أرنا **'ari + nâ** = show + us (v. ii. m. s. imperative from *ra'â* [*ra'y/ru'yah*], to see, notice. See at 4:153, p. 312, n. 7).

[2] أضلا **'aḍallâ** they (two) led astray, misguided, misled, made go astray (v. iii. m. dual. past from *'aḍalla*, from IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See *'aḍallû* at 33:67, p. 1364, n. 5).

[3] تحت **taḥt** = under, below, beneath, underneath. See at 39:16, p. 1487, n. 2.

[4] أقدام **'aqdâm** (pl.; sing. *qadam*) = feet, steps. See at 3:147, p. 212, n. 12.

[5] أسفلين **'asfalîn** (pl.; acc./gen. of *'asfalûn*; s. *'asfal*) = lowest, most degraded, at the bottom, deepest; also (as preposition) below, under. Elative of *sâfil* (low/base/mean). See at 37:98, p. 1415, n. 9.

[6] i. e., in their faith and deeds استقاموا **istaqâmû** = they straightened up, stood upright, became straight, were right/proper (v. iii. m. pl. past from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to get up, to stand up. See at 9:7, p. 579, n. 8).

[7] i. e., at the time of death. تتنزل **tatanazzalu** = she decsends, gets down, lowers herself, gives up (v. iii. f. s. impfct. from *tanazzala*, form V of *nazala* [*nuzûl*], to come down, get down. See *tanazzalat* at 26:210, p. 1198, n. 6).

[8] i. e., saying that you fear not, etc. لا تخافوا **lâ takhâfû** = you (all) do not fear/ be afraid of/ be frightened of (v. ii. m. pl. imperative {prohibition} from *takhâfûna*, *khâfa* [*khawf*], to fear. See at 3:175, p. 224, n. 7).

[9] لا تحزنوا **lâ taḥzanû** = (you all) do not grieve, be not sad (v. ii. m. pl. imperative [prohibition] from *ḥazina* [*ḥuzn/ ḥazan*], to grieve. See at 29:33, p. 1276, n. 12).

[10] أبشروا **'abshirû** = (you all) get the good tidings, rejoice, be delighted (v. ii. m. pl. imperartive from *'abshara*, form IV of *bashara/ bashira* [*bishr /bushr*], to rejoice, be happy. See *bashshir* at 41:4, p. 1541, n. 1).

[11] توعدون **tû'adûna** = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from *wa'ada* {also from *'aw'ada*, form IV of *wa'ada*] [*wa'd*], to make a promise. See at 38:53, p. 1472, n. 12).

وَفِى ٱلْآخِرَةِ	and in the hereafter.
وَلَكُمْ فِيهَا	And you shall have therein
مَا تَشْتَهِىٓ أَنفُسُكُمْ	whatever your selves desire;[1]
وَلَكُمْ فِيهَا	and you shall have therein
مَا تَدَّعُونَ ٣١	whatever you ask for."[2]
نُزُلًا مِّنْ	32. "As hospitality[3] from
غَفُورٍ	the One Most Forgiving,
رَّحِيمٍ ٣٢	Most Merciful."

Section (*Rukû'*) 5

وَمَنْ أَحْسَنُ	33. And who is the better[4]
قَوْلًا مِّمَّن	in speech than the one who
دَعَآ إِلَى ٱللَّهِ	calls[5] towards Allah
وَعَمِلَ صَٰلِحًا	and acts rightly[6]
وَقَالَ إِنَّنِى مِنَ	and says: "Verily I am of
ٱلْمُسْلِمِينَ ٣٣	the Muslims."[7]
وَلَا تَسْتَوِى	34. And there equalize[8] not
ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ	the good[9] and the bad.[10]
ٱدْفَعْ بِٱلَّتِى	Repel[11] with that which is
هِىَ أَحْسَنُ	the better;
فَإِذَا ٱلَّذِى	then lo, the one

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[1] تشتهي ***tashtahî*** = she desires, wishes, covets, craves, longs for (v. iii. f. s. impfct. from *ishtahâ*, form VIII of *shahâ/ shahiya* [*shahw/ shahy/ shahwah*], to desire, to wish. See *yashtahûna* at 34:54, p. 1388, n. 5).

[2] تدعون ***tadda'ûna*** = you (all) ask for, claim, maintain, allege (v. ii. m. pl. impfct. from *idda'â*, for VIII of *da'â* [*du'â'*], to call, to summon. See *yadda'ûna* at 36:57, p. 1422, n. 13).

[3] نزل ***nuzul*** = hospitality, food and lodge prepared for guest.. See at 3:198, p. 234, n. 4.

[4] أحسن ***'aḥsan*** = better, fairer/fairest, more/most handsome, more/most befitting, best. Elative of *ḥasan*, good, beautiful. See at 29:7, p.1267, n. 4.

[5] دعا ***da'â*** = he called, invoked, prayed, claimed, propagated, implored (v. iii. m. s. past from *du'â'*, to call, to summon. See at 39:8, p. 1484, n. 3).

[6] i. e., does deeds approved by the Qur'ân and *sunnah*. صالح ***ṣâliḥ*** = good, right, proper (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlahaḥ*], to be good, right. See at 40:40, p. 1524, n. 4).

[7] مسلمين ***Muslimin*** (pl.; acc./gen. of *Muslimûn;* sing. *Muslim*) = a *Muslim* is one who surrenders himself completely and exclusively to Allah. (active participle from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless. See at 39:12, p. 1486, n. 3).

[8] تستوى ***tastawî*** = she becomes equal, equalizes, becomes even/ straight/ regular/ upright (v. iii. f. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See *yastawî* at 40:50, p. 1530, n. 8).

[9] حسنة ***ḥasanah*** (f. s.; pl. حسنات *ḥasanât;* m. *ḥasan*) = nice, excellent, exquisite, good thing, merit, good deed (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 39:10, p. 1485, n. 6.

[10] سيئة ***sayyi'ah*** (pl. سيئات *sayyi'ât*)= sin, offence, bad deed, evil. See at 40:40, p. 1524, n. 1.

[11] i. e., the evil and wrong. ادفع ***idfa'*** = ward off, repel, defend, push back, drive away, repel; also pay, deliver, make over (v. ii. m. s. imperative from *dafa'a* [*daf'*], to push, push away. See at 23:96, p. 1098, n. 8).

بَيْنَكَ وَبَيْنَهُۥ	between whom and you is
عَدَٰوَةٌ كَأَنَّهُۥ	enmity[1] has become as if he is
وَلِىٌّ حَمِيمٌ ٣٤	a friend[2] most intimate.[3]
وَمَا يُلَقَّىٰهَآ	35. And none is granted[4] it
إِلَّا ٱلَّذِينَ صَبَرُوا۟	save those who bear calmly[5]
وَمَا يُلَقَّىٰهَآ إِلَّا	and none is granted it save
ذُو حَظٍّ عَظِيمٍ ٣٥	the one having a great luck.[6]
وَإِمَّا يَنزَغَنَّكَ	36. And if ever there urges[7] on
مِنَ ٱلشَّيْطَٰنِ نَزْغٌ	you from Satan any prompting,[8]
فَٱسْتَعِذْ بِٱللَّهِ	seek refuge[9] with Allah.
إِنَّهُۥ هُوَ ٱلسَّمِيعُ	Verily He is the All-Hearing,
ٱلْعَلِيمُ ٣٦	the All-Knowing.
وَمِنْ ءَايَٰتِهِ	37. And of His signs[10] are
ٱلَّيْلُ وَٱلنَّهَارُ	the day and the night,
وَٱلشَّمْسُ وَٱلْقَمَرُ	and the sun and the moon.
لَا تَسْجُدُوا۟	Do not prostrate yourselves[11]
لِلشَّمْسِ وَلَا لِلْقَمَرِ	to the sun nor to the moon;
وَٱسْجُدُوا۟	but prostrate yourselves
لِلَّهِ ٱلَّذِى خَلَقَهُنَّ	to Allah Who created them,
إِن كُنتُمْ إِيَّاهُ	if it is Him you use to
تَعْبُدُونَ ٣٧	worship.

[1] عداوة ***'adâwah*** = enmity, hostility, animosity, antagonism. See at 5:90, p. 374, n. 14.

[2] ولي ***waliy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, friend, patron friend, sponsor, protector, Lord-Protector, relative, next-of-kin. See at 34:41, p. 1383, n. 8.

[3] i. e., if you return a bad deed or behaviour on the part of another with good behaviour and kind consideration he will turn your close friend. حميم ***ḥamîm*** = boiling water, close friend, intimate friend. (act. participle in the scale of *fa'îl* from *ḥamma* [*ḥamm*], to heat, make hot. See at 40:72, p. 1535, n. 1.

[4] i. e., none is granted such good outcome. يلقى ***yulaqqâ*** = he or it is caused to meet/receive, granted, allotted (v. iii. m. s. impfct. passive from *laqqâ*, form II of *laqiya* [*liqâ'/ luqyân/ luqy /luqyah/ luqan*] to meet. See at 25:8, p. 1140, n. 1).

[5] صبروا ***ṣabarû*** = they bore calmly, had patience, persevered, endured (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 32:24, p. 1331, n. 9).

[6] حظ ***ḥaẓẓ*** (s.; pl. *ḥuẓûẓ*) = portion, share, lot, good luck, good thing, fortune. See at 28:79, p.1260, n.13.

[7] ينزغن ***yanzaghanna*** = he urges, prompts, incites evil or discord (v. iii. m. s. impfct. emphatic from *nazagha* [*nazgh*], to incite evil / discord. See at 7:200, p. 543, n. 1).

[8] نزغ ***nazgh*** = incitement to evil, evil prompting. See at 7:200, p. 543, n. 2.

[9] استعذ ***ista'idh*** = seek protection, take refuge (v. ii. m. s. imperative from *ista'adha*, form X of *'âdha* [*awdh/'iyâdh / ma'âdh*], to seek protection. See at 40:56, p. 1519, n. 10).

[10] آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 39:71, p. 1506, n. 7.

[11] This is directed specially to the worshippers of Nature, of the sun, the moon and the stars in general. لا تسجدوا ***lâ tasjudû*** = do not prostrate yourselves, do not bow respectfully/ pay obeisance (v. iii. m. pl. imperative {prohibition} from *sajada* [*sujûd*], to prostrate oneself. See *tasjuda* at 38:75, p. 1477, n. 2).

فَإِنِ ٱسۡتَكۡبَرُواْ	38. So if they turn arrogant[1]
فَٱلَّذِينَ	then those who are
عِندَ رَبِّكَ	near your Lord[2]
يُسَبِّحُونَ لَهُۥ	proclaim His sanctity[3]
بِٱلَّيۡلِ وَٱلنَّهَارِ	by night and day
وَهُمۡ لَا يَسۡـَٔمُونَ ۩	and they feel not bored.[4]*
٣٨	
وَمِنۡ ءَايَٰتِهِۦٓ	39. And of His signs are
أَنَّكَ تَرَى ٱلۡأَرۡضَ	that you see the earth
خَٰشِعَةٗ	dry and barren;[5]
فَإِذَآ أَنزَلۡنَا	but when We send down[6]
عَلَيۡهَا ٱلۡمَآءَ	on it water[7]
ٱهۡتَزَّتۡ وَرَبَتۡ	it pulsates[8] and grows.[9]
إِنَّ ٱلَّذِيٓ أَحۡيَاهَا	Verily He Who gives life[10] to it
لَمُحۡيِ ٱلۡمَوۡتَىٰٓ	can surely make alive the dead.
إِنَّهُۥ عَلَىٰ كُلِّ شَيۡءٖ	Verily He is over everything
قَدِيرٌ ٣٩	Omnipotent.
إِنَّ ٱلَّذِينَ يُلۡحِدُونَ	40. Verily those who distort[11]
فِيٓ ءَايَٰتِنَا	Our signs
لَا يَخۡفَوۡنَ عَلَيۡنَآۗ	cannot hide[12] from Us.
أَفَمَن يُلۡقَىٰ	Is the one who is thrown
فِي ٱلنَّارِ خَيۡرٌ	into the fire better

[1] استكبروا ***istakbarû*** = they boasted, became proud, turned arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara [kubr/ kibar/ kabârah/kabr]*, to become great, to be older. See at 41:14, p. 1544, n. 11).

[2] i. e., the angels.

[3] يسبحون ***yusabbiḥûna*** = they sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from *sabbaḥa* form II of *sabaḥa [sabḥ/ sibâḥah]* to swim, to float. See at 40:7, p. 1511, n. 7).

[4] يسئمون ***yas'amûna*** = they detest, loathe, dislike, be weary of, be fed up, be bored (v. iii. m. pl. impfct. form *sa'ima [sa'm /sa'âmah]*, to be weary, to dislike. See *lâ tas'amû* at 2:282, p. 148, n. 10).

* **One should prostrate oneself on reading this *'âyah***

[5] خاشعة ***khâshi'ah*** = submissive, humble, dry and barren (active participle from *khasha'a [khushû']*, to be submissive, humble, dry and barren. See *khâshi'în* at 33:35, p. 1349, n. 7).

[6] أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala [nuzûl]*, to come down. See at 39:41, p. 1495, n. 9).

[7] i. e., rains.

[8] اهتزت ***ihtazzat*** = she or it shook up, was agitated/ animated/enlivened, pulsated (v. iii. f. s. past from *ihtazza*, form VIII of *hazza [hazz]*, to shake, to rock. See at 22:5, p. 1047, n. 2).

[9] i. e., it produces plants and crops. ربت ***rabat*** = she or it grew, swelled, increased (v. iii. f. s. past from *rabâ [rabâ'/rubûw]*, to increase, to grow. See at 22:5, p. 1047, n. 3).

[10] أحيا ***'aḥyâ*** = he gave life, revivified, saved life, (v. iii. m. s. past in form IV of *ḥayiya [ḥayah]*, to live. See at 29:63, p. 1387, n. 6).

[11] يلحدون ***yulḥidûna*** = blaspheme, deviate, digress, pervert, twist, distort, profane, unjustly hint, insinuate (v. iii. m. pl. impfct. from *'alḥada*, form IV of *laḥada*, [لحد *laḥd*], to dig a grave, to deviate, to apostatize. See at 16:103, p. 862, n. 8.).

[12] يخفون ***yukhfawna*** = they hide, be concealed, disappear (v. iii. m. pl. impfct. from *khafiya [khafâ'/khifah/khufyah]*, to be hidden. See *yakhfâ* at 40:16, p. 1515, n. 1).

أَم مَّن يَأۡتِيٓ ءَامِنٗا	or the one who comes safe[1]
يَوۡمَ ٱلۡقِيَٰمَةِۚ	on the Day of Judgement?
ٱعۡمَلُواْ مَا شِئۡتُمۡ	Do whatever you wish.[2]
إِنَّهُۥ بِمَا تَعۡمَلُونَ	Verily He is of what you do
بَصِيرٌ (٤٠)	All-Seeing.[3]
إِنَّ ٱلَّذِينَ كَفَرُواْ	41. Verily those who disbelieve
بِٱلذِّكۡرِ	in the Reminder[4]
لَمَّا جَآءَهُمۡۖ	when it has come to them —
وَإِنَّهُۥ لَكِتَٰبٌ	and indeed it is a Book
عَزِيزٞ (٤١)	most distinguised.[5]
لَّا يَأۡتِيهِ	42. There cannot approach it
ٱلۡبَٰطِلُ	falsehood[6]
مِنۢ بَيۡنِ يَدَيۡهِ	from the front of it
وَلَا مِنۡ خَلۡفِهِۦۖ	nor from behind[7] it.
تَنزِيلٞ مِّنۡ	It is a sent-down[8] from the
حَكِيمٍ حَمِيدٖ (٤٢)	All-Wise, All-Praiseworthy.
مَّا يُقَالُ لَكَ	43. Nothing is said to you[9]
إِلَّا مَا قَدۡ قِيلَ	save what had been said to
لِلرُّسُلِ مِن قَبۡلِكَۚ	the Messengers before you.
إِنَّ رَبَّكَ	Verily your Lord is

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[1] i. e., safe from punishment. آمن ***'âmin*** (s.; pl. *'âminûn*) = peaceful, safe and secure (act. participle from *'âmana,* form IV of *'amina* [*'amn/'amân/'amânah*], to be safe. See at 14:35, p. 800, n. 6).

[2] This is a threat to the unbelievers. شئتم ***shi'tum*** = you (all) wished, wanted (v. ii. m. pl. past from *shâ'a* [*mashî'ah*], to wish. See at 39:15, p. 1486, n. 8).

[3] i. e., of all deeds and events, open or secret. بصير ***basîr*** = one who sees/observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 35: 45, p. 1408, n. 1.

[4] i. e., the Qur'ân. The sense is made further clear in the next clause where it is stated that it is indeed a Book. The Qur'ân is repeatedly referred to as *ddhikr.* See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 54:25, 68:51-52 and 81:27. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 39:22, p. 1489, n. 9.

[5] عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 39:37, p. 1494, n. 6.

[6] باطل ***bâṭil*** = vain, futile, untruth, that which is untrue, false, falsehood, baseless, void. See at 38:27, p. 1466, n. 10.

[7] i. e., from any direction and in any way.

[8] This is a reiteration that the Qur'ân was sent down by Allah. It is no composition of the Prophet's, peace and blessings of Allah be on him, nor of anyone else. تنزيل ***tanzîl*** = sending down, bringing down, something sent down, a sent-down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 32:2, p. 1324, n. 2.

[9] This is addressed to the Prophet, peace and blessings of Allah be on him, consoling him that what the unbelievers said about him and his mission was the same as the unbelievers of the past had said about their respective Messengers.

لَذُو مَغْفِرَةٍ	the Owner of Forgiveness
وَذُو عِقَابٍ	and the Owner of retribution[1]
أَلِيمٍ ٤٣	most painful.[2]
وَلَوْ جَعَلْنَٰهُ	44. And had We made[3] it
قُرْءَانًا أَعْجَمِيًّا	a Qur'ân non-Arabic[4]
لَّقَالُوا۟	they[5] would surely have said:
لَوْلَا فُصِّلَتْ	"Why are not explained[6]
ءَايَٰتُهُۥٓ	its *'âyahs?*[7]
ءَا۬عْجَمِىٌّ	Is it non-Arabic
وَعَرَبِىٌّ	and an Arab?"[8]
قُلْ هُوَ لِلَّذِينَ	Say: "It is for those who
ءَامَنُوا۟	believe
هُدًى وَشِفَآءٌ	a guidance[9] and a remedy.[10]
وَٱلَّذِينَ	And those who
لَا يُؤْمِنُونَ	do not believe,
فِىٓ ءَاذَانِهِمْ وَقْرٌ	in their ears is deafness;[11]
وَهُوَ عَلَيْهِمْ عَمًى	and it is on them blindness.[12]
أُو۟لَٰٓئِكَ يُنَادَوْنَ	Such ones are called[13]
مِن مَّكَانٍۭ بَعِيدٍ ٤٤	from a place far away."[14]

Section (*Rukû'*) 6

وَلَقَدْ ءَاتَيْنَا	45. And We indeed had given

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[1] عقاب *'iqâb* = infliction of punishment, punishment, penalty, retribution. See at 40:22, p. 1517, n. 7.

[2] أليم *'alîm* = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 34:5, p. 1369, n. 5).

[3] جعلنا *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 27:86, p. 1228, n. 1).

[4] أعجمي *'a'jamî* = non-Arabic, non-Arab, foreigner.

[5] i. e., the Arabs among whom the Prophet, peace and blessings of Allah be on him, was sent.

[6] فصلت *fussilat* = she or it was set out in detail, elaborated, elucidated, explained (v. iii. f. s. past passive from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See *yufaṣṣilu* at 10:5, p. 637, n. 11).

[7] i. e., the texts of the Qur'ân. آيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations. See at 41:15, p. 1545, n. 2.

[8] i. e., they would have expressed their surprise that how could a non-Arabic Qur'ân be given to a Prophet who was an Arab.

[9] هدى *hudan* = guidance, right way, true religion. See at 34:24, p. 1377, n. 3.

[10] i. e., for both physical and spiritual ailment. شفاء *shifâ'* = remedy, cure, healing. See at 17:82, p. 900, n. 2.

[11] i. e., they are unwilling to listen to the truth. وقر *waqr* = deafness, heaviness, hollowness. See at 18:57, p. 933, n. 6.

[12] i. e., the Qur'ân is for them blindness, for they shut their eyes at it. عمى *'aman* = blindness. See at 41:17, p. 1545, n. 13).

[13] i. e., they are like those who are called from a distant place so cannot hear the call. ينادون *yunâdawna* = they are addressed, called, summoned (v. iii. m. pl. impfct. passive from *nâdâ*, form III of *nadâ* [*nadw*], to call. See at 40:10, p. 1512, n. 10).

[14] بعيد *ba'îd* = (s.; pl. *bu'adâ'* /*bu'âd* /*bu'dân* /*bi'âd*) = far, far away, far-reaching, distant, remote, unlikely. See at 34:52, p. 1387, n. 11).

مُوسَى ٱلْكِتَٰبَ	Mûsâ the Book;
فَٱخْتُلِفَ	but disagreement arose[1]
فِيهِ	about it.
وَلَوْلَا كَلِمَةٌ	And had not a word[2]
سَبَقَتْ مِن رَّبِّكَ	preceded[3] from your Lord
لَقُضِيَ	decided would have been[4]
بَيْنَهُمْ	between them.
وَإِنَّهُمْ	And they were indeed
لَفِي شَكٍّ مِّنْهُ	in doubt[5] about it,
مُرِيبٍ ﴿٤٥﴾	arousing suspicion.[6]
مَنْ عَمِلَ صَٰلِحًا	46. Whoever acts rightly,[7]
فَلِنَفْسِهِۦ	it is for himslef;[8]
وَمَنْ أَسَآءَ	and whoever does evil[9]
فَعَلَيْهَا	it is against himself.[10]
وَمَا رَبُّكَ	And your Lord is not
بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٤٦﴾	unjust[11] to the servants.

PART (*JUZ'*) 25

۞ إِلَيْهِ يُرَدُّ	47. To Him is referred[12]
عِلْمُ ٱلسَّاعَةِ	the knowledge of the Hour.[13]
وَمَا تَخْرُجُ مِن	And there come out[14] not of
ثَمَرَٰتٍ مِّنْ أَكْمَامِهَا	fruits from their covers[15]
وَمَا تَحْمِلُ مِنْ أُنثَىٰ	nor there carry[16] of females,

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[1] اختلف ***ukhtulifa*** = he or it was differed in, was disagreed about, disputed (v. iii. m. s. past passive from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to come after. See at 11:110, p. 717, n. 2).

[2] i. e., for giving them respite till a time.

[3] سبقت ***sabaqat*** = she or it preceded, happened before (v. iii. f. s. past from *sabaqa* [*sabq*], to be or act before. See at 37:171, p. 1456, n. 7).

[4] قضى ***quḍiya*** = it is settled, adjudicated, decreed, passed, spent, concluded, adjudged, decided (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 40:78, p. 1537, n. 3).

[5] شك ***shakk*** (s.; pl. *shukûk*) = doubt, uncertainty, suspicion, misgiving. See at 40:34, p. 1521, n. 9.

[6] This expression is used to emphasize the fact and intensity of their doubt. مريب ***murîb*** = that which arouses suspicion, suspicious (act. participle from *'arâba*, form IV of *râba* [*rayb*], to doubt, disquiet. See at 34:54, p. 1388, n. 7).

[7] i. e., does deeds approved by the Qur'ân and *sunnah*. صالح ***ṣâliḥ*** = good, right, proper (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right. See at 41:33, p. 1551, n. 6).

[8] i. e., its good effects will be for his benefit.

[9] أساء ***'asâ'a*** = he did evil, committed foulness (v. iii. m. s. past from in form IV of *sâ'a* [*saw*], to be bad/foul/evil. See *'asâ'û* at 30:10, p. 1293, n. 3).

[10] i. e., its effects will be to his detriment.

[11] ظلام ***ẓallâm***= unjust, oppressor (act. participle in the scale of *fa''âl* from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 22:10, p. 1048, n. 9).

[12] i. e., Allah Alone has the knowledge of the hour of Resurrection. يرد ***yuraddu*** = he or it is repulsed, returned, reverted, referred (v. iii. m. s. impfct. passive from *radda* [*radd*], to send back. See at 18:87, p. 942, n. 10).

[13] i. e., the Hour of Resurrection.

[14] تخرج ***takhruju*** = she comes out, goes out, leaves (v. iii. m. f. impfct. from *kharaja* [*khurûj*], to go out, to leave. See at 23:20, p. 1089, n. 9).

[15] أكمام ***'akmâm*** (pl.; s. *kumm*) = covers.

[16] تحمل ***taḥmilu*** = she carries, bears, transports mounts (v. iii. f. s. impfct. from *ḥamala* [*ḥaml*], to carry. See at 35:11, p. 1393, n. 13).

وَلَا تَضَعُ	nor do they give birth to[1]
إِلَّا بِعِلْمِهِۦ	except with His knowledge.
وَيَوْمَ	And the day
يُنَادِيهِمْ	He will call out[2] to them:
أَيْنَ شُرَكَآءِى	"Where are My partners?"[3]
قَالُوٓا۟	They will say:
ءَاذَنَّٰكَ	"We declare[4] to You,
مَا مِنَّا	there is none among us
مِن شَهِيدٍ ٤٧	any witness."[5]
وَضَلَّ	48. And there shall get lost[6]
عَنْهُم مَّا كَانُوا۟	to them all that they used
يَدْعُونَ مِن قَبْلُ	to invoke[7] before,
وَظَنُّوا۟	and they will realize[8]
مَا لَهُم مِّن مَّحِيصٍ ٤٨	they have no escape.[9]
لَّا يَسْـَٔمُ ٱلْإِنسَٰنُ	49. Man is not weary[10]
مِن دُعَآءِ ٱلْخَيْرِ	of asking for well-being;
وَإِن مَّسَّهُ	but if there afflicts him
ٱلشَّرُّ	the adversity
فَيَـُٔوسٌ	he becomes despaired,[11]
قَنُوطٌ ٤٩	despondent.[12]

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[1] تضع ***taḍa'u*** = she lays down, gives birth to, unburdens, gets rid of, places, puts down (v. iii. f. s. impfct. from *waḍa'a* [*waḍ'*], to place, to put down. See at 35:11, p. 1393, n. 14).

[2] ينادي ***yunâdî*** = he calls, calls out, summons (v. iii. m. s. impfct. from *nâda*, form III of *nadâ* [*nadw*], to call. See at 28:74, p. 1258, n. 4).

[3] i. e., the partners you used to set with Me. شركاء ***shurakâ'*** (pl.; s. *sharîk*) partners, sharers, associates. See at 35:40, p. 1404, n. 10.

[4] آذنا ***'âdhannâ*** = we made known, announced, declared, notified (v. i. pl. past from *'âdhana*, form IV of *'adhina* [*'idhn*], to allow, to permit, to listen. See *'âdhantu* at 21:109, p. 1042, n. 8).

[5] i. e., none of us now testifies that there is any partner with You. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = All-Witnessing, on-looker, spectator, witness, martyr, (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 29:53, p. 1283, n. 10).

[6] i. e., they will not appear to them. ضل ***ḍalla*** = he got lost, lost way, went astray, strayed (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 39:41, p. 1495, n. 1).

[7] i. e., of imaginary gods and goddesses they used to invoke. يدعون ***yad'ûna*** = they invoke, call, call upon, invite, summon, pray, ask (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 40:20, p. 1516, n. 5).

[8] ظنوا ***ẓannû*** = they thought, thought for certain, supposed, believed, presumed, realized (v. iii. m. pl. past from *ẓanna* [ظن *ẓann*], to think, to suppose. See at 28:39, p. 1246, n. 3).

[9] محيص ***maḥîṣ*** = escape, flight, place of retreat, sanctuary (verbal noun, also noun of place, of *ḥâṣa*, [*ḥayṣ/ ḥayṣah/maḥîṣ*], to escape, to flee).

[10] يسئم ***yas'amu*** = he detests, loathes, dislikes, is weary of, is fed up, is bored (v. iii. m. pl. impfct. form *sa'ima* [*sa'm /sa'âmah*], to be weary, to dislike. See *ys'amûna* at 41:38, p. 1553, n. 4).

[11] يؤوس ***ya'ûs*** = despondent, despairing, hopeless. See at 17:84, p. 900, n. 8.

[12] قنوط ***qanûṭ*** = despondent, disheartened, discouraged, desdpairing. See *lâ taqnaṭû* at 39:53, p. 1500, n. 6.

وَلَئِنْ أَذَقْنَٰهُ	50. And if We give him a
رَحْمَةً مِّنَّا	taste[1] of mercy from Us
مِنْ بَعْدِ ضَرَّآءَ	after an adversity[2]
مَسَّتْهُ	that afflicted[3] him,
لَيَقُولَنَّ	he indeed says:
هَٰذَا لِى	" This is my due;
وَمَآ أَظُنُّ ٱلسَّاعَةَ	and I do not think[4] the Hour[5]
قَآئِمَةً	shall take place.
وَلَئِن	And if indeed
رُّجِعْتُ إِلَىٰ رَبِّىٓ	I am taken back[6] to My Lord
إِنَّ لِى عِندَهُۥ	I shall have for me with Him
لَلْحُسْنَىٰ	indeed the best thing."[7]
فَلَنُنَبِّئَنَّ	But We shall certainly inform[8]
ٱلَّذِينَ كَفَرُوا۟	those who disbelieve
بِمَا عَمِلُوا۟	of what they do and shall
وَلَنُذِيقَنَّهُم	surely make them taste[9]
مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾	some punishment very tough.[10]
وَإِذَآ أَنْعَمْنَا	51. And if We bestow grace[11]
عَلَى ٱلْإِنسَٰنِ أَعْرَضَ	on man he turns away[12]
وَنَـَٔا بِجَانِبِهِۦ	and leans aloof[13] on his side;
وَإِذَا مَسَّهُ ٱلشَّرُّ	but if the evil afflicts him
فَذُو دُعَآءٍ	he is full of supplication
عَرِيضٍ ﴿٥١﴾	continuing for long.[14]

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[1] أذقنا **'adhaqnâ** = we made (someone) taste, gave taste (v. i. pl. past from *'adhâqa*, form IV of *dhâqa* [*dhawq / madhâq*], to taste. See at 17:75, p. 897, n. 11).

[2] ضراء **ḍarrâ'** = affliction, suffering, illness, distress. See at 11:10, p. 681, n. 2.

[3] مست **massat** = she or it touched, afflicted, affected (v. iii. f. s. past from *massa* [*mass/masîs*], to feel, to touch. See at 21:46, p. 1025, n. 6).

[4] أظن **'aẓunnu**= I think, suppose, conjecture; also, firmly believe, deem, consider (v. i. s. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See at 40:37, p. 1523, n. 1).

[5] i. e., the Hour of Resurrection and Judgement.

[6] رجعت **ruji'tu** = I was returned, taken back (v. i. s. past passive from *raja'a* [*rujû'*], to return. See *turja'ûna* at 41:21, p. 1547, n. 5).

[7] i. e., paradise. حسنى **ḥusnâ** (f.; m. *'aḥsan*) the best, most beautiful. See at 20:8, p. 977, n. 9.

[8] لننبئن **la nunabbi'anna** = we will surely inform, notify, make know (v. i. pl. impfct. emphatic from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See *la tunabbi'ann* at 12:15, p. 726, n. 11).

[9] لنذيقن **la nudhîqanna** = we shall surely make (someone) taste, give a taste (v. i. pl. impfct. emphatic from *'adhâqa*, form IV of *dhâqa* [*dhawq/ madhâq*], to taste. See n. 1 above).

[10] غليظ **ghalîẓ** (s.; pl. *ghilâẓ*)= sacred, inviolable, solid, tough, harsh, severe, dire. See at 33:7, p. 1337, n. 7.

[11] أنعمنا **'an'amnâ** = we bestowed grace, graced, blessed (v. i. pl. past from *'an'ama*, form IV of *na'ama/na'ima* [*na'mah/man'am*], to be happy, to be in ease. See at 17:83, p. 900, n. 5).

[12] أعرض **'a'raḍa** = he turned away, averted, evaded (v. ii. m. pl. past from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 41:4, p. 1541, n. 3).

[13] نأى **na'â** = he moved away, remained aloof (v. iii. m. s. past from نأي *na'y*, to keep away. See at 17:83, p. 900, n. 7).

[14] عريض **'arîḍ** = extensive, prolonged, continuing for long (act. participle in the scale of *fa'îl* from *'araḍa/aruḍa* [*'arḍ*], to be visible, to be broad. See n. 12 above.

قُلْ أَرَءَيْتُمْ	52. Say: "Do you see
إِن كَانَ	if it is
مِنْ عِندِ ٱللَّهِ	from Allah
ثُمَّ كَفَرْتُم بِهِۦ	then you disbelieve[1] in it,
مَنْ أَضَلُّ	who is more astray[2]
مِمَّنْ هُوَ فِى	than the one who is in
شِقَاقٍۭ بَعِيدٍ ﴿٥٢﴾	discord[3] far away?"[4]
سَنُرِيهِمْ	53. We shall show[5] them
ءَايَٰتِنَا فِى ٱلْءَافَاقِ	Our signs in the horizons[6]
وَفِىٓ أَنفُسِهِمْ	and in themselves
حَتَّىٰ يَتَبَيَّنَ لَهُمْ	till evident becomes[7] to them
أَنَّهُ ٱلْحَقُّ	that it[8] is the truth.
أَوَلَمْ يَكْفِ	Does it not suffice[9]
بِرَبِّكَ أَنَّهُۥ	with your Lord that He is
عَلَىٰ كُلِّ شَىْءٍ	over everything
شَهِيدٌ ﴿٥٣﴾	All-Witnessing?[10]
أَلَآ إِنَّهُمْ	54. O yes, they indeed are
فِى مِرْيَةٍ	in doubt[11]
مِّن لِّقَآءِ رَبِّهِمْ	about meeting[12] their Lord.
أَلَآ إِنَّهُۥ	O yes, He indeed is
بِكُلِّ شَىْءٍ	of everything
مُّحِيطٌۢ ﴿٥٤﴾	All-Encompassing.[13]

1. كفرتم ***kafartum*** = you disbelieved, turned ungrateful, denied, covered (v. ii. m. pl. past from *kafara* [*kufr*], to disbelieve, to cover. See at 14:7, p.788, n. 6).

2. أضل ***'aḍallu*** = further astray, worst astray, more misguided (elative of ضال *ḍâll*). See at 25:34, p. 1148, n. 6.

3. i. e., with the truth. شقاق ***shiqâq*** = discord, dissension, schism, rift, breach, split. See at 22:53, p. 1064, n. 11).

4. بعيد ***ba'îd*** = (s.; pl. *bu'adâ'* /*bu'ûd* /*bu'dân* /*bi'âd*) = far, far away, far-reaching, distant, remote, unlikely. See at 41:44, p. 1555, n. 14).

5. نرى ***nurî*** = we show (v. i. pl. impfct. in form IV of *ra'â* [*ra'y/ru'yah*], to see at 6:75, p. 421, n. 10).

6. i. e., in the universe. ***'âfâq*** (pl.; s. *'ufuq*) = horizons, distant lands, remote regions.

7. يتبين ***yatabayyana(u)*** = he or it becomes clear, manifest, open, evident, obvious (v. iii. m. s. impfct. from *tabayyana*, form V of *bâna* [*bayn/bayân*], to be clear, evident. The final letter takes *fathah* because of a hidden *'an* in *hattâ* coming before the verb. See at 9:43, p. 596, n. 9).

8. i. e., this Qur'ân.

9. يكف ***yakfi(î)*** = he or it suffices, is enough (v. iii. m. s. impfct. from *kafâ* [*kifâyah*], to be enough. The final *yâ'* is dropped because of the particle *lam* coming before the verb. See at 29:51, p. 1283, n. 6).

10. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = All-Witnessing, on-looker, spectator, witness, martyr, (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 41:47, p. 1557, n. 5).

11. مرية ***miryah*** = doubt, misgivings. See at 32:23, p. 1331, n. 3.

12. لقاء ***liqâ'*** = meeting, encounter. See at 39:71, p. 1506, n. 9.

13. i. e., in knowledge and power. So none can escape His judgement and requital. محيط ***muḥîṭ*** = one who or that which closes in on, surrounds, encompasses, comprehensive, All-Encompassing (active participle from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ/ḥîṭah/ḥiyâṭah*], to encircle, enclose, guard. See at 11:84, p. 708, n. 6).

42. *SÛRAT AL-SHÛRÂ* (CONSULTATION)

Makkan: 53 *'âyahs*

This is a Makkan ***sûrah*** which deals with the fundamentals of the faith, namely, monotheism, the truth of ***waḥy*** and ***risâlah*** (Messengership of Muḥammad, peace and blessings of Allah be on him) Resurrection, Judgement, reward and punishment. It starts with an emphasis that Allah sent *waḥy* to the Prophet Muḥammad, peace and blessings of Allah be on him, as He had sent *waḥy* to the previous Prophets and that it is the same message of monotheism and Islam which had been delivered through all the Prophets. It then draws attention to the Absolute Oneness and Uniqueness of Allah – "There is not the like of Him anything "(*'âyah* 11) and that to Him belongs the keys of the heavens and the earth. This theme of monotheism is further illustrated with reference to His favours and graces upon His creation and His signs visible throughout the universe. The facts of Resurrection, Judgement, reward and punishment are reiterated and man is called upon to respond to Allah's message before the coming of the day when there will be neither any defence against it nor any refuge from it. The ***sûrah*** ends by indicating the nature of Allah's communication to His Prophets and Messengers: "It is not for any human being that Allah should speak to him except by *waḥy*, or from behind a veil or by sending a messenger (an angel) who communicates by His leave what He wills." (*'âyah* 51).

The ***sûrah*** is called ***al-shûrâ*** (consultation) with reference to its *'âyah* 38 wherein Muslims are required to conduct their affairs by mutual consultation.

سُورَةُ الشُّورَىٰ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ (١) 1. *Ḥâ-Mîm.*

عٓسٓقٓ (٢) 2. *'Âyn-Sîn-Qâf.*[1]

كَذَٰلِكَ يُوحِيٓ 3. Thus does communicate[2]
إِلَيۡكَ وَإِلَى ٱلَّذِينَ to you and to those before
مِن قَبۡلِكَ ٱللَّهُ ٱلۡعَزِيزُ you[3] Allah, the All-Mighty,[4]
ٱلۡحَكِيمُ (٣) the All-Wise.[5]

لَهُۥ 4. To Him belongs
مَا فِي ٱلسَّمَٰوَٰتِ all that is in the heavens
وَمَا فِي ٱلۡأَرۡضِ and all that is in the earth;[6]

---

[1] Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

[2] This is an emphasis on the fact that Allah had sent Messengers from time to time and that the coming of *wahy* to Prophet Muhammad, peace and blessings of Allah be on him, was nothing unprecedented. يوحى ***yûḥî*** = he prompts, communicates, inspires (v. iii. m. s. impfct. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. [Technically *waḥy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4]. See at 34:50, p. 1387, n. 3).

[3] i. e., of Prophets and Messengers.

[4] عزيز ***'azîz*** = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 39:37, p. 1494, n. 6.

[5] i. e., in His creation, commandments and decrees. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 36:2, p. 1409, n. 2).

[6] i. e., His is the absolute ownership, possession, dominion and Lordship and sovereignty.

وَهُوَ ٱلْعَلِيُّ	and He is the All-Exalted,[1]
ٱلْعَظِيمُ ﴿٤﴾	the All-Great.[2]
تَكَادُ ٱلسَّمَٰوَٰتُ	5. The skies are about to[3]
يَتَفَطَّرْنَ	be rent asunder[4]
مِن فَوْقِهِنَّ	from above them;
وَٱلْمَلَٰٓئِكَةُ	and the angels
يُسَبِّحُونَ	proclaim the sanctity[5]
بِحَمْدِ رَبِّهِمْ	with the praise of their Lord
وَيَسْتَغْفِرُونَ	and seek forgiveness[6]
لِمَن فِى ٱلْأَرْضِ	for those in the earth.[7]
أَلَآ إِنَّ ٱللَّهَ	O yes, verily Allah,
هُوَ ٱلْغَفُورُ	He is the Most Forgiving,
ٱلرَّحِيمُ ﴿٥﴾	the Most Merciful.
وَٱلَّذِينَ ٱتَّخَذُوا۟	6. And those who take[8]
مِن دُونِهِۦٓ أَوْلِيَآءَ	besides Him protectors,[9]
ٱللَّهُ حَفِيظٌ عَلَيْهِمْ	Allah is guard over[10] them;
وَمَآ أَنتَ عَلَيْهِم	and you are not over them
بِوَكِيلٍ ﴿٦﴾	a guardian.[11]
وَكَذَٰلِكَ	7. And suchwise
أَوْحَيْنَآ إِلَيْكَ	We have communicated to you

1. علي ***'aliy*** = high, lofty, elevated, sublime, All-Exalted. See at 40:12, p. 1513, n. 15.

2. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave, All-Great. See at 39:13, p. 1486, n. 6).

3. تكاد ***takâdu*** = she or it is close to, about to (v. iii. f. s. impfct. from *kâda* [*kawd*] to be about to. See at 19:90, p. 973, n. 9).

4. i. e., due to His Glory and on account of the enormity of what the unbelievers and polytheists say about Allah's having sons and daughters (see 19:88-90, at p. 973). يتفطرن ***yatafaṭṭarna*** = they (fem.) are rent asunder, split, broken into pieces (v. iii. f. pl. impfct. from *tafaṭṭara,* form V of *faṭara* [*faṭr*], to split, to create. See at 19:90, p. 973, n. 10).

5. يسبحون ***yusabbiḥûna*** = they sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from *sabbaḥa,* form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 41:38, p. 1553, n. 2).

6. يستغفرون ***yastaghfirûna*** = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from *istaghfara,* form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 40:7, p. 1511, n. 8).

7. i. e., those who are believers in the Oneness of Allah and who act according His commandments.

8. اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha,* form VIII of *'akhadha* [*'akhdh*], to take. See at 39:3, p. 1481, n. 2).

9. i. e., gods and goddesses. أولياء ***'awliyâ'*** (pl.; sing. ولي *waliy*) = friends, allies, patrons, legal guardians, protectors, . See at 39:3, p. 1481, n. 3.

10. i. e., He keeps watch over them and causes their deeds to be recorded. حفيظ ***ḥafîẓ*** = attentive, mindful, preserving, guarding, guard, (act. participle in the scale of *fa'îl* from *ḥafiẓa* [*ḥifẓ*], to preserve, to guard. See at 12:55, p. 742, n. 10.

11. وكيل ***wakîl*** (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian, custodian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See at 39:62, p. 1503, n. 4).

قُرْءَانًا عَرَبِيًّا	a Qur'ân in Arabic
لِّتُنذِرَ	that you may warn[1]
أُمَّ ٱلْقُرَىٰ	the Mother of Habitations[2]
وَمَنْ حَوْلَهَا	and those around[3] it,
وَتُنذِرَ	and may warn about
يَوْمَ ٱلْجَمْعِ	the Day of Gathering[4]
لَا رَيْبَ فِيهِ	in which there is no doubt.[5]
فَرِيقٌ فِي ٱلْجَنَّةِ	A group[6] will be in the garden
وَفَرِيقٌ	and a group will be
فِي ٱلسَّعِيرِ ٧	in the blazing furnace.[7]
وَلَوْ شَآءَ ٱللَّهُ	8. And were Allah to will
لَجَعَلَهُمْ	He would have made them[8]
أُمَّةً وَٰحِدَةً	a single community,[9]
وَلَٰكِن يُدْخِلُ	but He admits[10]
مَن يَشَآءُ فِي رَحْمَتِهِۦ	whom He wills to His mercy.
وَٱلظَّٰلِمُونَ	And the transgressors
مَا لَهُم	shall not have
مِّن وَلِيٍّ وَلَا نَصِيرٍ ٨	any protector[11] nor any helper.[12]
أَمِ ٱتَّخَذُوا۟	9. Or do they take[13]
مِن دُونِهِۦٓ أَوْلِيَآءَ	in lieu of Him protectors.
فَٱللَّهُ هُوَ ٱلْوَلِيُّ	But Allah is the Protector

[1] تنذر ***tundhira**(u)* = you warn, caution (v. ii. m. s. impfct. from *'andhara,* form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. The final letter takes *fathah* because of a hidden *'an* in the *li* (of motivation) coming before the verb. See at 36:6, p. 1410, n. 1.

[2] i. e., Makka. قرى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 34:18, p. 1374, n. 11.

[3] i. e., the people of all other peoples. حول ***ḥawl*** = around, about, roughly; also year, might, power, change. See 39:75, p. 1508, n. 3.

[4] i. e., the Day of Resurrection and Judgement. جمع ***jam'*** = amassment, accumulation, gathering, collection, aggregation. See at 28:78, p. 1260, n. 5.

[5] ريب ***rayb*** = doubt, suspicion, misgivings. See at 40:59 p. 1530, n. 8.

[6] i. e., the believers and righteous. فريق ***fariq*** (s.; pl. فروق *furûq,* افرقة *afriqah*) = section, group, faction, party, band. See at 33:26, p. 1345, n. 7).

[7] i. e., hell. سعير ***sa'îr*** = burning blaze, blazing furnace, inferno. See at 35:6, p. 1391, n. 9.

[8] i. e., all the creatures.

[9] i. e., in guidance and righteousness. أمة ***'ummah*** (pl. أمم *'umam*) = community, people, group, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 35:24, p. 1398, n. 6.

[10] يدخل ***yudkhilu*** = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala,* form IV of *dakhala* (*dukhûl*), to enter, to go in. See at 22:23, p. 1053, n. 1).

[11] ولي ***walîy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, friend, patron friend, sponsor, protector, Lord-Protector, relative, next-of-kin. See at 41:34, p. 1552, n. 2.

[12] نصير ***naṣîr*** = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron (act. participle in the scale of *fa'îl* from *naṣara* [*naṣr /nuṣûr*], to help. See at 33:65, p. 1363, n. 12).

[13] اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha,* form VIII of *'akhadha* [*'akhdh*], to take. See at 42:6, p. 1561, n. 8).

وَهُوَ يُحْيِ ٱلْمَوْتَىٰ	and He gives life[1] to the dead
وَهُوَ عَلَىٰ كُلِّ شَىْءٍ	and He is over everything
قَدِيرٌ ٩	Omnipotent.
وَمَا ٱخْتَلَفْتُمْ فِيهِ	10. And whatever you differ[2]
مِن شَىْءٍ	in of anything,
فَحُكْمُهُۥٓ	its decision[3] is
إِلَى ٱللَّهِ	to Allah.
ذَٰلِكُمُ ٱللَّهُ رَبِّى	Such is Allah, my Lord.
عَلَيْهِ تَوَكَّلْتُ	On Him I rely[4]
وَإِلَيْهِ	and to Him
أُنِيبُ ١٠	I turn in penitence.[5]

Section (*Rukû'*) 2

فَاطِرُ ٱلسَّمَٰوَٰتِ	11. The Creator[6] of the heavens
وَٱلْأَرْضِ	and the earth,
جَعَلَ لَكُم	He has made[7] for you
مِّنْ أَنفُسِكُمْ	from amongst yourselves
أَزْوَٰجًا	spouses,[8]
وَمِنَ ٱلْأَنْعَٰمِ	and of the grazing livestock[9]
أَزْوَٰجًا	pairs.
يَذْرَؤُكُمْ فِيهِ	He multiplies[10] you thereby.
لَيْسَ كَمِثْلِهِۦ	There is not the like[11] of Him
شَىْءٌ	anything;

1. يحي ***yuḥyî*** = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from *'aḥyâ,* form IV of *ḥayiya* [*ḥayah*], to live. See at 40:68, p. 1534, n. 1).

2. i. e., in the matter of the *dîn.* اختلفتم ***ikhtalaftum*** = you differed, disagreed, failed (v. ii. m. pl. past from *ikhtalafa,* form VIII of *khalafa* [*khalf/khilâfah*], to come after, to follow, to succeed. See at 8:42, p. 562, n. 6).

3. i. e., to be referred to the Book of Allah and the *sunnah* of His Messenger. حكم ***ḥukm*** (pl. أحكام *'aḥkâm*) = judgement, order, decree, command, authority, rule, law, decision. See at 28:88, p. 1264, n. 6.

4. توكلت ***tawakkaltu*** = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala,* form V of *wakala* [*wakl/wukûl*], to entrust. See at 13:30, p. 777, n. 3).

5. أنيب ***'unîbu*** = I turn, turn in repentance/ penitence (v. i. s. impfct. from *'anâba,* form IV of *nâba* [*nawb/ niyâbah*], to return, to come near, to represent. See at 11:88, p. 710, n. 2).

6. فاطر ***fâṭir*** = Creator, Maker, Originator, Initiator, one who splits, one who brings into being (active participle from *faṭara* [*faṭr*], to split, to create). See at 39:46, p. 1497, n. 7.

7. جعل ***ja'ala*** = he made / set / put / placed / appointed (v. iii. s. past from *ja'l,* to make, to put. See at 40: 61, p. 1531, n. 1).

8. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, kinds, sorts. See at 40:8, p. 1512, n. 4.

9. أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 40:79, p. 1537, n. 6.

10. يذرؤ ***yadhra'u*** = he creates, scatters, grows (v. iii. m. s. impfct. from *dhara'a* [*dhar'*], to create, scatter, grow. See *dhara'a* at 23:79, p. 1094, n. 12).

11. i. e., no created being can be like Him, neither in self, nor in attributes, names and deeds. مثل ***mithl*** (s.; pl. أمثال *'amthâl*) = like, similar, equivalent. See at 40:40, p. 1524, n. 3.

وَهُوَ ٱلسَّمِيعُ	and He is the All-Hearing,
ٱلْبَصِيرُ ١١	the All-Seeing.
لَهُۥ مَقَالِيدُ	12. To Him belong the keys[1]
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ	of the heavens and the earth.
يَبْسُطُ ٱلرِّزْقَ	He spreads[2] the provision[3]
لِمَن يَشَآءُ	for whomsoever He will
وَيَقْدِرُ	and measures out.[4]
إِنَّهُۥ بِكُلِّ شَىْءٍ	He indeed is of everything
عَلِيمٌ ١٢	All-Knowing.
۞ شَرَعَ لَكُم	13. He has enacted[5] for you
مِّنَ ٱلدِّينِ	of the religion
مَا وَصَّىٰ	what he had commissioned[6]
بِهِۦ نُوحًا	Nûh with,
وَٱلَّذِىٓ	and that which
أَوْحَيْنَآ إِلَيْكَ	We have communicated[7] to you
وَمَا وَصَّيْنَا بِهِۦٓ	and what We had committed
إِبْرَٰهِيمَ وَمُوسَىٰ	to Ibrâhîm and Mûsâ
وَعِيسَىٰٓ	and 'Îsâ —
أَنْ أَقِيمُوا۟ ٱلدِّينَ	that you establish[8] the religion
وَلَا تَتَفَرَّقُوا۟	and be not divided[9]
فِيهِ	about it.

[1] i. e., He possesses the powers of regulating and disposing of the affairs and treasures of the heavens and the earth مقاليد ***maqâlîd*** (pl.; s. *miqlâd*) = keys, reins, powers. See at 39:63, p. 1503, n. 6.

[2] i. e., He gives in profusion and without measure. يبسط ***yabsuṭu*** = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basaṭa* [*basṭ*], to spread. See at 39:52, p. 1500, n. 1).

[3] رزق ***rizq*** (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 39:52, p. 1500, n. 2.

[4] i. e., gives in limited measures. يقدر ***yaqdiru*** = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 39:52, p. 1500, n. 3).

[5] شرع ***shara'a*** = he introduced, enacted, prescribed, ordained (v. iii. m. s. past from *shar'*, to enact [laws], to introduce).

[6] Here is an emphasis on the fact that Allah communicated the same religion of *tawhid* and *Islam* through all His Messengers. وصى ***waṣṣâ*** = he enjoined, made a behest, directed, made incumbent, committed, commissioned (v. iii. m. s. past in form II of *waṣâ* [*wasy*], to be joined, lightened, degraded. See at 6:151, p. 457, n. 9).

[7] أوحينا ***'awḥaynâ*** = we communicated, prompted, inspired (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. [Technically *waḥy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4]. See at 35:31, p. 1400, n. 12).

[8] أقيموا ***'aqîmû*** = you (all) properly perform, set, set up, establish (v. ii. m. pl. imperative from *'aqâma*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See at 30:31, p. 1300, n. 3).

[9] i. e., do not be divided into different sects and factions. لا تتفرقوا ***lâ tatafarraqû*** = you (all) be not divided, separated from one another (v. ii. m. pl. imperative {prohibition} from *tafarraqa*, form V of *faraqa* [*farq/furqân*], to separate. See *lâ tafarraqû* at 3:103, p. 196 , n. 6).

كَبُرَ عَلَى ٱلْمُشْرِكِينَ	Grave[1] is on the polytheists
مَا تَدْعُوهُمْ إِلَيْهِ	what you call[2] them to.
ٱللَّهُ يَجْتَبِىٓ إِلَيْهِ	Allah selects[3] for Him[4]
مَن يَشَآءُ	whom He will
وَيَهْدِىٓ إِلَيْهِ	and guides towards Him
مَن يُنِيبُ ﴿١٣﴾	any that turns in penitence.[5]
وَمَا تَفَرَّقُوٓا۟	14. And they were not divided[6]
إِلَّا مِنۢ بَعْدِ مَا جَآءَ	but after that there had come
هُمُ ٱلْعِلْمُ	to them the knowledge,[7]
بَغْيًۢا	out of transgression[8]
بَيْنَهُمْ	amongst themselves.
وَلَوْلَا كَلِمَةٌ	And had not a word
سَبَقَتْ مِن رَّبِّكَ	preceded[9] from your Lord
إِلَىٰٓ أَجَلٍ مُّسَمًّى	up to a time[10] specified,[11]
لَّقُضِىَ	adjudged would have been
بَيْنَهُمْ	between them.
وَإِنَّ ٱلَّذِينَ	And verily those who
أُورِثُوا۟	were given inheritance[12]
ٱلْكِتَٰبَ	of the Book
مِنۢ بَعْدِهِمْ	after them
لَفِى شَكٍّ مِّنْهُ	are in doubt about it
مُرِيبٍ ﴿١٤﴾	arousing suspicion.[13]

1. كبر **kabura** = he or it became big, grave, heavy (v. iii. m. s. past from *kubr/kibâr/kabârah*, to be big. See at 10:71, p. 669, n. 1)
2. i. e, monotheism and the abandonment of the imaginary gods and goddesses to which they are called is a grave matter for the polytheists. تدعو ***tad'û*** = you (all) call, call upon, invoke, invite (v. ii. m. s. impfct. from *da'â* [*du'â'*], to call, to summon. See at 23:73, p. 1093, n. 4).
3. يجتبي ***yajtabî*** = he selects, picks, chooses (v. iii. m. s. impfct. from *ijtabâ*, form VIII of *jabâ* [*jibâyah*], to collect. See at 12:6, p. 723, n. 10).
4. i. e., for monotheism (*tawhîd*).
5. ينيب ***yunîbu*** = he turns in repentance, deputes (v. iii. m. s. impfct. from *'anâba*, form IV of *nâba* [*nawb/manâb/niyâbah*] to represent, to return often. See at 40:13, p. 1514, n. 6).
6. i. e., divided into followers of different religions. تفرقوا ***tafarraqû*** = they became divided, separated (v. iii. m. pl. past from *tafarraqa*, form V of *faraqa* [*farq/furqân*], to divide, to separate. See at 3:105, p. 197, n. 9).
7. i. e., knowledge of the true *dîn* — Islam and monotheism, through their respective Prophets.
8. بغي ***baghy*** = oppression, injustice, outrage, defiance, transgression. See at 16:90, p. 857, n. 14.
9. سبقت ***sabaqat*** = she or it preceded, happened before (v. iii. f. s. past from *sabaqa* [*sabq*], to be or act before. See at 41:45, p. 1556, n. 3).
10. i. e. respite up to a time. أجل ***'ajal*** (pl. *'âjâl*) = appointed time, period, term, date, deadline. See at 39:43, p. 1496, n. 9.
11. مسمى ***musamman*** (s.; pl. *musammayât*)= specified, stipulated, named, designated, defined (passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumûw/ samâ'*], to be high. See at 40:67, p. 1433, n. 13).
12. i. e., the Jews and the Christians. أورثوا ***'ûrithû*** = they were made to inherit, given inheritance (v. iii. m. pl. past passive from *'awratha*, form IV of *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/ turâth*], to be heir, to inherit. See *'ûrithtum* at 7:43, p. 481, n. 12).
13. مريب ***murîb*** = that which arouses suspicion (act. participle from *'arâba*, form IV of *râba* [*rayb*], to doubt. See at 34:54, p. 1388, n. 7).

فَلِذَٰلِكَ فَٱدْعُ	15. So to this[1] make the call[2]
وَٱسْتَقِمْ	and be steadfast[3]
كَمَآ أُمِرْتَ	as you are commanded;[4]
وَلَا تَتَّبِعْ أَهْوَآءَهُمْ	and follow not[5] their whims[6]
وَقُلْ ءَامَنتُ	and say: " I believe
بِمَآ أَنزَلَ ٱللَّهُ	in what Allah has sent down
مِن كِتَٰبٍ	of a Book;
وَأُمِرْتُ	and I have been bidden
لِأَعْدِلَ بَيْنَكُمُ	that I do justice[7] between you.
ٱللَّهُ رَبُّنَا	Allah is our Lord
وَرَبُّكُمْ	and your Lord.
لَنَآ أَعْمَٰلُنَا	For us are our deeds[8]
وَلَكُمْ أَعْمَٰلُكُمْ	and for you are your deeds.
لَا حُجَّةَ	There is no plea[9]
بَيْنَنَا وَبَيْنَكُمُ	between us and you.
ٱللَّهُ يَجْمَعُ بَيْنَنَا	Allah will get us together[10]
وَإِلَيْهِ ٱلْمَصِيرُ ١٥	and to Him is the destination.[11]
وَٱلَّذِينَ يُحَآجُّونَ	16. And those who dispute[12]
فِى ٱللَّهِ	about Allah[13]
مِنۢ بَعْدِ مَا	after that
ٱسْتُجِيبَ لَهُۥ	He was responded[14] to,
حُجَّتُهُمْ دَاحِضَةٌ	their plea will be invalid[15]

[1] i. e., to this *dîn* of Islam and monotheism.

[2] ادع ***ud'u*** = you call, make the call, pray, invite (v. ii. m. s. imperative from *da'â* [*du'â'*], to call, to summon. See at 28:87, p. 1264, n. 2).

[3] i. e., in your mission. استقم ***istaqim*** = be steadfast, upright (v. ii. m. s. imperative from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up. See at 11:112, p. 717, n. 11).

[4] أمرت ***'umirta*** = you were bidden, commanded, ordered, (v. ii. s. past passive from *'amara* [*'amr*], to command. See *'umirtu* at 40:66, p. 1533, n. 3).

[5] لا تتبع ***lâ tattabi'*** = do not follow, obey, pursue (v. ii. m. s. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 38:26, p. 1466, n. 5).

[6] أهواء ***'ahwâ'*** (sing. هوى *hawan*) = desires, fancies, caprices, whims. See at 30:29, p. 1299, n. 8).

[7] أعدل ***'a'dila(u)*** = I make equal, equalize, equate, act justly, do justice (v. iii. m. pl. impfct. from *'adala* [*'adl/'adâlah*], to be just/equal. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *ya'dilûna* at 27:60, p. 1220, n. 11).

[8] i. e., to our accounts will be our deeds and to your account will be your deeds.

[9] i. e., dispute. حجة ***ḥujjah*** (s.; p حجج *ḥujaj*) = argument, pretext, pretence, proof, plea. See at 6:149, p. 456, n. 1.

[10] i. e., on the Day of Judgement, and will decide between us.

[11] مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 40:3, p. 1510, n. 1).

[12] يحاجون ***yuḥâjjûna*** = they dispute, debate, argue, contest (v. iii. m. pl. impfct. form *ḥâjja*, form III of *ḥajja* [*ḥajj/ḥijj*], to defeat, to intend, to aim at. See *yuḥâjjû* at 3:73, p. 183, n. 10).

[13] i. e., about the *dîn* of Allah, Islam.

[14] i. e., people embraced Islam. استجيب ***ustujîba*** = he was respended to, answered (v. iii. m. s. past passive from *istajâba*, form X of *jâba* [*jawb*], to travel. See *yastajîbû* at 28:64, p. 1255, n. 5).

[15] داحضة ***dâḥiḍah*** (f. s.) = invalid, void, disproved, refuted (act. participle from *dahaḍa*, to be invalid, to disprove, refute. See *yud-ḥiḍû* at 40:5, p. 1510, n. 11).

عِندَ رَبِّهِمْ	before their Lord,
وَعَلَيْهِمْ غَضَبٌ	and on them shall be wrath[1]
وَلَهُمْ	and they shall have
عَذَابٌ شَدِيدٌ ﴿١٦﴾	a punishment most severe.[2]
ٱللَّهُ ٱلَّذِىٓ	17. Allah is He Who
أَنزَلَ ٱلْكِتَٰبَ	has sent down[3] the Book
بِٱلْحَقِّ	with the truth,[4]
وَٱلْمِيزَانَ	and the balance;[5]
وَمَا يُدْرِيكَ	and what will make you know[6]
لَعَلَّ ٱلسَّاعَةَ	that perhaps the Hour
قَرِيبٌ ﴿١٧﴾	is close by.[7]
يَسْتَعْجِلُ بِهَا	18. There seek to hasten[8] it
ٱلَّذِينَ لَا يُؤْمِنُونَ	those who do not believe
بِهَا	in it;
وَٱلَّذِينَ ءَامَنُوا۟	but those who believe
مُشْفِقُونَ مِنْهَا	are apprehensive[9] of it
وَيَعْلَمُونَ	and they know
أَنَّهَا ٱلْحَقُّ	that it is the truth.
أَلَآ إِنَّ ٱلَّذِينَ	Oh yes, verily those who
يُمَارُونَ	wrangle[10]
فِى ٱلسَّاعَةِ	about the Hour

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[1] i. e., wrath of Allah. غضب ***ghaḍab*** = wrath, fury, anger, indignation. See at 24:9, p. 1108, n. 8.

[2] شديد ***shadîd*** (pl. أشداء *'ashiddâ'*/شداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 40:22, p. 1517, n. 6).

[3] أنزل ***'anzala*** = he sent down, brought down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 36:15, p. 1412, n. 9).

[4] i. e., true guidance. حق ***ḥaqq*** = right, truth, liability, justice, just cause. See at 40:75, p. 1535, n. 9.

[5] i. e., equity and justice. ميزان ***mîzân*** (s.; pl. *mawâzîn*) = balance, scales, measure, weight (noun of instrument from *wazana* [*wazn/zînah*], to balance, to weigh out. See at 11:84, p. 708, n. 4).

[6] يدري ***yudrî*** = he or it makes (someone) realize, informs, lets know, notifies (v. iii. m. s. impfct. from *'adrâ*, form IV of *darâ* [*dirâyah*], to know. See at 63:1363, 642, n. 5).

[7] قريب ***qarîb*** = near, proximate, not far away, close by, Ever Near. See at 34:50, p. 1387, n. 5.

[8] i. e., the unbelievers ask, by way of mocking at it, for hastening the Day of Judgement. يستعجل ***yasta'jilu*** = he seeks to hasten, expedites (v. iii. m. s. impfct. from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See at 10:50, p. 655, n. 10).

[9] مشفقون ***mushfiqûn*** (pl.; s. *mushfiq*) = those who are apprehensive, anxious, worried, concerned (act. participle from *'ashfaqa*, form IV of *shafaqa* [*shafaq*], to fear, to pity. See at 23:57, p. 1089, n. 10).

[10] يمارون ***yumârûna*** = they wrangle, argue, dispute, resist (v. iii. m. pl. impfct. from *mârâ*, form III from *mirâ'*).

لَفِى ضَلَٰلٍ	are indeed astray[1]
بَعِيدٍ ١٨	far away.[2]
ٱللَّهُ لَطِيفٌۢ	19. Allah is Gracious[3]
بِعِبَادِهِۦ	to His servants.
يَرْزُقُ	He gives provision[4] to
مَن يَشَآءُ	whomsoever He will;
وَهُوَ ٱلْقَوِىُّ	and He is the All-Powerful,[5]
ٱلْعَزِيزُ ١٩	the All-Mighty.[6]

Section (*Rukû'*) 3

مَن كَانَ يُرِيدُ	20. Whoever is wont to desire[7]
حَرْثَ ٱلْءَاخِرَةِ	the tilth[8] of the hereafter
نَزِدْ لَهُۥ فِى حَرْثِهِۦ	We increase for him in his tilth;
وَمَن كَانَ يُرِيدُ	and whoever is wont to desire
حَرْثَ ٱلدُّنْيَا	the tilth of this world,
نُؤْتِهِۦ مِنْهَا	We give him thereof,
وَمَا لَهُۥ	and he will not have
فِى ٱلْءَاخِرَةِ مِن نَّصِيبٍ ٢٠	in the hereafter any share.[9]
أَمْ لَهُمْ شُرَكَٰٓؤُا۟	21.Or do they have partners[10]
شَرَعُوا۟ لَهُم	that have enacted[11] for them
مِّنَ ٱلدِّينِ	of the religion[12]

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[1] ضلال ***ḍalâl*** = error, straying from the right path. *fî ḍalâl* = in error, astray, in vain. See at 40:50, p. 1527, n. 6.

[2] i. e., from the truth. بعيد ***ba'îd*** = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far away, far-reaching, distant, remote, unlikely. See at 41:52, p. 1559, n. 4).

[3] لطيف ***laṭîf*** = All-Graceful, All-Subtle, Kind, Gracious, fine, delicate, refined (active participle in the scale of *fa'îl* from *laṭafa/laṭufa* [*luṭf/laṭâfah*], to be kind and friendly, to be fine, delicate. See at 33:34, p. 1348, n. 11).

[4] i. e., in profusion. يرزق ***yarzuqu*** = he provides, provides with the means of subsistence, bestows (v. iii. m. s. impfct. from *razaqa*[*razq*], to provide, bestow. See at 24:38, p. 1122, n. 4).

[5] قوى ***qawîy*** (s.; pl. *aqwiyâ'*) = strong, mighty, powerful, potent, All-Powerful (act. participle from *qawiya* [*qûwa*], to be strong, powerful).

[6] عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 42:3, p. 1560, n. 4.

[7] يريد ***yurîdu*** = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 40:31, p. 1520, n. 11).

[8] i. e., merit and benefits. حرث ***ḥarth*** = tillage, cultivation, tilth, crops. See at 21:78, p. 1033, n. 5.

[9] i. e., of merit and benefits. نصيب ***naṣîb*** (s.; pl. *nuṣub /anṣibâ' /anṣibah*) = share, portion, luck, chance, fate, dividend. See at 40:47, p. 1226, n. 11.

[10] i. e, partners in their misguidance. شركاء ***shurakâ'*** (pl.; s. *sharîk*) partners, sharers, associates (act. participle in the scale of *fa'îl* from *shariaka* [*shirk*], to share, to be a partner. See at 41:47, p. 1557, n. 3).

[11] شرعوا ***shara'û*** = they introduced, enacted, prescribed, ordained (v. iii. m. pl. past from *shara'a* [*shar'*], to enact [laws], to introduce. See *shara'a* at 42:13, p. 1564, n. 5).

[12] دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 39:11, p. 1485, n. 10.

which Allah did not allow[1] of?	مَا لَمْ يَأْذَنۢ بِهِ ٱللَّهُ
And had there not been	وَلَوْلَا
a word of decree,[2]	كَلِمَةُ ٱلْفَصْلِ
adjudged[3] would have been	لَقُضِىَ
between them;	بَيْنَهُمْ
and verily the transgressors[4]	وَإِنَّ ٱلظَّٰلِمِينَ
shall have a punishment	لَهُمْ عَذَابٌ
very painful.[5]	أَلِيمٌ ﴿٢١﴾
22. You will see[6] the trans-	تَرَى ٱلظَّٰلِمِينَ
gressors apprehensive[7]	مُشْفِقِينَ
because of what they earn,[8]	مِمَّا كَسَبُوا
and it will befall[9] them;	وَهُوَ وَاقِعٌۢ بِهِمْ
and those who believe	وَٱلَّذِينَ ءَامَنُوا
and do the good deeds[10]	وَعَمِلُوا ٱلصَّٰلِحَٰتِ
will be in the meadows[11]	فِى رَوْضَاتِ
of the gardens.[12]	ٱلْجَنَّاتِ
They will have whatever	لَهُم مَّا
they wish for[13]	يَشَآءُونَ
with their Lord.	عِندَ رَبِّهِمْ
That is the grace	ذَٰلِكَ هُوَ ٱلْفَضْلُ
most magnificent.	ٱلْكَبِيرُ ﴿٢٢﴾

1. يأذن ***ya'dhan(u)*** = he gives leave, permits, allows (v. iii. m. s. impfct. from *'adhina* [*idhn*], to allow, to listen. The final letter is vowelless because of the particle *lam* coming before the verb. See *ya'dhana* at 12:80, p. 752, n. 4).

2. i. e., had not a word for giving respite till a time been decreed.

2. فصل ***faṣl*** (s.; pl. fusûl) = parting, discharge, decision, final decision, decree, section, chapter.

3. قضي ***quḍiya*** = it is settled, adjudicated, decreed, passed, spent, concluded, adjudged, decided (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 41:45, p. 1556, n. 4).

4. i. e., the polytheists (note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*). ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 39:24, p. 1490, n. 11).

5. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 41:43, p. 1555, n. 2).

6. i. e., on the Day of Judgement.

7. مشفقين ***mushfiqîn*** (pl.; acc./gen. of *mushfiqûn*; s. *mushfiq*) = those who are apprehensive, anxious, worried, concerned (act. participle from *'ashfaqa* from *shafaqa* [*shafaq*], to fear, to pity. See at 18:49, p. 929, n. 5).

8. i. e., of sins. كسبوا ***kasabû*** = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 39:48, p. 1498, n. 7).

9. i. e., the punishment shall befall them. واقع ***wâqi'*** = that which falls/befalls, is about to fall, is going to occur (act. participle from *waqa'a* [وقوع *wuqû'*], to fall. See at 7:171, p. 532, n. 11).

10. صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 41:8, p. 1542, n. 4.

11. روضات ***rawḍât*** (f. pl.; s. *rawḍah*) = meadows, gardens.

12. i. e., paradise.

13. يشاءون ***yashâ'ûna*** = they wish, desire, want (v. iii. m. pl. impfct. from *shâ'a* [*mashî'ah*], to wish. See at 39:34, p. 1493, n. 4).

23. That is whereof	ذَٰلِكَ ٱلَّذِى
Allah gives the good tidings[1]	يُبَشِّرُ ٱللَّهُ
to His servants[2] who believe	عِبَادَهُ ٱلَّذِينَ ءَامَنُوا۟
and do the good deeds.	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ۗ
Say: "I ask[3] of you not	قُل لَّآ أَسْـَٔلُكُمْ
for it a remuneration[4]	عَلَيْهِ أَجْرًا
except the love[5]	إِلَّا ٱلْمَوَدَّةَ
in respect of kinship."[6]	فِى ٱلْقُرْبَىٰ ۗ
And whoever acquires[7]	وَمَن يَقْتَرِفْ
a merit,	حَسَنَةً
We increase[8] for him in it	نَّزِدْ لَهُۥ فِيهَا
handsomely.	حُسْنًا ۚ
Verily Allah is Most Forgiving,	إِنَّ ٱللَّهَ غَفُورٌ
Most Appreciative.	شَكُورٌ ﴿٢٣﴾
24. Or do they say:	أَمْ يَقُولُونَ
"He has fabricated[9]	ٱفْتَرَىٰ
against Allah a lie"?[10]	عَلَى ٱللَّهِ كَذِبًا ۖ
But if Allah wills	فَإِن يَشَإِ ٱللَّهُ
He may put a seal	يَخْتِمْ
on your heart.	عَلَىٰ قَلْبِكَ ۗ
And Allah effaces[11] falshood	وَيَمْحُ ٱللَّهُ ٱلْبَٰطِلَ
and establishes the truth	وَيُحِقُّ ٱلْحَقَّ

1. يبشر ***yubashshiru*** = he gives good tidings (v. iii. m. s. impfct. from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, to be happy. See at 3:39, p. 171, n. 1).

2. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 41:46, p. 1556, n. 11).

3. The address is to the Prophet, peace and blessings of Allah be on him. أسأل ***'as'alu*** = I ask, beg, enquire (v. i. m. s. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*]], to ask. See at 38:86, p. 1478, n. 9).

4. i. e., for this work of preaching and delivering the Qur'ân. أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 41:8, p. 1542, n. 5).

5. مودة ***mawaddah*** = love, affection, friendship. See at 30:21, p. 1296, n. 6.

6. Those of the Makkan leaders who opposed the Prophet, peace and blessings of Allah be on him, were related to the Prophet by blood or by marriage. They were asked to treat him with the consideration due to kinship. قربى ***qurbâ*** = near relationship kinship. See *'ûlî al-qurbâ* at 24:22, p. 1113, n. 4.

7. يقترف ***yaqtarif***(*u*) = he commits, performs, acquires (v. iii. m. s. impfct. from *iqtarafa*, form VIII of *qarafa/ qarifa* [*qarf/ qaraf*], to peel, to feel disgust. The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See *yaqtarifûna* at 6:120, p. 442, n. 1).

8. نزد ***nazid*** (*nazîdu*) = we increase, enhance, give more (v. i. pl. impfct. from *zâda* [*ziyâdah*], to grow, to increase. The final letter is vowelless (and hence the medial *yâ'* is dropped) because the verb is conclusion of a conditional clause. See *nazîdu* at 7:161, p. 528, n. 5).

9. افترى ***iftarâ*** = he fabricated, invented falsely, trumped up, slandered, forged (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise. See at 34:8, p. 1370, n. 3).

10. i. e., by saying that the Qur'ân has been sent down to him.

11. يمح ***yamḥu*** = he effaces, obliterates, erases, blots out, wipes off, eliminates, eradicates (v. iii. m. s. impfct. from *maḥâ* [*maḥw*], to wipe off. See *maḥawnâ* at 17:12, p. 876, n. 7).

بِكَلِمَٰتِهِۦٓ	by His words.
إِنَّهُۥ عَلِيمٌۢ	Verily He is All-Knowing
بِذَاتِ ٱلصُّدُورِ ٢٤	of the secrets of hearts.[1]
وَهُوَ ٱلَّذِى	25. And He it is Who
يَقْبَلُ ٱلتَّوْبَةَ	accepts[2] repentance[3]
عَنْ عِبَادِهِۦ	of His servants
وَيَعْفُوا۟ عَنِ ٱلسَّيِّـَٔاتِ	and forgives[4] the sins;[5]
وَيَعْلَمُ	and He knows
مَا تَفْعَلُونَ ٢٥	all that you do.
وَيَسْتَجِيبُ	26. And He responds[6] to
ٱلَّذِينَ ءَامَنُوا۟	those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds[7]
وَيَزِيدُهُم	and gives them more[8]
مِّن فَضْلِهِۦ	of His grace;[9]
وَٱلْكَٰفِرُونَ	and the unbelievers
لَهُمْ عَذَابٌ	shall have a punishment
شَدِيدٌ ٢٦	very severe.[10]
۞ وَلَوْ بَسَطَ ٱللَّهُ	27. And were Allah to spread[11]
ٱلرِّزْقَ لِعِبَادِهِۦ	the provision for His servants
لَبَغَوْا۟	they would have outraged[12]

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[1] صدور ***ṣudûr*** (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. *dhât al-ṣudûr* = that which possesses the hearts, secrets of the hearts. See at 40:56, p. 1529, n. 7.

[2] يقبل ***yaqbalu*** = he accepts, receives (v. iii. m. s. impfct. from *qabila* [*qabûl/qubûl*], to accept. See at 9:104, p. 622, n. 11).

[3] توبة ***tawbah*** = repentance, penitence, to return with repentance [Technically *tawbah* means, for man, to turn to Allah in penitence and for Allah, to turn in forgiveness]. See *tâbû* at 40:7, p. 1511, n. 10).

[4] يعفوا ***ya'fû*** = he waives, excuses, effaces (v. iii. m. s. impfct. from *'afâ* [*'afw/afâ'*],to be effaced. See at 5:15, p. 336, n. 4).

[5] سيئات ***sayyi'ât*** (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 40:45, p. 1525, n. 11.

[6] i. e., to the prayers of. يستجيب ***yastajîbu*** = he responds, answers complies with, accedes to (v. iii. m. s. impfct. from *istajâba*, from X of *jâba* [*jawb*], to travel, to explore. See at 6:36. p. 405, n. 1).

[7] صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 42:22, p. 1569, n. 10.

[8] يزيد ***yazîdu*** = he increases, augments, adds to, gives more (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. See at 35:39, p. 1404, n. 6).

[9] فضل ***faḍl*** (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 40:61, p. 1531, n. 4.

[10] شديد ***shadîd*** (pl. أشداء *'ashiddâ'*/شداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 42:16, p. 1567, n. 2).

[11] i. e., for all in profusion and without measure. يبسط ***yabsuṭu*** = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basaṭa* [*basṭ*], to spread. See at 42:12, p. 1564, n. 2).

[12] بغوا ***baghaw*** = they committed outrage, oppressed, wronged (v. iii. m. pl. past from *baghâ* [*baghy*], to wrong, oppress. See *baghâ* at 38:22, p. 1464 n. 7).

فِى ٱلْأَرْضِ	in the earth;
وَلَٰكِن يُنَزِّلُ	but He sends down[1]
بِقَدَرٍ مَّا يَشَآءُ	in a measure[2] as He wills.
إِنَّهُۥ بِعِبَادِهِۦ	Verily He is of His servants
خَبِيرٌۢ بَصِيرٌ ٢٧	All-Aware,[3] All-Seeing.[4]
وَهُوَ ٱلَّذِى	28. And He it is Who
يُنَزِّلُ ٱلْغَيْثَ	sends down the rain[5]
مِنۢ بَعْدِ مَا قَنَطُوا۟	after that they give up hope[6]
وَيَنشُرُ رَحْمَتَهُۥ	and spreads out[7] His mercy.
وَهُوَ ٱلْوَلِىُّ	And He is the Lord-Protector,[8]
ٱلْحَمِيدُ ٢٨	the All Praisworthy.
وَمِنْ ءَايَٰتِهِۦ	29. And of His signs are
خَلْقُ ٱلسَّمَٰوَٰتِ	the creation of the heavens
وَٱلْأَرْضِ	and the earth
وَمَا بَثَّ فِيهِمَا	and all that He spreads[9] in
مِن دَآبَّةٍ	them of a moving creature.[10]
وَهُوَ عَلَىٰ جَمْعِهِمْ	And He is on gathering them
إِذَا يَشَآءُ	whenever He wills
قَدِيرٌ ٢٩	All-Competent.[11]

Section (*Rukû'*) 4

وَمَآ أَصَٰبَكُم	30. And whatever afflicts[12] you
مِّن مُّصِيبَةٍ	of misfortune[13]

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[1] ينزل ***yunazzilu*** = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 40:13, p. 1414, n. 3).

[2] قدر ***qadar*** = measure, quantity, destiny. See at 15:21, p. 811, n. 12.

[3] خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 35:31, p. 1401, n. 3.

[4] i. e., of all deeds and events, open or secret. بصير ***basîr*** = one who sees/observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 41: 41, p. 1554, n. 3.

[5] غيث ***ghayth***(s.; pl. *ghuyûth*) = rain, rain in profusion. See at 31:34, p. 1323, n. 8.

[6] قنطوا ***qanaṭû*** = they despaired, gave up hope, became disheartened, were hopeless, disappointed (v. iii. m. pl. past from *qaniṭa/ qanaṭa/ qanuṭa* [*qanaṭ/ qunûṭ/ qanâṭah*], to despair. See *lâ taqnaṭû* at 39:53, p. 1500, n. 6.

[7] ينشر ***yanshuru*** = he spreads out, unfolds (v. iii. m. s. impfct. from *nashara* [*nashr*], to spread out. See *yanshur* at 18:16, p. 915, n.3).

[8] ولي ***waliy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, friend, patron friend, sponsor, protector, Lord-Protector, relative, next-of-kin. See at 42:8, p. 1562, n. 11.

[9] بث ***baththa*** = he spread, scattered abroad, disseminated (v. iii. m. s. past from *bathth*, to scatter. See at 31:10, p. 1313, n. 10).

[10] دابة ***dâbbah*** (pl. *dawâbb*) = animal, riding beast, crawling/moving creature/worm. See at 35:45, p. 1407, n. 9.

[11] قدير ***qadîr*** = Omnipotent, All-Powerful. See at 35:1, p. 1389, n. 7.

[12] أصاب ***'aṣâba*** = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted, (v. iii. m. s. past in form IV of *ṣâba* . See at 39:51, p. 1499, n. 9).

[13] مصيبة ***muṣîbah*** (pl. مصائب *maṣâ'ib*) = calamity, disaster, misfortune, affliction. See at 9:50, p. 599, n. 3.

فَبِمَا	that is due to what
كَسَبَتۡ أَيۡدِيكُمۡ	your hands acquire;[1]
وَيَعۡفُواْ عَن كَثِيرٖ	and He forgives[2] a lot.[3]
۝٣٠	
وَمَآ أَنتُم	31. And you cannot
بِمُعۡجِزِينَ فِي ٱلۡأَرۡضِۖ	frustrate[4] in the earth,
وَمَا لَكُم	nor is there for you
مِّن دُونِ ٱللَّهِ	besides Allah
مِن وَلِيّٖ	any Guardian-Protector
وَلَا نَصِيرٖ ۝٣١	nor any helper.[5]
وَمِنۡ ءَايَٰتِهِ	32. And of His signs are
ٱلۡجَوَارِ فِي ٱلۡبَحۡرِ	the ships[6] in the sea
كَٱلۡأَعۡلَٰمِ ۝٣٢	like mountains.[7]
إِن يَشَأۡ	33. If He wills
يُسۡكِنِ ٱلرِّيحَ	He can make still[8] the wind
فَيَظۡلَلۡنَ	so they would become[9]
رَوَاكِدَ عَلَىٰ ظَهۡرِهِۦٓۚ	immobile[10] on its surface.[11]
إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ	Verily therein are signs
لِّكُلِّ صَبَّارٖ	for everyone persevering,
شَكُورٍ ۝٣٣	grateful.

1. i. e., of sins and misdeeds. كسبت **kasabat** = she or it earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 40:17, p. 1515, n. 5).

2. يعفوا **ya'fû** = he waives, excuses, effaces (v. iii. m. s. impfct. from *'afâ* [*'afw/afâ'*], to be effaced. See at 42:25, p. 1571, n. 4).

3. i. e., He forgives and does not take to task for many sins.

4. i. e., the plans of Allah, escaping His retribution. معجزين **mu'jizîn** (pl.; acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who incapacitate, invalidate, disable, frustrate, weaken, paralyze, cripple (active participle from *'a'jaza*, from IV of *'ajaza/'ajiza* [*'ajz*], to be weak, incapable. See at 39:51, p. 1499, n. 13).

5. i. e., against Allah's retribution, neither in this world nor in the hereafter. نصير **naṣîr** = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron (act. participle in the scale of *fa'îl* from *naṣara* [*naṣr /nuṣûr*], to help. See at 42:8, p. 1562, n. 12).

6. جوار **jawâr** (f. pl.; s. *jâriyah*) = ships, those that move on/flow (act. participle from *jarâ* [*jary*], to flow. A ship is called *jâriyah* because it flows on the surface of the sea. See *tajrî* at 39:20, p. 1488, n. 7).

7. أعلام **'a'lâm** (pl.; s. *'alam*) = signs, marks, signposts, distinguishing features, outstanding personalities, flags, mountains.

8. يسكن **yuskin** (*u*) = he makes still, lodges, settles, makes (someone) inhabit (v. iii. m. s. impfct. from *'askana*, form IV of *sakana* [*sukûn*], to be calm, still. The final letter is vowelless because the verb is conclusion of a conditional clause. See *'askannâ* at 23:18, p. 1079, n. 3).

9. يظللن **yaẓlalna** = they (fem.) become, continue to be, remain, stay (v. iii. f. pl. impfct. from *ẓalla* [*ẓall/ẓulûl*], to be, to continue. See *ẓallû* at 30:51, p. 1307, n. 8).

10. رواكد **rawâkid** (f. pl.; s. *râkidah*; m. *râkid*) = stationary, still, motionless, stagnant, immobile (act. participle from *rakada* [*rukûd*], to be still).

11. ظهر **ẓahr**(s.; pl. ظهور *ẓuhûr*) = back, rear, rear side, loin, spine, surface. See at 35:45, p. 1407, n. 8).

أَوْ يُوبِقْهُنَّ	34. Or He may destroy[1] them
بِمَا كَسَبُوا	for what they acquire;[2]
وَيَعْفُ عَن كَثِيرٍ ٣٤	but He forgives[3] a lot.
وَيَعْلَمَ	35. And let there know
الَّذِينَ يُجَادِلُونَ	those who dispute[4]
فِي آيَاتِنَا	about Our signs
مَا لَهُم	that they do not have
مِّن مَّحِيصٍ ٣٥	any place of escape.[5]
فَمَا أُوتِيتُم	36. So whatever you are given
مِّن شَيْءٍ فَمَتَاعُ	of anything is an enjoyment[6]
الْحَيَاةِ الدُّنْيَا	of the worldly life;
وَمَا عِندَ اللَّهِ	but what lies with Allah[7]
خَيْرٌ وَأَبْقَىٰ	is better[8] and more enduring[9]
لِلَّذِينَ آمَنُوا	for those who believe
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ٣٦	and do on their Lord rely.
وَالَّذِينَ يَجْتَنِبُونَ	37. And who abstain[10] from
كَبَائِرَ الْإِثْمِ	the enormities[11] of sin
وَالْفَوَاحِشَ	and the obscenities,[12]
وَإِذَا مَا غَضِبُوا	and if they get angry
هُمْ يَغْفِرُونَ ٣٧	they forgive.

[1] i. e., destroy the sips. يوبق ***yûbiqu***= destroys, ruins, annihilates (v. iii. m. s. impfct. from *'awbaqa*, form IV of *wabaqa* [*wabaq/ wubûb/ mawbiq*], to perish, to go to ruin. See *mawbiq* at 18:52, p. 931, n. 5).

[2] i. e, what the owners and inmates of the ships acquire of sins. كسبوا ***kasabû*** = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 42:22, p. 1569, n. 8).

[3] يعف ***ya'fu***(*û*) = he waives, excuses, effaces (v. iii. m. s. impfct. from *'afâ* [*'afw/afâ'*], to be effaced. The final *waw* is dropped because the verb is conjunctive to conclusion of a conditional clause. See *ya'fû* at 42:30, p. 1573, n. 2).

[4] يجادلون ***yujâdilûna*** = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 40:69, p. 1534, n. 4).

[5] i. e., from Allah's retribution. محيص ***maḥîs*** = escape, flight, place of refuge, retreat (verbal noun; also noun of place from *ḥâṣa* [*ḥayṣ./ḥayṣah/maḥîs*], to escape, to flee. See at 4:121, p. 297, n. 11.

[6] i. e., temporary enjoyment in this worldly life. متاع ***matâ'*** (pl.*'amti'ah*) = goods, wares, baggage, equipment, gear, necessities of life, chattel, needs, utensils, enjoyment. See at 40:39, p. 1523, n. 12.

[7] i. e., of rewards and graces in the hereafter.

[8] خير ***khayr*** = good /better/ best, charity, wealth, property, affluence. See at 38:32, p. 1468, n. 4.

[9] أبقى ***'abqâ*** = more lasting, everlasting, more enduring, more permanent (elative of *bâqin*, act. participle from *baqiya* [*baqâ'*], to remain, to continue to be. See at 28:60, p. 1253, n. 11).

[10] يجتنبون ***yajtanibûna*** = they abstain, refrain, shun, keep away (v. iii. m. pl. impfct. from *ijtanaba*, form VIII of *janaba* [*janb*], to avert. See *ijtanabû* at 39:17, p. 1487, n. 5).

[11] كبائر ***kabâ'ir*** (pl.; s. *kabîrah*) major sins, atrocious crimes, enormities. See at 4:30, p. 253, n. 12.

[12] i. e., adulteries and fornication. فواحش ***fawâḥish*** (pl.; s. فاحشة *fâḥishah*) = vile deeds, grave sins, monstrosities, atrocities, adulteries, fornication. See at 7:33, p. 476, n. 6).

وَٱلَّذِينَ ٱسْتَجَابُوا۟	38. And who respond[1]
لِرَبِّهِمْ	to their Lord
وَأَقَامُوا۟ ٱلصَّلَوٰةَ	and duly perform the prayer,
وَأَمْرُهُمْ	and whose affair[2] is
شُورَىٰ	mutual consultation[3]
بَيْنَهُمْ	amongst them,
وَمِمَّا رَزَقْنَٰهُمْ	and out of what We provide
يُنفِقُونَ ﴿٣٨﴾	for them they spend.[4]
وَٱلَّذِينَ	39. And who,
إِذَآ أَصَابَهُمُ	when there afflicts[5] them
ٱلْبَغْىُ	the oppression,[6]
هُمْ يَنتَصِرُونَ ﴿٣٩﴾	they defend themselves.[7]
وَجَزَٰٓؤُا۟	40. And the retribution[8]
سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا	for an evil is an evil like it;
فَمَنْ عَفَا	but whoever forgives[9]
وَأَصْلَحَ	and effects a reconciliation[10]
فَأَجْرُهُۥ عَلَى ٱللَّهِ	his reward is on Allah.
إِنَّهُۥ لَا يُحِبُّ	Verily He likes[11] not
ٱلظَّٰلِمِينَ ﴿٤٠﴾	the transgressors.
وَلَمَنِ	41. And surely he who
ٱنتَصَرَ	defends himself

1. i. e., believe in monotheism (*tawhîd*) and obey His injunctions. استجابوا ***istajâbû*** = they responded, answered, complied with, acceded to, listened to (v. iii. m. pl. past from *istajâba*, form X of *jâba* [*jawb*], to travel, to explore. See at 35:14, p. 1395, n. 10).

2. أمر ***'amr*** (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree / matter, issue, affair. See at 41:12, p. 1543, n. 10.

3. i. e., they run their affairs by mutual consultation. شورى ***shûrâ*** = consultation, deliberation, taking counsel. See *shâwir* at 3:159, p. 218, n. 9.

4. i. e., in paying *zakâ* and spending in approved charities. ينفقون ***yunfiqûna*** = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 32:16, p. 1329, n. 5).

5. أصاب ***'aṣâba*** = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted, (v. iii. m. s. past in form IV of *ṣâba* . See at 42:30, p. 1572, n. 12).

6. بغى ***baghy*** = oppression, injustice, outrage, defiance, transgression. See at 42:14, p. 1565, n. 8.

7. i. e., they do not submit to wrong and injustice and defend themselves. ينتصرون *yantaṣirûna* = they help themselves, be helped, defend themselves, be victorious (v. iii. m. pl. impfct. from *intaṣara*, form VIII of *naṣara* [*naṣr /nuṣûr*], to help. See at 26:93, p. 1179, n. 3).

8. It is reminded that retribution should not be more than the wrong done. جزاء ***jazâ'*** = retribution, penalty, repayment, recompense, requital, reward. See at 39:34, p. 1493, n. 5).

9. عفا ***'afâ*** = he effaced, wiped out, obliterated, exempted, relieved, forgave, excused (v. iii. m. s. past from *'afw/'afâ'*. See at 9:43, p. 596, n. 7).

10. اصلح ***'aṣlaḥa*** = he reformed, made good, made amends, settled, adjusted, reconciled (v. iii. m. s. past in form IV of *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah/ ṣalâḥiyah*], to be good, right).

11. لا يحب ***lâ+yuḥibbu*** = he does not like, does not love (v. iii. m. s. impfct. from *'aḥabba*, form IV of *ḥabba* [*ḥubb*], to love. See at 30:45, p. 1305, n. 4).

بَعْدَ ظُلْمِهِۦ after a wrong done to him,
فَأُولَٰٓئِكَ such ones,
مَا عَلَيْهِم there lies not against them
مِّن سَبِيلٍ ﴿٤١﴾ any suit.[1]

إِنَّمَا ٱلسَّبِيلُ 42. The suit lies but
عَلَى ٱلَّذِينَ يَظْلِمُونَ against those who do wrong[2]
ٱلنَّاسَ وَيَبْغُونَ to people and commit outrage[3]
فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ in the earth without right.[4]
أُولَٰٓئِكَ لَهُم Such people shall have
عَذَابٌ أَلِيمٌ ﴿٤٢﴾ a punishment most painful.[5]

وَلَمَن 43. And indeed he who
صَبَرَ وَغَفَرَ bears calmly[6] and forgives,[7]
إِنَّ ذَٰلِكَ لَمِنْ that surely is of the
عَزْمِ ٱلْأُمُورِ ﴿٤٣﴾ definitive[8] of affairs.[9]

Section (*Rukû'*) 5

وَمَن 44. And whomsoever
يُضْلِلِ ٱللَّهُ Allah makes go astray[10]
فَمَا لَهُۥ مِن وَلِىٍّ he shall have no guardian[11]
مِّنۢ بَعْدِهِۦ after Him.
وَتَرَى And you will see

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1. سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course, course of legal action, suit. See at 33:4, p. 1335, n. 11.

2. يظلمون ***yazlimûna*** = they transgress, do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 30:10, p. 1292, n. 1).

3. يبغون ***yabghûna*** = they commit outrage, oppress, wrong (v. iii. m. pl. past from *baghâ* [*baghy*], to wrong, oppress. See *baghaw* at 42:27, p. 1571 n. 12).

4. حق ***ḥaqq*** = right, truth, liability, justice, just cause. See at 42:17, p. 1567, n. 4.

5. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 42:21, p. 1569, n. 5).

6. صبر ***ṣabara*** = he bore calmly, had patience, persevered (v. iii. m. s. past from *ṣabr*, to be patient. See *yaṣbirû* at 41:24, p. 1548, n. 4).

7. غفر ***ghafara*** = he forgave, pardoned (v. iii. m. s. past from *ghafr /maghfirah ghufrân*, to forgive. See 36:27, p. 1415, n. 4).

8. عزم ***'ajm*** = determination, resolution, decision, firm will, resolute, definitive. See at 31:17, p. 1316, n. 13.

9. i. e., this is of matters definitively enjoined and are desired to be abided by. أمور ***'umûr*** (pl.; s. أ *'amr*) = affairs, matters, issues, concerns. See at 22:76, p. 1073, n. 4.

10. i. e., because of his unbelief and wrong-doing. يضلل ***yuḍlil*** (*yuḍillu*) = he lets stray, makes go astray, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The last letter is vowelless for the verb is in a conditional clause preceded by *man*. See at 40:33, p. 1521, n. 6).

11. ولي ***walîy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, friend, patron friend, sponsor, protector, Lord-Protector, relative, next-of-kin. See at 42:28, p. 1572, n. 8.

الظَّالِمِينَ	the transgressors
لَمَّا رَأَوُا الْعَذَابَ	when they saw the punishment
يَقُولُونَ	saying:
هَلْ إِلَىٰ مَرَدٍّ	"Is there to a return[1]
مِّن سَبِيلٍ ﴿٤٤﴾	any way?"
وَتَرَاهُمْ	45. And you will see them
يُعْرَضُونَ عَلَيْهَا	laid[2] on it
خَاشِعِينَ مِنَ الذُّلِّ	humble[3] in disgrace[4]
يَنظُرُونَ	and looking[5]
مِن طَرْفٍ خَفِيٍّ	with a glance[6] concealed.[7]
وَقَالَ الَّذِينَ آمَنُوا	And those who believe will
إِنَّ الْخَاسِرِينَ الَّذِينَ	say: "Verily the losers[8] are
خَسِرُوا أَنفُسَهُمْ	they who lost[9] themselves
وَأَهْلِيهِمْ	and their families
يَوْمَ الْقِيَامَةِ	on the Day of Judgement.
أَلَا إِنَّ الظَّالِمِينَ	Oh yes, the transgressors will
فِي عَذَابٍ مُّقِيمٍ ﴿٤٥﴾	be in a punishment to last."[10]
وَمَا كَانَ لَهُم	46. And they will not have
مِّنْ أَوْلِيَاءَ	any guardian-friends[11]
يَنصُرُونَهُم	helping[12] them
مِّن دُونِ اللَّهِ	against Allah.[13]

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[1] i. e., return to the worldly life for doing good deeds and making amends for past sins. مرد ***maradd*** = place of return, return, repulsion, resistance. See at 40:43, p. 1325, n. 4.

[2] i. e., put on the fire of hell. يعرضون ***yu'raḍûna*** = they are displayed, exposed, submitted, placed/set before, laid (v. iii. m. pl. impfct. passive from *'araḍa/'aruḍa* [*'arḍ*], to become visible, to be wide. See at 40:46, p. 1526, n. 1).

[3] خاشعين ***khâshi'în*** (m. pl.; acc./ gen. of *khâshi'ûn*, sing. *khâshi'*) = the submissive/ humble ones, humble (active participle from *khasha'a* [*khushû'*], to be submissive, humble. See at 33:35, p. 1349, n. 7).

[4] ذل ***dhull*** = lowliness, humility, ignominy, disgrace, humbleness, meekness. See at 17:111, p. 909, n. 11.

[5] ينظرون ***yanẓurûna*** = they look, look expectantly, gaze, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 39:68, p. 1505, n. 5).

[6] طرف ***ṭarf*** = glance, look, eye. See at 38:53, p. 1472, n. 10.

[7] i. e., out of fear and disgrace. خفي ***khafîy*** = secret, unseen, invisible, concealed. See at 19:3, p. 950, n. 5.

[8] خاسرين ***khâsirîn*** (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 41:25, p. 1549, n. 1).

[9] خسروا ***khasirû*** = they lost, suffered damage (v. iii. m. pl. past from *khasira* [*khusr /khasâr/ khasârah/ khusrân*], to lose. See n. 8 above; and also see at 23:102, p. 1100, n. 5).

[10] مقيم ***muqîm*** = abiding, lasting, persistent, enduring, lingering, permanent, resident, long established, he who sets up, performer (active participle from *'aqâma*, form IV of *qâma* [*qiyâm/ qawmah*], to get up. See at 15:76, p. 823, n. 2).

[11] اولياء ***'awliyâ'*** (pl.; sing. ولي *walîy*) = friends, allies, patrons, legal guardians, protectors, . See at 42:6, p. 1561, n. 9.

[12] ينصرون ***yanṣurûna*** = they help, assist (v. iii. m. pl. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. See at 28:81, p. 1261, n. 8).

[13] i. e., against Allah's punishment.

وَمَن	And whoever
يُضْلِلِ ٱللَّهُ	Allah makes go astray,[1]
فَمَا لَهُۥ مِن سَبِيلٍ ٤٦	he will not have any way.[2]
ٱسْتَجِيبُوا۟ لِرَبِّكُم	47. Respond[3] to your Lord
مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ	before that there comes a day
لَّا مَرَدَّ لَهُۥ	no repulsion[4] is there for it,
مِنَ ٱللَّهِ	from Allah.
مَا لَكُم مِّن مَّلْجَإٍ	You shall have no refuge[5]
يَوْمَئِذٍ وَمَا لَكُم	that day nor shall you have
مِّن نَّكِيرٍ ٤٧	any way to disavow.[6]
فَإِنْ أَعْرَضُوا۟	48. So if they turn away,[7]
فَمَآ أَرْسَلْنَٰكَ	then We have sent you not
عَلَيْهِمْ حَفِيظًا	over them as a guard.[8]
إِنْ عَلَيْكَ	Your duty is naught
إِلَّا ٱلْبَلَٰغُ	but to convey.[9]
وَإِنَّآ إِذَآ	And indeed when We
أَذَقْنَا ٱلْإِنسَٰنَ	make man taste[10]
مِنَّا رَحْمَةً	mercy from Us
فَرِحَ بِهَا	he rejoices[11] at it;
وَإِن تُصِبْهُمْ	but if there befalls them
سَيِّئَةٌۢ بِمَا	any evil[12] because of what

---

[1] i. e., because of his unbelief and wrong-doing. يضلل ***yuḍlil*** (*yuḍillu*) = he lets stray, makes go astray, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The last letter is vowelless for the verb is in a conditional clause preceded by *man*. See at 42:44, p. 1576, n. 10).

[2] i. e., to the truth. سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course, course of legal action, suit. See at 42:41, p. 1576, n. 1.

[3] i. e., by believing in His Oneness (*tawhîd*) and abiding by His guidance. استجيبوا ***istajîbû*** = you (all) respond, answer (v. ii. m. pl. imperative from *istajâba*, form X of *jâba* [*jawb*], to travel. See at 8:24, p. 554, n. 10).

[4] مرد ***maradd*** = place of return, return, repulsion, resistance. See at 42:44, p. 1577, n. 1.

[5] ملجا ***malja'*** = refuge, shelter, retreat (adverb of place from *laja'a* [*laj'/lujû'*], to take refuge. See at 9:118, p. 629, n. 11.

[6] نكير ***nakîr*** = denial, disapproval, disavowal, disapprobation, rejection. See at 35:26, p. 1399, n. 2.

[7] i. e., from the truth and the guidance. أعرضوا ***'a'raḍû*** = they turned away, averted, evaded (v. iii. m. pl. past from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 41:13, p. 1544, n. 1).

[8] حفيظ ***ḥafîẓ*** = attentive, mindful, preserving, guarding, guard, (act. participle in the scale of *fa'îl* from *ḥafiẓa* [*ḥifẓ*], to preserve, to guard. See at 42:6, p. 1561, n. 10).

[9] بلاغ ***balâgh*** (pl. *balâghât*) = to convey, communication, proclamation, announcement, communiqué, information, notification. See at 24:54, p. 1128, n. 12.

[10] أذقنا ***'adhaqnâ*** = we made (someone) taste, gave taste (v. i. pl. past from *'adhâqa*, form IV of *dhâqa* [*dhawq / madhâq*], to taste. See at 41:50, p. 1558, n. 1).

[11] فرح ***fariḥa*** = he became happy, rejoiced, was glad, was delighted, was elated with joy (v. iii. m. s. past from *farḥ*, to be glad. See at 9:81, p. 612, n. 7).

[12] سيئة ***sayyi'ah*** (pl. سيئات *sayyi'ât*) = sin, bad deed, evil, distress. See at 41:34, p. 1551, n. 10.

قَدَّمَتْ أَيْدِيهِمْ	their hands had advanced,[1]
فَإِنَّ ٱلْإِنسَٰنَ	then indeed man is
كَفُورٌ ﴿٤٨﴾	extremely ungrateful.[2]
لِّلَّهِ	49. To Allah belongs
مُلْكُ ٱلسَّمَٰوَٰتِ	the dominion of the heavens
وَٱلْأَرْضِ	and the earth.
يَخْلُقُ	He creates[3]
مَا يَشَآءُ	whatever He will.
يَهَبُ	He bestows[4]
لِمَن يَشَآءُ	on whomsoever He wills
إِنَٰثًا وَيَهَبُ	females[5] and bestows
لِمَن يَشَآءُ	on whomsoever He wills
ٱلذُّكُورَ ﴿٤٩﴾	the males.[6]
أَوْ يُزَوِّجُهُمْ	50. Or He couples[7] them
ذُكْرَانًا وَإِنَٰثًا	males and females.
وَيَجْعَلُ	And He makes[8]
مَن يَشَآءُ عَقِيمًا	whomsoever He wills barren.[9]
إِنَّهُۥ عَلِيمٌ	Verily He is All-Knowing,
قَدِيرٌ ﴿٥٠﴾	Omnipotent.[10]
۞ وَمَا كَانَ	51. And it is not
لِبَشَرٍ	for a human being[10]

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[1] i. e., of sins. قدمت ***qaddamat*** = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 28:47, p. 1248, n. 11).

[2] كفور ***kafûr*** = extremely ungrateful, wantonly unbelieving, arch infidel (act. participle in the scale of *fa'ûl* from *kafara* [*kufr*], to cover, to be an infidel. See at 35:36, p. 1403, n. 4).

[3] يخلق ***yakhluqu*** = he creates, makes, brings into being, originates, shapes (v. iii. m. s. impfct. from *khalaqa* [*khalq*], to create. See at 7:191, p. 540, n. 5).

[4] يهب ***yahabu*** = he bestows, grants, gifts (v. iii. m. s. impfct. from *wahaba* [*wahb*], to give, to donate. See *wahabnâ* at 38:43, p. 1470, n. 8).

[5] اناث ***'inâth*** (pl.; s. *'unthâ*) = females. See at 37:150, p. 1453, n. 6.

[6] ذكور ***dhukûr*** = (pl.; s. ذكر *dhakar*) = males. See at 6:139, p. 450, n. 7.

[7] يزوج ***yuzawwiju***= he couples, pairs, doubles, gives in marriage (v. iii. m. s. impfct. from *zawwaja*, form II of *zâja* [*zawj*], to incite, to instigate. See *zawwajnâ* at 33:37, p. 1351, n. 6.

[8] يجعل ***yaj'alu*** = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [*ja'l*] to make, to put. See at 10:100, p. 673, n. 2).

[9] عقيم ***'aqîm*** = unavailing, barren, sterile, futile, unproductive, fruitless (active participle in the scale of *fa'îl* from *'aqama/aquma* [*'aqm/'uqm*], to be barren, sterile. See at 22:55, p. 1065, n. 10).

[10] قدير ***qadîr*** = Omnipotent, All-Powerful. See at 42:29, p. 1572, n. 11.

[11] i. e., it neither behoves a human being nor is it necessary for him. بشر ***bashar*** = man, human being. See at 41:6, p. 1541, n. 8.

أَن يُكَلِّمَهُ ٱللَّهُ	that Allah speak[1] to him
إِلَّا وَحْيًا	except by communication[2]
أَوْ مِن وَرَآئِ حِجَابٍ	or from behind a veil[3]
أَوْ يُرْسِلَ رَسُولًا	or He sends a messenger[4]
فَيُوحِىَ	and he communicates[5]
بِإِذْنِهِۦ	by His leave[6]
مَا يَشَآءُ	what He wills.
إِنَّهُۥ عَلِىٌّ	Verily He is All-Exalted,
حَكِيمٌ ٥١	All-Wise.
وَكَذَٰلِكَ	52. And thus
أَوْحَيْنَآ إِلَيْكَ	We have communicated to you
رُوحًا مِّنْ أَمْرِنَا	a spirit[7] of Our command.
مَا كُنتَ تَدْرِى	You did not use to know[8]
مَا ٱلْكِتَٰبُ	what the Book is
وَلَا ٱلْإِيمَٰنُ	nor the faith;[9]
وَلَٰكِن جَعَلْنَٰهُ نُورًا	but We have made it a light[10]
نَّهْدِى بِهِۦ	wherewith We guide[11]
مَن نَّشَآءُ	whomsoever We will
مِنْ عِبَادِنَا	of Our servants.
وَإِنَّكَ لَتَهْدِىٓ	And you indeed do guide[12]
إِلَىٰ صِرَٰطٍ	to a way[13]
مُّسْتَقِيمٍ ٥٢	right and straight.[14]

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1. i. e., in a direct address face to face. يكلم ***yukallima***(*u*) = he speaks, talks, addresses (v. iii. m. s. impfct. from *kallama*, form II of *kalama* (*kalm*), to wound. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *tukallima* at 19:10, p. 952, n. 10).

2. The word وحى ***waḥy*** bears a variety of meanings; but technically it means Allah's communication to His Prophets by various means, such as true dreams of the Prophets as was the case with Prophet Ibrâhîm, peace be on him. Some of these means are indicated in this *'âyah* and at 2:92, 16:2, 16:102 and 26:193. See also *Bukhârî*, nos. 2-4.

3. As was the case with Allah's address to Mûsâ, peace be on him. حجاب ***ḥijâb*** (s.; pl. *ḥujub/aḥjibah*) = screen, curtain, partition, cover, barrier, veil. See at 41:5, p. 1541, n. 7.

4. i. e. an angel messenger, Jibrîl.

5. i. e., the angel messenger communicates by Allah's leave and direction. يوحى ***yûḥî*** = he prompts, communicates, inspires (v. iii. m. s. impfct. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 42:3, p. 1560, n. 2.

6. اذن ***'idhn*** (pl. أذون *'udhûn* /أذونات *'udhûnât*) = leave, permission. See at 40:78, p. 1537, n. 1).

7. i. e., the Qur'ân. روح ***rûḥ*** (s.; pl. *'arwâḥ*) = breath of life, soul, spirit, life-giving spirit, *waḥy*, Jibrîl. See at 40:46, p. 1514, n. 12.

8. i. e., previously to the receipt of the Qur'ânic *wahy*. تدرى ***tadrî*** = you know, are aware (v. ii. m. s. impfct. from *darâ* [*dirâyah*], to know. See *yudrî* at 42:7, 1567, n. 6).

9. i. e., the rules of *'îmân* and of *sharî'ah* in detail.

10. i. e., made the Qur'ân a light of guidance.

11. نهدى ***nahdî*** = we guide, show the way (v. i. pl. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See *yahdî* at 39:23, p. 1490, n. 6).

12. The address is to the Prophet, peace and blessings of Allah be on him, assuring him that he guides by Allah's leave to the straight path, Islam.

13. i. e., Islâm. صراط ***ṣirâṭ*** = way, path, road. See at 38:22, p. 1464, n. 11.

14. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 37:118, p. 1449, n. 3).

صِرَٰطِ ٱللَّهِ 53. The way of Allah
ٱلَّذِى لَهُۥ to Whom belongs
مَا فِى ٱلسَّمَٰوَٰتِ all that is the heavens
وَمَا فِى ٱلْأَرْضِ and all that is in the earth.
أَلَآ إِلَى ٱللَّهِ تَصِيرُ Oh yes, to Allah will end up[1]
ٱلْأُمُورُ ۝٥٣ all affairs.[2]

[1] تصير ***taṣîru*** = she becomes, gets to the point, comes to, arrives at, ends up (v. iii. f. s. impfct. from *ṣâra* [*ṣayr/ṣayrûrah/maṣîr*], to become, to arrive. See *marîr* at 40:3, p. 1510, n. 1).

[2] i. e., all affairs and deeds of His creatures and He will judge and requite them accordingly. أمور ***'umûr*** (pl.; s. أمر *'amr*) = affairs, matters, issues, concerns. See at 42:43, p. 1576, n. 9.

43: *SÛRAT AL-ZUKHRUF* (THE ORNAMENT)

Makkan: 89 *'âyahs*

This is another Makkan *sûrah* which, like the other Makkan *sûrahs*, deals with the fundamentals of the faith — *tawḥîd* (monotheism), *waḥy* and the truth of the Qur'ân, *risâlah* (Messengership of Muhammad, peace and blessings of Allah be on him), Resurrection, Judgement, reward and punishment. It starts with an emphasis that Allah has sent down the Qur'ân and it is preserved in the Mother of the Book (*al-Lawḥ al-maḥfûẓ*). It is then pointed out that Allah created the heavens and the earth and all things and beings that exist. It is He Who has created the pairs in all living beings and it is He Who provides for all; and we all have to return to Him. Yet man sets partners with Him and attributes sons and daughters to Him. The *sûrah* particularly dispels the wrong notion of the pre-Islamic Arabs that the angels were Allah's daughters. Similarly polytheism and the worship of idols are disapproved and it is emphasized that Prophet Ibrâhîm, whom the Arabs considered as their progenitor, preached against the worship of idols and the objects of nature. It also gives a reply to the misgivings of the then Arabs as to why the Qur'ân was not sent down on someone wealthy and influential among them. It is pointed out that worldly wealth, power and grandeur are not the criteria for greatness and righteousness in the sight of Allah and that He selects for His special favour of Messengership whomsoever He wills. Also the unreasonableness of the unbelievers' opposition to the truth of the Qur'ân is illustrated by a reference to the story of Fir'aun and Mûsa, peace be on him. The fallacy of worshipping 'Îsâ, peace be on him, as a god is also mentioned and it is pointed out that he was only a chosen servant of Allah. Towards the end of the *sûrah* mention is made of some aspects of the respective positions of the believers and the unbelievers in the hereafter. The *sûrah* is named *al-zukhruf* (The ornament) with reference to its *'âyah* 35 which points out that the ornament of this worldly life is only temporary while the life of the hereafter is permanent for the godfearing (*muttaqîn*).

سُورَةُ الزُّخْرُفِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾	1. *Hâ-Mîm.*[1]
وَٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾	2.By the Book most explicit.[2]
إِنَّا جَعَلْنَٰهُ	3. Verily We have made[3] it
قُرْءَٰنًا عَرَبِيًّا	a Qur'ân in Arabic
لَّعَلَّكُمْ تَعْقِلُونَ ﴿٣﴾	that you may understand.[4]
وَإِنَّهُۥ	4. And verily it is
فِىٓ أُمِّ ٱلْكِتَٰبِ	in the Mother of Book[5]

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[1] Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

[2] i. e., this Qur'ân which is clear and explicit both in text and meaning. مبين *mubîn* = all too clear, obvious, manifest, patent, explicit, open and clear, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 39:115, p. 1486, n. 12).

[3] جعلنا *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 41:44, p. 1555, n. 3).

[4] i. e., you may understand, reflect and accept the guidance contained therein. تعقلون *ta'qilûna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 37:138, p. 1451, n. 10).

[5] i. e., *al-Lawḥ al-Maḥfûẓ*.

لَدَيۡنَا with Us,
لَعَلِيٌّ indeed exalted,[1]
حَكِيمٌ ﴿٤﴾ full of wisdom.[2]

أَفَنَضۡرِبُ عَنكُمُ 5. Shall We then strike[3] off you
ٱلذِّكۡرَ صَفۡحًا the reminder[4] in a turning
أَن كُنتُمۡ قَوۡمٗا away[5] because you are a people
مُّسۡرِفِينَ ﴿٥﴾ committing excesses.[6]

وَكَمۡ أَرۡسَلۡنَا 6. And how many We sent
مِن نَّبِيّٖ of a Prophet
فِي ٱلۡأَوَّلِينَ ﴿٦﴾ among the people of old!

وَمَا يَأۡتِيهِم 7. And there came not to them
مِّن نَّبِيٍّ إِلَّا كَانُواْ any Prophet but they used to
بِهِۦ يَسۡتَهۡزِءُونَ ﴿٧﴾ mock[7] at him.

فَأَهۡلَكۡنَآ 8. So We destroyed[8]
أَشَدَّ مِنۡهُم those stronger[9] than they
بَطۡشٗا in might;[10]
وَمَضَىٰ and there has passed
مَثَلُ ٱلۡأَوَّلِينَ ﴿٨﴾ the instance[11] of those of old.

1. علي *'aliy* = high, lofty, elevated, sublime, exalted, All-Exalted. See at 42:4, p. 1561, n. 1.

2. i. e., full of wise and right instructions and guidance. حكيم *ḥakîm* (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 36:2, p. 1409, n. 2).

3. نضرب **naḍribu** = we beat, strike, hit, (v. i. pl. impfct. from *ḍaraba* [*ḍarb*], to beat. See *ḍarabnâ* at 29:43, p. 1280, n. 16).

4. i. e., the Qur'ân. The Qur'ân is repeatedly referred to as *ddhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27. ذكر **dhikr** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 41:41, p. 1554, n. 4.

5. صفح *ṣafḥ* = pardon. *ḍaraba 'anhu ṣafḥan* is an idiom meaning: to turn away from, ignore or pass over him. See *iṣfaḥ* at 15:85, p. 824, n. 12.

6. i. e., persisting in unbelief and evil deeds. مسرفين **musrifîn** (pl; acc./gen. of *musrifûn;* s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See at 40:43, p. 1525, n. 5).

7. يستهزئون **yastahzi'ûna** = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahzu'ah*], to mock, to make fun. See at 40:83, p. 1539, n. 2).

8. أهلكنا **'ahlaknâ** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 38:3, p. 1459, n. 5).

9. i. e., stronger than the Makkan unbelievers. أشد **ashadd** = more/most intense, stronger/ strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/ toughest, (elative of *shadîd*). See at 41:15, p. 1545, n. 1.

10. بطش **baṭsh** = power, might, strength, force, valour. See *yabṭisha* at 28:19, p. 1237, n. 11.

11. i. e., the instance of retribution inflicted on those of old because of their disbelief and intransigence.

9. And indeed if you ask them	وَلَئِن سَأَلْتَهُم
who created the heavens	مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ
and the earth they will say:	وَٱلْأَرْضَ لَيَقُولُنَّ
"There created these the	خَلَقَهُنَّ
All-Mighty,[1] the All-Knowing.[2]	ٱلْعَزِيزُ ٱلْعَلِيمُ ﴿٩﴾
10. He Who has made for you	ٱلَّذِى جَعَلَ لَكُمُ
the earth a cradle[3]	ٱلْأَرْضَ مَهْدًا
and has made for you therein	وَجَعَلَ لَكُمْ فِيهَا
routes[4] that you may	سُبُلًا لَّعَلَّكُمْ
find way.[5]	تَهْتَدُونَ ﴿١٠﴾
11. And He Who sends down[6]	وَٱلَّذِى نَزَّلَ
from the sky water[7]	مِنَ ٱلسَّمَآءِ مَآءًۢ
in a measure.[8]	بِقَدَرٍ
Thus We bring to life[9] therewith	فَأَنشَرْنَا بِهِۦ
a dead land.[10]	بَلْدَةً مَّيْتًا
Likewise you will be brought out.[11]	كَذَٰلِكَ تُخْرَجُونَ
	﴿١١﴾
12. And He Who has created	وَٱلَّذِى خَلَقَ
the kinds[12] all of them	ٱلْأَزْوَٰجَ كُلَّهَا
and has made for you	وَجَعَلَ لَكُم
of the ships[13] and the livestock	مِّنَ ٱلْفُلْكِ وَٱلْأَنْعَٰمِ

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[1] عزيز ***'azîz*** = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 42:19, p. 1568, n. 6.

[2] عليم ***'alîm*** (s.; pl. *'ulamâ'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 20:53, p. 1429, n. 2.

[3] i. e., suitable for residing and resting. مهد ***mahd*** (pl. مهود *muhûd*) = cradle. See at 20:53, p. 986, n. 10.

[4] سبل ***subul*** (pl.; s. *sabîl*) = ways, routes, roads, means. See at 21:31, p. 1020, n. 9.

[5] i. e., for getting to different destinations. تهتدون ***tahtadûna*** = you (all) receive guidance, are on the right track, find way (v. ii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hidâyah/ hudan/ hady*], to lead, to guide. See at 16:15, p. 832, n. 4).

[6] نزل ***nazzala*** = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzûl*), to come down. See at 29:63, p. 1287, n. 7).

[7] i. e., rain.

[8] i.. e., the measure needed by the creatures. قدر ***qadar*** = measure, quantity, destiny. See at 42:27, p. 1572, n. 2.

[9] أنشرنا ***'ansharnâ*** = we spread out, unfolded, published, resurrected (v. i. pl. past from *''anshara*, form IV of *nashara* [*nashr/ nushûr*], to spread out, to resurrect. See *yanshuru* at 42:28, p. 1572, n. 7).

[10] i. e., a barren and unproductive land. بلدة ***baldah*** = town, city, village, land, community. See at 34:15, p. 1373, n. 9.

[11] i. e., on the Day of Resurrection. تخرجون ***tukhrajûna*** = you are brought out, produced (v. ii. m. pl. impfct. passive from *'akhraja*, form IV of *kharaja* [*khurûuj*] to go out. See at 30:19, p. 1295, n. 10).

[12] أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, kinds. See at 40:8, p. 1512, n. 4.

[13] فلك ***fulk*** (mas. and fem.; sing. and pl.) = ships, (Noah's) Ark. See at 40:80, p. 1537, n. 11.

مَا تَرْكَبُونَ ﴿١٢﴾	what you ride on.[1]
لِتَسْتَوُۥا	13. That you may take position[2]
عَلَىٰ ظُهُورِهِۦ	on the backs[3] thereof
ثُمَّ تَذْكُرُوا	and then remember[4]
نِعْمَةَ رَبِّكُمْ	the grace of your Lord
إِذَا ٱسْتَوَيْتُمْ	when you have taken position
عَلَيْهِ وَتَقُولُوا	on them and say:
سُبْحَٰنَ ٱلَّذِى	"Sacrosanct[5] is He Who has
سَخَّرَ لَنَا هَٰذَا	brought this to service[6] for us
وَمَا كُنَّا لَهُۥ	and we are not for this
مُقْرِنِينَ ﴿١٣﴾	the ones to put under yoke."[7]
وَإِنَّآ إِلَىٰ رَبِّنَا	14. "And indeed we are to our
لَمُنقَلِبُونَ ﴿١٤﴾	Lord going to be turned over."[8]
وَجَعَلُوا لَهُۥ	15. And they set for him
مِنْ عِبَادِهِۦ	from among His servants
جُزْءًا	a portion.[9]
إِنَّ ٱلْإِنسَٰنَ	Indeed man is
لَكَفُورٌ مُّبِينٌ ﴿١٥﴾	very ungrateful, blatantly.

Section (*Rukû'*) 2

أَمِ ٱتَّخَذَ	16. Or has He taken

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1. تركبون ***tarkabûna*** = you ride, embark, mount, board (v. ii. m. pl. impfct. from *rakiba* [*rukûb*], to ride, mount. See *tarkabû* at 40:79, p. 1537, n. 7).

2. تستووا ***tastawû*** (*na*) = you equalize, are at par, take position (v. ii. m. pl. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yastawûna* 32:18, p. 1329, n. 9).

3. ظهور ***ẓuhûr*** (sing. ظهر *ẓahr*) = backs, rears, rear sides, loins, spines. See at 21:39, p. 1023, n. 2).

4. تذكروا ***tadhkurû*(*na*)**= you remember, recall, mention, talk about (v. ii. m. pl. impfct. from *dhakara* [*dhikr/ tadhkâr*], to remember, to mention. The terminal *nûn* is dropped because the verb is conjunctive to a previous verb governed by a hidden *'an*. See *tadhkurûna* at See at 40:44, p. 1525, n. 7).

5. سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means: to declare sanctity, to praise, to sing the glory. *Subḥân* is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 39:4, p. 1481, n. 10.

6. سخر ***sakhkhara*** = he brought to submission, subjected, subdued, brought to service/order (v. iii. m. s. past in form II of *sakhira* [*sukhr/ maskhar*], to ridicule, deride. See at 39:5, p. 1482, n. 3).

7. مقرنين ***muqrinîn*** (pl.; acc./gen. of *muqrinûn*; s. *muqrin*) = those combining, linking, putting under yoke (act. participle from *'aqrana*, form IV of *qarana* [*qarn*], to connect, link, yoke. See *muqarranîn* at 38:38, p. 1469, n. 9).

8. i. e., after resurrection. منقلبون ***munqalibûn*** (pl.; s. *munqalib*) = those turned over, turned about, upturned, capsized, overturned (act. participle from *inqalaba*, to be turned round, form VII of *qalaba* [*qalb*], to turn round. See at 26:150, p. 1172, n. 4).

9. i. e., they set sons and daughters for Allah.

مِمَّا يَخْلُقُ out of what He has created
بَنَاتٍ daughters
وَأَصْفَىٰكُم and has singled you out[1]
بِٱلْبَنِينَ ﴿١٦﴾ to have sons?

وَإِذَا بُشِّرَ 17. And if news is given[2] to
أَحَدُهُم بِمَا one of them of that which he
ضَرَبَ لِلرَّحْمَٰنِ strikes[3] for the Most Merciful
مَثَلًا a simile,[4]
ظَلَّ وَجْهُهُۥ مُسْوَدًّا his face becomes[5] blackened[6]
وَهُوَ كَظِيمٌ ﴿١٧﴾ and he is depressed.[7]

أَوَمَن يُنَشَّؤُا۟ 18. Is then the one brought up[8]
فِى ٱلْحِلْيَةِ in adornment,[9]
وَهُوَ فِى ٱلْخِصَامِ and he is in disputation[10]
غَيْرُ مُبِينٍ ﴿١٨﴾ unclear?

وَجَعَلُوا۟ ٱلْمَلَٰٓئِكَةَ 19. And they set the angels,
ٱلَّذِينَ هُمْ عِبَٰدُ who are the servants of the
ٱلرَّحْمَٰنِ إِنَٰثًا Most Merciful, females?[11]
أَشَهِدُوا۟ Did they witness[12]
خَلْقَهُمْ their creation?
سَتُكْتَبُ Written down will be

[1] This and the following *'âyah* expose the folly of those polytheists who loved to have only sons and alleged that the angels were Allah's daughters. أصفى *'aṣfâ* = he selected, chose, singled out (v. iii. m. s. past in form IV of *ṣafâ* [*ṣafw/ ṣufûw/ṣafâ'*], to be clear, pure. See at 17:40, p. 885, n. 7).

[2] بشر *bushshira* = he was given glad tidings, was given news, was informed (v. iii. m. s. past passive from *bashshara*, form II of *bashara /bashira* [*bishr /bushr*], to rejoice, be happy. See *bashshir* at 41:4, p. 1541, n. 1).

[3] ضرب *ḍaraba* = he struck, hit, beat (v. iii. m. s. past from *ḍarb*, to beat. See at 30:28, p. 1298, n. 9).

[4] i. e., their saying that He has daughters. مثل *mathal* (pl. أمثال *'amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 39:27, p. 1491, n. 7.

[5] ظل *ẓalla* = he or it became, continued, remained, ceased not, (v. iii. m. s. past from *ẓall/ ẓulûl*, to be, to continue. See *yaẓlalna* at 42:33, p. 1573, n. 9).

[6] i. e., he becomes unhappy. مسود *muswadd* = turned black, blackened (pass. participle from *iswadda*, form IX of *sawida* [*sawd*], to be black. See *muswaddah* at 39:60, p. 1502, n. 8).

[7] كظيم *kaẓîm* = one who suppresses anger/grief, depressed (act. participle in the scale of *fa'îl* from *kaẓama* [*kaẓm/kuẓûm*], to suppress, conceal. See at 16:58, p. 846, n. 1).

[8] i. e., do you then attribute to Allah the one who is brought up in adornment, etc. ينشأ *yunashsha'u* = he is brought up, reared up, made to grow (v. iii. m. s. impfct. passive from *nashsha'a*, form II of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See *'ansha'a* at 36:79, p. 1428, n. 4).

[9] حلية *ḥilyah* (s.; pl. *ḥilan*) = ornament, decoration . See at 35:12, p. 1394, n. 11.

[10] خصام *khiṣâm* = controversy, disputation, feud, quarrel, altercation. See at 2:204, p. 99, n. 4.

[11] اناث *'inâth* (pl.; s. *'unthâ*) = females. See at 42:49, p. 1579, n. 5.

[12] شهدوا *shahidû* = they bore witness, witnessed, testified (v. iii. m. pl. past from *shahida*, [*shuhûd*], to witness. See at 3: 86, p. 190, n. 1).

شَهَٰدَتُهُمْ their testimony[1]

وَيُسْـَٔلُونَ ⑲ and they will be questioned.[2]

وَقَالُوا۟ 20. And they say:

لَوْ شَآءَ ٱلرَّحْمَٰنُ "If the Most Merciful willed,

مَا عَبَدْنَٰهُم we would not have worshipped[3]

مَّا لَهُم them." They do not have

بِذَٰلِكَ مِنْ عِلْمٍ of it any knowledge.

إِنْ هُمْ إِلَّا يَخْرُصُونَ ⑳ The do naught but tell lies.[4]

أَمْ ءَاتَيْنَٰهُمْ 21. Or have We given them

كِتَٰبًا مِّن قَبْلِهِۦ a book before it

فَهُم بِهِۦ so they are to it

مُسْتَمْسِكُونَ ㉑ holding fast?[5]

بَلْ قَالُوٓا۟ 22. Nay, they say:

إِنَّا وَجَدْنَآ "Indeed We found[6]

ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ our fathers on a religion[7]

وَإِنَّا and indeed we are

عَلَىٰٓ ءَاثَٰرِهِم by their footsteps[8]

مُّهْتَدُونَ ㉒ guided aright."[9]

وَكَذَٰلِكَ مَآ أَرْسَلْنَا 23. And thus We sent[10] not

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[1] شهادة ***shahâdah*** = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 39:46, p. 1497, n. 9.

[2] i. e., on the Day of Judgement. يسألون ***yus'alûna*** = the are asked, enquired, questioned (v. iii. m. pl. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask. See *la yus'alunna* at 29:13, p. 1269, n. 7).

[3] This argument of the unbelievers is invalid; for Allah has already warned against the grave sin of setting partners with Him through all His Prophets and Messengers. عبدنا ***'abadnâ*** = we worshipped (v. i. pl. past from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See *lâ ta'budû* at 41:14, p. 1544, n. 6). at 39:2, p. 1480, n. 4).

[4] يخرصون ***yakhruṣûna*** = they tell lies, surmise, conjecture (v. iii. m. pl. impfct. from *kharaṣa* [*kharṣ*], to guess, to tell an untruth. See at 10:66, p. 661, n. 5).

[5] مستمسكون ***mustamsikûn*** (pl.; s. *mustamsik*) = those who hold fast, grasp, grab, clutch, seize, (act. participle from *istamsaka*, form X of *masaka* [*mask*], to grab. See *istamsaka* at 31:22, p. 1318, n. 11).

[6] وجدنا ***wajadnâ*** = we found, got (v. i. pl. past from *wajada* [*wujûd*], to find. See at 31:21, p. 1318, n. 4).

[7] أمة ***'ummah*** (pl. أمم *'umam*) = community, people, group, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 42:8, p. 1562, n. 9.

[8] آثار ***'âthâr*** (pl.; s. أثر *'athar*) = tracks, traces, footsteps, vestiges, antiquities, marks, remnants, effects, results. See at 40:82, p. 1538, n. 8.

[9] Adherence to the religion of the ancestors has ever been an argument of the polytheists in defence of their religion. مهتدون ***muhtadûn*** (sing. *muhtadin*) = those in receipt of guidance, those on the right track, those guided aright, led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 36:21, p. 1414, n. 4).

[10] أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 41:16, p. 1545, n. 4).

مِن قَبْلِكَ فِي قَرْيَةٍ	before you in a habitation[1]
مِّن نَّذِيرٍ إِلَّا	any warner[2] except
قَالَ مُتْرَفُوهَآ	there said its affluent ones:[3]
إِنَّا وَجَدْنَآ ءَابَآءَنَا	"Indeed we found our fathers
عَلَىٰٓ أُمَّةٍ وَإِنَّا	on a religion and indeed we
عَلَىٰٓ ءَاثَٰرِهِم	are by their footsteps
مُّقْتَدُونَ ﴿٢٣﴾	guided."[4]
۞ قَٰلَ أَوَلَوْ	24. He said: "Even if
جِئْتُكُم	I have come to you
بِأَهْدَىٰ	with a better guide[5]
مِمَّا وَجَدتُّمْ	than what you found[6]
عَلَيْهِ ءَابَآءَكُمْ	your fathers on?"
قَالُوٓا۟ إِنَّا	They said: "Indeed we are
بِمَآ أُرْسِلْتُم بِهِۦ	in what you have beent sent
كَٰفِرُونَ ﴿٢٤﴾	with disbelievers."[7]
فَٱنتَقَمْنَا	25. So We inflicted retribution[8]
مِنْهُمْ	on them.
فَٱنظُرْ كَيْفَ كَانَ	Then see,[9] how was
عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿٢٥﴾	the end[10] of the disbelievers.[11]

Section (*Rukû'*) 3

وَإِذْ قَالَ إِبْرَٰهِيمُ	26. And when Ibrâhîm said

[1] قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 36:13, p. 1412, n. 3.

[2] i. e., a Messenger or Prophet giving warning against unbelief and Allah's retribution for that. نذير ***nadhîr*** (pl. *nudhur*) = warner, one or that which gives warning (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 41:4, p. 1541, n. 2.

[3] مترفو ***mutrafû(n)***: (pl.; s. *mutraf* [the terminal *nûn* is dropped because of the genitive construction]; s. *mutraf*) = those made to live in luxury, affluent ones, the opulent (pass. participle from *'atrafa*, form IV of *tarafa*, to live in luxury, opulence). See at 34:34, p. 1381, n. 4).

[4] مقتدون ***muqtadûn*** (pl.; s,. *muqtadin*) = emulators, followers, those that are guided (act. participle from *iqtadâ*, form VIII of *qadâ*, [*qadw/ qadan/ qadâwah*], to be tasty. See *iqtadih* at 6:90, p. [illegible], n. 5).

[5] أهدى ***'ahdâ*** = more in the right, better guided, better guide (elative of *hâdin*). See at 28:49, p. 1249, n. 6.

[6] وجدتم ***wajadtum*** = you (all) found, got (v. ii. m. pl. past from *wajada* [*wujûd*], to find. See at 9:5, p. 578, n. 7).

[7] كافرون ***kâfirûn*** = unbelievers, disbelievers, infidels, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 41:14, p. 1544, n. 10).

[8] انتقمنا ***intaqamnâ*** = we revenged, took vengeance, avenged ourselves, inflicted retribution (v. i. pl. past from *intaqama*, form VIII of *naqama/ naqima* [*naqm/ naqam*], to revenge. See at 30:47, p. 1306, n. 1).

[9] انظر ***unẓur*** = you see, look at, consider (v. ii. m. s. imperative from *naẓara* [*naẓar/ manẓar*], to see. See at 37:102, p. 1446, n. 7).

[10] عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 40:82, p. 1538, n. 5.

[11] The allusion is to the ruins of the previous disbelieving nations. مكذبين ***mukadhdhibîn*** (acc./gen. of *mukadhdhibûn*, sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 6:11, p. 395, n. 8).

لِأَبِيهِ وَقَوْمِهِۦٓ	to his father and his people:
إِنَّنِى بَرَآءٌ	"Indeed I am innocent[1] of
مِّمَّا تَعْبُدُونَ ﴿٢٦﴾	what you worship."[2]
إِلَّا ٱلَّذِى	27. "Except Him Who
فَطَرَنِى	created[3] me.
فَإِنَّهُۥ سَيَهْدِينِ ﴿٢٧﴾	And verily He will guide[4] me."
وَجَعَلَهَا كَلِمَةًۢ	28. And he made it a word[5]
بَاقِيَةً	enduring[6]
فِى عَقِبِهِۦ	among his posterity[7]
لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾	that they might return.[8]
بَلْ مَتَّعْتُ هَٰٓؤُلَآءِ	29.Nay,I gave these to enjoy[9]
وَءَابَآءَهُمْ	and their fathers
حَتَّىٰ جَآءَهُمُ	till there has come to them
ٱلْحَقُّ وَرَسُولٌ	the truth[10] and a Messenger[11]
مُّبِينٌ ﴿٢٩﴾	making clear.[12]
وَلَمَّا جَآءَهُمُ ٱلْحَقُّ	30. And when the truth came
قَالُوا۟	to them they said:
هَٰذَا سِحْرٌ وَإِنَّا	"This is sorcery[13] and indeed
بِهِۦ كَٰفِرُونَ ﴿٣٠﴾	we are in it disbelievers."

[1] براء ***barâ'*** = exempt, free, innocent. See *bari'* at 26:216, p. 697, n. 5.

[2] i. e., of all that you worship of gods and goddesses besides Allah. تعبدون ***ta'budûna*** = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibâdah* /*'ubûdah* /*'ubûdiyah*], to worship. See at 37:161, p. 1455, n. 1).

[3] فطر ***faṭara*** = he created, originated, brought into being, initiated (v. iii. m. s. past from *faṭr*, to split, to create. See at 36:22, p. 1414, n. 5).

[4] ***yahdîni*** (*yahdî+nî*) : يهدي ***yahdî*** = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 37:99, p. 1415, n. 11).

[5] i. e., the *kalimah* of *tawhîd* (لا اله الا الله).

[6] باقية ***bâqiyyah*** (f. s.; pl. *bâqiyyât;* m. *bâqin*) = remaining, lasting, enduring, permanent (act. participle from *baqiya* [*baqâ'*], to stay. See *bâqiyyât*at 18:46, p. 928, n. 2).

[7] عقب ***'aqib*** (s.; pl. *'a'qâb*) = heel, end, that which follows subsequently, offspring, progeny, posterity. See *'a'qâb* at 23:66, p. 1091, n. 6.

[8] i. e., from their wrong way to the truth of *tawhîd* (monotheism). يرجعون ***yarji'ûna*** = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to return. See at 36:67, p. 1425, n. 3).

[9] i. e., gave the unbelievers to enjoy their worldly life. متعت ***matta'tu*** = I made (someone) enjoy, gave to enjoy, furnished (v. i. s. past from *matta'a*, form II of *mata'a* [*mat'/ mut'ah*], to take away. See *matta'nâ* at 37:148, p.1453, n. 4).

[10] i. e., the Qur'ân containing the true guidance.

[11] i. e., the Messenger Muhammad, peace and blessings of Allah be on him.

[12] i. e., making clear everything for guidance. مبين ***mubîn*** = all too clear, obvious, manifest, patent, explicit, open and clear, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 43:2, p. 1582, n. 1).

[13] The immediate reference is to what the Makkan unbelievers said. سحر ***siḥr*** (pl. *asḥâr*) = sorcery, magic. See at 37:15, p. 1432, n. 15.

31. And they say:	وَقَالُوا
"Why was not sent down[1]	لَوْلَا نُزِّلَ
this Qur'ân on	هَٰذَا ٱلْقُرْءَانُ عَلَىٰ
a man of the two habitaions,[2]	رَجُلٍ مِّنَ ٱلْقَرْيَتَيْنِ
a great one?"[3]	عَظِيمٍ ٣١
32. Do they distribute[4]	أَهُمْ يَقْسِمُونَ
the mercy of your Lord?	رَحْمَتَ رَبِّكَ
We do distribute	نَحْنُ قَسَمْنَا
amongst them	بَيْنَهُم
their livelihood[5]	مَّعِيشَتَهُمْ
in the worldly life;	فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا
and we raise[6] some of them	وَرَفَعْنَا بَعْضَهُمْ
above others in ranks[7]	فَوْقَ بَعْضٍ دَرَجَٰتٍ
that some of them may take[8]	لِّيَتَّخِذَ بَعْضُهُم
others in service.[9]	بَعْضًا سُخْرِيًّا
But the mercy[10] of your Lord	وَرَحْمَتُ رَبِّكَ
is better[11] than what	خَيْرٌ مِّمَّا
they accumulate.[12]	يَجْمَعُونَ ٣٢
33. And were it not that	وَلَوْلَا أَن
mankind would become	يَكُونَ ٱلنَّاسُ
one community[13]	أُمَّةً وَٰحِدَةً

1. نزل ***nuzzila*** = he or it was sent down, descended (v. iii. m. s. past passive from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 25:32, p. 1147, n. 8).

2. i. e., Makka and Tâ'if. قريتين ***qaryatayn*** (dual; s *qaryah*) = two habitations, towns, villages, hamlets. See *qaryah* at 43:23, p. 1588, n. 1.

3. The Makkan unbelievers laboured under the wrong notion that a Messenger of Allah should be from among the wealthy and great leaders of society. عظيم ***'azîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave, All-Great. See at 42:4, p. 1561, n. 2).

4. The unbelievers do not distribute the office of a Messenger, which is a special mercy of Allah. يقسمون ***yaqsimûna*** = they distribute, deal out, divide, partrition (v. iii. m. pl. impfct. from *qasama* [*qasm*], to divide. See *'aqsamû* at 35:42, p. 1405, n. 10).

5. معيشة ***ma'îshah*** (s.; pl. *ma'âyish*) = life, way of living, subsistence, means of living, livelihood. See *ma'âyish* at 20:124, p. 1007, n. 10.

6. رفعنا ***rafa'nâ*** = we raised, lifted up, elevated (v. i. pl. past from *rafa'a* [*raf'*], to raise, to lift up. See at 19:56, p. 965, n. 2).

7. درجات ***darajât*** (sing. درجة *darajah*) = ranks, positions, grades, degrees, state, stairs, flight of steps. See at 40:15, p. 1514, n. 10).

8. يتخذ ***yattakhidha***(*u*) = he takes, he takes to himself (v. iii. m. s. impfct. from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 25:57, p. 1155, n. 5).

9. سخرى ***sukhrîy*** = service, labour, target of ridicule. See *sakhkhara* at 43:13, p. 1585, n. 6.

10. i. e., the special mercy of Prophethood as well as rewrads in the hereafter.

11. خير ***khayr*** = good /better/ best, charity, wealth, property, affluence. See at 42:36, p. 1574, n. 8.

12. i. e., of worldly wealth and resources, which are in fact only ephemeral. يجمعون ***yajma'ûna*** = they (all) accumulate, gather, collect, amass, bring together (v. iii. m. pl. impfct. from *jama'a* [*jam'*], to gather, to collect. See at 10:58, p. 658, n. 3).

13. i. e., of unbelievers.

لَّجَعَلْنَا	We would surely have set[1]
لِمَن يَكْفُرُ	for those that disbelieve
بِالرَّحْمَٰنِ	in the Most Merciful
لِبُيُوتِهِمْ	at their houses[2]
سُقُفًا مِّن فِضَّةٍ	roofs[3] of silver[4]
وَمَعَارِجَ عَلَيْهَا	and elevators[5] on which
يَظْهَرُونَ ۝٣٣	they would ascend.[6]
وَلِبُيُوتِهِمْ	34. And at their houses
أَبْوَابًا وَسُرُرًا	doors[7] and couches[8] on
عَلَيْهَا يَتَّكِـُٔونَ	which they would recline.[9]
۝٣٤	
وَزُخْرُفًا	35. And ornament of gold;[10]
وَإِن كُلُّ ذَٰلِكَ لَمَّا	and all these are naught but
مَتَٰعُ	enjoyment[11]
الْحَيَوٰةِ الدُّنْيَا	of the wordly life.
وَالْآخِرَةُ	And the herefater
عِندَ رَبِّكَ	with your Lord
لِلْمُتَّقِينَ ۝٣٥	is for the righteous.[12]

Section (*Rukû'*) 4

وَمَن	36. And whoever
يَعْشُ	becomes night-blind[13]
عَن ذِكْرِ	to the reminder[14]

---

[1] جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 43:3, p. 1582, n. 3).

[2] بيوت ***buyût*** (pl.; s. *bayt*) = houses, homes. See at 33:53, p. 1358, n. 3.

[3] سقف ***suquf*** (pl.; s. *saqf*) = roofs, ceilings. See *saqf* at 21:32, p. 1021, n. 1.

[4] فضة ***fiddah*** = silver. See at 3:14, p. 159, n. 14.

[5] معارج ***ma'ârij*** (pl.; s. *mi'râj*) = ladders, stairs, elevators (noun of instrument from *'araja* [*'urûj*], to ascend, to go up. See *ya'ruju* at 34:2, p. 1368, n. 1).

[6] يظهروا ***yazharûna***= they become visible, appear, overcome, ascend, mount (v. iii. m. pl. impfct. from *zahara* [*zuhûr*], to be visible, clear.

[7] أبواب ***'abwâb*** (sing. *bâb*) = doors, gates, sections. See at 40:76, p. 1536, n. 2.

[8] سرر ***surur*** (pl.; s. سرير *sarîr*) = bedsteads, thrones, couches. See at 37:44, p. 1437, n. 7.

[9] يتكون ***yattaki'ûna*** = they recline, rest (v. iii. m. pl. impfct. from *ittaka'a*, form VIII of *waka'a*. See *muttaki'în* at 38:51, p. 1472, n. 7).

[10] زخرف ***zukhruf*** (s.; pl. *zakhârif*) = ornament, ornament of gold, decoration, embellishment, finery, adornment. See at 17:93, p. 903, n. 3.

[11] متاع ***matâ'*** (pl. *'amti'ah*) = goods, wares, baggage, equipment, gear, necessities of life, chattel, needs, utensils, enjoyment. See at 42:36, p. 1574, n. 6.

[12] متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 39:57, p. 1501, n. 10).

[13] يعش ***ya'shu***(*û*) = he becomes dim-sighted, night-blind (v. iii. m. s. impfct. from *'ashâ/ 'ashiya* [*'ashw/'ashn*], to be dim-sighted, night-blind).

[14] i. e., the Qur'ân. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 43:5, p. 1583, n. 4.

ٱلرَّحۡمَٰنِ	of the Most Merciful
نُقَيِّضۡ لَهُۥ شَيۡطَٰنٗا	We destine[1] for him a Satan
فَهُوَ لَهُۥ قَرِينٞ ٣٦	so he becoms his comrade.[2]
وَإِنَّهُمۡ	37. And indeed they[3]
لَيَصُدُّونَهُمۡ	prevent[4] them[5]
عَنِ ٱلسَّبِيلِ	from the way,[6]
وَيَحۡسَبُونَ أَنَّهُم	and they think[7] that they are
مُّهۡتَدُونَ ٣٧	guided aright.[8]
حَتَّىٰٓ إِذَا جَآءَنَا	38. Till when he comes to Us
قَالَ يَٰلَيۡتَ	he says: "Would that there
بَيۡنِي وَبَيۡنَكَ	was between me and you the
بُعۡدَ ٱلۡمَشۡرِقَيۡنِ	distance[9] of the two easts."[10]
فَبِئۡسَ ٱلۡقَرِينُ ٣٨	So evil is the comrade.
وَلَن يَنفَعَكُمُ	39.And it shall avail[11] you not
ٱلۡيَوۡمَ إِذ ظَّلَمۡتُمۡ	today as you did wrong
أَنَّكُمۡ فِي ٱلۡعَذَابِ	that your are in the punishment
مُشۡتَرِكُونَ ٣٩	partners.[12]
أَفَأَنتَ	40. Can you then
تُسۡمِعُ ٱلصُّمَّ	make the deaf hear[13]

1. نقيض ***nuqayyiḍ**(u)* = we destine, ordain (v. i pl. impfct. from *qayyaḍa*, form II of *qâḍa* [*qayḍ*], to break, to cleave. The final *waw* is dropped for the verb is conclusion of a conditional clause).

2. قرين ***qarîn*** (s.; pl. قرناء *quranâ'*) = connected, linked, companion, associate, mate, fellow, comrade, spouse. See at 4:38, p. 258, n. 1.

3. i. e., Satans.

4. يصدون ***yaṣuddûna*** = they prevent, deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away. See at 22:25, p. 1053, n. 14).

5. i. e., those who turn away from the Qur'ân.

6. i. e., the way of the truth – *tawhîd* and Islam.

سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 42:46, p. 1578, n. 2.

7. يحسبون ***yaḥsabûna*** = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See at 33:20, p. 1342, n. 7).

8. مهتدون ***muhtadûn*** (sing. *muhtadin*) = those in receipt of guidance, those on the right track, those guided aright, led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 43:22, p. 1587, n. 9).

9. بعد ***bu'd*** (s.; pl. *'ab'âd*) = distance, remoteness. See at 23:44, p. 1086, n. 11.

10. i. e., the east and the west. The doubling of the term (*mashriq*) is used to intensify the sense of distance. See (Ibn Kathîr, VII, p. 215).

11. ينفع ***yanfa'a** (u)*= he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be of use. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 33:16, p. 1340, n. 11).

12. مشتركون ***mushtarikûn*** (pl.; s. *mushtarik*) = those sharing, taking part, being partners, (act. participle from *ishtaraka*, form VIII of *sharika* [*shirk/ shirkah/ sharikah*], to share, to take part. See at 37:33, p. 1435, n. 12).

13. تسمع ***tusmi'u*** = you make (someone) hear, pay attention (v. ii. m. s. impfct. from *'asma'a*, form IV of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 30:52, p. 1307, n. 9).

أَوْ تَهْدِى ٱلْعُمْىَ	and show way to the blind[1]
وَمَن كَانَ فِى	or the one who is in
ضَلَـٰلٍ مُّبِينٍ ﴿٤٠﴾	an error[2] quite obvious?[3]
فَإِمَّا نَذْهَبَنَّ بِكَ	41. So even if We take you
فَإِنَّا مِنْهُم	away[4] We shall surely on
مُّنتَقِمُونَ ﴿٤١﴾	them inflict retribution.[5]
أَوْ نُرِيَنَّكَ	42. Or We shall surely show[6]
ٱلَّذِى	you that which
وَعَدْنَـٰهُمْ	We have promised[7] them;
فَإِنَّا عَلَيْهِم	for We indeed are over them
مُّقْتَدِرُونَ ﴿٤٢﴾	All-capable.[8]
فَٱسْتَمْسِكْ	43. So hold fast[9]
بِٱلَّذِىٓ	by that which
أُوحِىَ إِلَيْكَ ۖ	is communicated[10] to you.
إِنَّكَ عَلَىٰ صِرَٰطٍ	You indeed are on a way
مُّسْتَقِيمٍ ﴿٤٣﴾	right and straight.[11]
وَإِنَّهُۥ	44. And it is indeed
لَذِكْرٌ لَّكَ	a reminder for you
وَلِقَوْمِكَ ۖ	and for your people.
وَسَوْفَ تُسْـَٔلُونَ ﴿٤٤﴾	And you shall be questioned.

[1] i. e., the blind to the truth and unwilling to see it. عمى *'umy* (sing. *'a'mâ*) = blind. See at 30:52, p. 1307, n. 14).

[2] ضلال *ḍalâl* = error, straying from the right path. *fî ḍalâl* = in error, astray, in vain. See at 42:18, p. 1568, n. 1.

[3] مبين ***mubîn*** = all too clear, obvious, manifest, patent, explicit, open and clear, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 43:29, p. 1589, n. 11).

[4] نذهبن ***nadhhabanna***= we surely go [followed by the preposition *bi* the verb means to take away] (v. i. pl. impfct. emphatic from *dhahaba* [*dhihâb /madh-hab*], to go. See *la nadh-habanna* at 17:86, p. 901, n. 3).

[5] منتقمون ***muntaqimûn*** (pl.; s. *muntaqim*) = those who take revenge, inflict retribution (act. participle from *intaqama*, from VIII of *naqama/ naqima* [*naqm/ naqam*], to revenge. See at 32:22, p. 1331, n. 2).

[6] نرين ***nuriyanna*** = we show, make (someone) see (v. i. pl. emphatic impfct. from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see at 40:77, p. 1536, n. 8).

[7] i. e., of disgrace and punishment.

[8] مقتدرون ***muqtadirûn*** (pl.; s. *muqtadir*) = capable, All-Capable, All-Competent (act. participle from *iqtadara*, form VIII of *qadara* [*qadr/ qadar/ qudrah/ mawdurah*], to ordain, to measure, to have power. See *qadîr* at 42:50, p. 1579, n. 10).

[9] استمسك ***istamsik*** = take/get hold of, hold fast, grasp, seize, (v. ii. m. s. imperative from *istamsaka*, form X of *masaka* [*mask*], to grab. See *istamsaka* at 31:22, p. 1318, n. 11).

[10] أوحى ***'ûḥiya*** = he or it was communicated, (v. iii. m. s. past passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 39:65, p. 1504, n. 1).

[11] The address is to the Prophet, peace and blessings of Allah be on him. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 42:52, p. 1580, n. 14).

45. And ask[1]	وَسْئَلْ
those whom We had sent[2]	مَنْ أَرْسَلْنَا
before you	مِن قَبْلِكَ
of Our Messengers:[3]	مِن رُّسُلِنَآ
Did We appoint[4]	أَجَعَلْنَا
besides the Most Merciul	مِن دُونِ ٱلرَّحْمَٰنِ
gods[5] to be worshipped?[6]	ءَالِهَةً يُعْبَدُونَ ﴿٤٥﴾

Section (*Rukû'*) 5

46. And indeed We had sent	وَلَقَدْ أَرْسَلْنَا
Mûsâ with Our signs[7]	مُوسَىٰ بِـَٔايَٰتِنَآ
to Fir'aun	إِلَىٰ فِرْعَوْنَ
and his chiefs[8] and he said:	وَمَلَإِيْهِۦ فَقَالَ
"Indeed I am the Messenger	إِنِّي رَسُولُ
of the Lord of all beings."[9]	رَبِّ ٱلْعَٰلَمِينَ ﴿٤٦﴾
47. But when he brought to	فَلَمَّا جَآءَهُم
them Our signs	بِـَٔايَٰتِنَآ
lo, they were at them	إِذَا هُم مِّنْهَا
laughing.[10]	يَضْحَكُونَ ﴿٤٧﴾
48. And We showed[11] them not	وَمَا نُرِيهِم
of a sign but it was	مِّنْ ءَايَةٍ إِلَّا هِيَ

[1] اسأل ***is'al*** = ask, enquire, question (v. ii. m. s. imperative from *sa'ala* [*su'âl/ mas'alah/ tas'âl*], to ask. See *'as'alu* at 42:23, p. 1570, n. 3).

[2] أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 43:23, p. 1587, n. 10).

[3] i. e., the followers of those Messengers who have a knowledge of their teachings.

[4] جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 43:33, p. 1591, n. 1).

[5] ءالهة ***'âlihah*** (pl.; s. *'ilâh*) = gods, deities, objects of worship. See at 36:74, p. 1427. n. 1.

[6] Allah sent the same message of monotheism through all His Messengers. None of them advised the worship of gods other than Allah. تعبدون ***tu'badûna*** = they (fem.) are worshipped, served (v. iii. f. pl. impfct. passive from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See *ta'budûna* at 43:26, p. 1589, n. 2).

[7] آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 41:37, p. 1552, n. 10.

[8] ملأ ***mala'*** = crowd, host, grandees, council of elders, chiefs, nobles. See at 38:69, p. 1475, n. 8).

[9] عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 41:9, p. 1542, n. 9).

[10] يضحكون ***yaḍ-ḥakûna*** = they laugh, smile (v. iii. m. pl. impfct. from *ḍaḥika* [*ḍaḥk/ḍiḥk/ḍaḥik*], to laugh. See *taḍḥakûna* at 23:110, p. 1102, n. 4).

11.

[11] نرى ***nurî*** = we show (v. i. pl. impfct. from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see. See *nuriyanna* at 43:42, p. 1593, n. 6).

أَكۡبَرُ مِنۡ أُخۡتِهَا	greater than its cognate.[1]
وَأَخَذۡنَٰهُم	And We seized[2] them
بِٱلۡعَذَابِ	with the punishment,
لَعَلَّهُمۡ يَرۡجِعُونَ ۝٤٨	might be they would return.[3]
وَقَالُواْ	49. And they said:
يَٰٓأَيُّهَ ٱلسَّاحِرُ	"O you the magician,[4]
ٱدۡعُ لَنَا رَبَّكَ	pray[5] for us to your Lord
بِمَا عَهِدَ	by what He has committed[6]
عِندَكَ إِنَّنَا	to you. We shall indeed
لَمُهۡتَدُونَ ۝٤٩	receive guidance."[7]
فَلَمَّا كَشَفۡنَا	50. But when We removed[8]
عَنۡهُمُ ٱلۡعَذَابَ	from them the punishment
إِذَا هُمۡ يَنكُثُونَ ۝٥٠	lo, they were violating.[9]
وَنَادَىٰ فِرۡعَوۡنُ	51. And Fir'aun made a call[10]
فِي قَوۡمِهِۦ	among his people.
قَالَ يَٰقَوۡمِ	He said: "O my people,
أَلَيۡسَ لِي	is it not mine
مُلۡكُ مِصۡرَ	the dominion of Egypt,
وَهَٰذِهِ ٱلۡأَنۡهَٰرُ	and these rivers
تَجۡرِي مِن تَحۡتِيٓ	flowing[11] below me?

1. i. e., the one shown previously. أخت **'ukht** (s. ; pl. *'akhawât*) = sister, cognate, counterpart. See *'akhawât* at 33:55, p. 1360, n. 2.

2. أخذنا **'akhadhnâ** = we took, received, seized (v. i. pl. past from *'akhadha* [أخذ *'akhdh*], to take. See at 29:40, p. 1279, n. 2).

3. i. e., from their wrong way to the truth of *tawḥîd* (monotheism). يرجعون **yarji'ûna** = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to return. See at 43:28, p. 1589, n. 7).

4. ساحر **sâḥir** (s.; pl. *saḥarah/suḥḥâr*) = sorcerer, magician, enchanter (act. participle from *saḥara* [*siḥr*], to enchant. See at 38:4, p. 1460, n. 3).

5. Seized with punishment they asked Mûsâ, peace be on him, to pray to Allah for removing the punishment. ادع **ud'u** = you call, make the call, pray, invite (v. ii. m. s. imperative from *da'â* [*du'â'*], to call, to summon. See at 42:15, p. 1566, n. 2).

6. i. e., by your position of being His Messenger and His promise of responding to your prayer. عهد **'ahida** (*'ilâ*) = he assigned, committed, commissioned, entrusted, charged. delegated (v. iii. m. s. past from *'ahd*, to delegate, to entrust, to commit. See at 7:134, p. 514, n. 5).

7. مهتدون **muhtadûn** (sing. *muhtadin*) = those in receipt of guidance, those on the right track, those guided aright, led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 43:37, p. 1592, n. 8).

8. كشفنا **kashafnâ** = we removed, lifted, disclosed, exposed (v. i. pl. past from *kashafa* [*kashf*], to remove, See at 23:75, p. 1093, n. 8).

9. i. e., they were violating their promise to be guided. ينكثون **yankuthûna** = the violate, infringe, break (v. iii. m. pl. impfct. from *nakatha* [*nakth*], to break, violate. See at 7:135, p. 514, n. 10).

10. نادى **nâdâ** = he called out, called, summoned, cried out (v. iii. m. s. past in form III of *nadâ* [*nadw*], to call. See at 38:41, p. 1470, n. 1).

11. تجرى **tajrî** = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 39:20, p. 1488, n. 7).

أَفَلَا تُبْصِرُونَ (٥١)	Do you not then see?"[1]
أَمْ أَنَا۠ خَيْرٌ	52. "Or am I not better
مِّنْ هَٰذَا ٱلَّذِى هُوَ	than this one who is
مَهِينٌ	despicable[2]
وَلَا يَكَادُ يُبِينُ (٥٢)	and can hardly express clearly.[3]
فَلَوْلَآ أُلْقِىَ	53. "Then why are not cast[4]
عَلَيْهِ	upon him
أَسْوِرَةٌ مِّن ذَهَبٍ	bracelets[5] of gold
أَوْ جَآءَ مَعَهُ	or there come with him
ٱلْمَلَٰٓئِكَةُ	the angels
مُقْتَرِنِينَ (٥٣)	as associates?"[6]
فَٱسْتَخَفَّ	54. Thus he carried away[7]
قَوْمَهُۥ	his people
فَأَطَاعُوهُ	and they obeyed[8] him.
إِنَّهُمْ كَانُوا۟ قَوْمًا	Indeed they were a people
فَٰسِقِينَ (٥٤)	defiantly sinful.[9]
فَلَمَّآ ءَاسَفُونَا	55. So when they angered[10]
ٱنتَقَمْنَا	Us We inflicted retribution[11]
مِنْهُمْ فَأَغْرَقْنَٰهُمْ	on them and drowned[12] them
أَجْمَعِينَ (٥٥)	all together.

[1] i. e., my power and position? تبصرون ***tubṣirûna*** = you see, see through, understand, (v. ii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/baṣira* [*baṣar*], to see. See at 28:72, p. 1257, n. 8).

[2] مهين ***mahîn*** = despicable, weak, mean, paltry, little. See at 32:8, p. 1326, n. 8.

[3] يبين ***yubînu*** = he makes clear, expresses clearly, explains, clarifies (v. iii. m. s. impfct. from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See *mubîn* at 43:40, p. 1593, n. 3).

[4] ألقى ***'ulqiya*** = he was thrown, flung, cast (v. iii. m. s. past passive from *'alqâ*, from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 27:29, p. 1211, n. 1).

[5] i. e., why is he not made a rich man. أسورة ***'aswirah*** (pl., s. *siwâr*) = bracelets, bangles, armlets. See *'asâwira* at 35:33, p. 1402, n. 1.

[6] مقترنين ***muqtarinîn*** (pl.; acc./gen. of *muqtarinûn*; s. *muqtarin*) = companions, associates, entourage (act. participle from *iqtarana* {to be connected}, form VIII of *qarana* [*qarn*, to join, link, connect, associate. See *qarîn* 43:36, p. 1592, n. 2.

[7] استخف ***istakhaffa*** = he deemed light, took lightly, disdained, carried away (v. iii. m. s. past in form X of *khaffa*, to be light. See *yastakhifanna* at 30:60, p. 1390, n. 9).

[8] أطاعوا ***'aṭâ'û*** = they obeyed, complied with (v. iii. m. pl. past from *'aṭâ'a* , form IV of *ṭâ'a* [*ṭaw'*], to obey. See *'aṭâ'a* at 4:80, p. 276, n. 11).

[9] فاسقين ***fâsiqîn*** (pl., acc/gen. of *fâsiqûn*; sing *fâsiq*) = those that disobey, disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 21:74, p. 1032, n. 7).

[10] i. e., by defying the guidance and disobeying thre Messenger. ءاسفوا ***'âsafû*** = they angered, enraged, (v. iii. m. pl. past from *'âsafa*, form IV of *'asifa* [*'asaf*], to be sorry, regret).

[11] انتقمنا ***intaqamnâ*** = we revenged, avenged ourselves, inflicted retribution (v. i. pl. past from *intaqama*, form VIII of *naqama/ naqima* [*naqm/ naqam*], to revenge. See at 43:25, p. 1588, n. 8).

[12] أغرقنا ***'aghraqnâ*** = we drowned, sunk (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 37:82, p. 1443, n. 4).

فَجَعَلْنَٰهُمْ 56. And We made[1] them
سَلَفًا وَمَثَلًا a precedent[2] and an example[3]
لِّلْءَاخِرِينَ ٥٦ for subsequent generations.[4]

Section (*Rukû'*) 6

وَلَمَّا ضُرِبَ ۞ 57.And when struck[5] was the
ٱبْنُ مَرْيَمَ مَثَلًا son of Mary as an example[6]
إِذَا قَوْمُكَ مِنْهُ lo, your people do about him
يَصِدُّونَ ٥٧ raise a hue and cry.[7]

وَقَالُوٓا۟ 58. And they say:
ءَأَٰلِهَتُنَا خَيْرٌ "Are our deities[8] better
أَمْ هُوَ of is he?"
مَا ضَرَبُوهُ لَكَ They cite him not to you
إِلَّا جَدَلًۢا but by way of disputation.[9]
بَلْ هُمْ قَوْمٌ Nay, they are a people
خَصِمُونَ ٥٨ absorbed in quarrelling.[10]

إِنْ هُوَ 59. He is naught
إِلَّا عَبْدٌ but a servant
أَنْعَمْنَا عَلَيْهِ We bestowed favour[11] on
وَجَعَلْنَٰهُ مَثَلًا and made him an example
لِّبَنِىٓ إِسْرَٰٓءِيلَ for the Children of Isrâ'îl.
٥٩

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[1] جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 43:45, p. 1594, n. 4).

[2] سلف ***salaf*** (pl.; s. *sâlif*) = predecessors, forefathers, forebears, precedent (act. participle from *salafa* [*salaf*], to precede, to be bygone. See *'aslafta* at 10:30, p. 648, n. 12.

[3] مثل ***mathal*** (pl. أمثال *'amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 43:17, p. 1586, n. 4.

[4] الآخرين ***'âkhirîn*** (pl.; acc./gen. of *'âkhirûn*; s. *'âkhir*) = last ones, those coming later, later generations, others. See at 37:129, p. 1450, n. 9.

[5] ضرب ***ḍuriba*** = he or it was struck, hit, beaten (v. iii. m. s. past passive from *ḍaraba* [*ḍarb*], to beat. See at 22:73, p. 1071, n. 12.

[6] i. e., of how entities other than Allah were being worshipped.

[7] i. e., the Makkan polytheists raised a hue and cry in support of their worship of the idols by pointing out the practice of the Christian, the Jews and others of worshipping 'Îsâ (peace be on him), 'Uzayr and of the angels. (Ibn Kathîr, VII, p. 220). يصدون ***yaṣiddûna*** = they raise a hue and cry, deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away. See *yaṣuddûna* at 43:37, p. 1592, n. 4).

[8] آلهة ***'âlihah*** (pl.; s. *'ilâh*) = gods, deities, objects of worship. See at 43:45, p. 1594. n. 5.

[9] جدال ***jidâl*** = quarrel, quarrelling, dispute, debate. See at 11:32, p. 689, n. 6.

[10] خصمون ***khaṣimûn*** (pl.; s. *khaṣim*) = quarrelling people, absorbed in quarrelling, litigants, disputants. See *yakhtaṣimûna* at 39:31, p. 1492, n. 5.

[11] أنعمنا ***'an'amnâ*** = we bestowed grace, favoured, blessed (v. i. pl. past from *'an'ama*, form IV of *na'ama/na'ima* [*na'mah/man'am*], to be happy, to be in ease. See at 41:51, p. 1558, n. 11).

وَلَوْ نَشَآءُ	60. And were We to will,
لَجَعَلْنَا	We would have made
مِنكُم مَّلَٰٓئِكَةً	in lieu of you angels
فِي ٱلْأَرْضِ يَخْلُفُونَ	in the earth succeeding.[1]
٦٠	
وَإِنَّهُۥ	61. And indeed he will be an
لَعِلْمٌ لِّلسَّاعَةِ	information[2] about the Hour.[3]
فَلَا تَمْتَرُنَّ	So let you have no doubt[4]
بِهَا وَٱتَّبِعُونِۚ	about it[5] and follow[6] me.
هَٰذَا صِرَٰطٌ	This is a way
مُّسْتَقِيمٌ ٦١	right and straight.[7]
وَلَا يَصُدَّنَّكُمُ	62. And let there not hinder[8]
ٱلشَّيْطَٰنُۖ	you Satan.
إِنَّهُۥ لَكُمْ	Verily he is for you
عَدُوٌّ مُّبِينٌ ٦٢	an enemy[9] open and clear.[10]
وَلَمَّا جَآءَ عِيسَىٰ	63. And when 'Îsâ came
بِٱلْبَيِّنَٰتِ	with the clear evidences[11]
قَالَ قَدْ جِئْتُكُم	he said: "I have come to you
بِٱلْحِكْمَةِ	with the wisdom[12]
وَلِأُبَيِّنَ لَكُم	and that I may clarify[13] to you
بَعْضَ ٱلَّذِي	some of that which

[1] i. e., succeeding you on the earth; also succeeding one generation the other. يخلفون ***yakhlufûna*** = they come after, follow, succeed, take the place of (v. iii. m. pl. impfct. from *khalafa* [*khalf/khilâfah*], to come after, to follow, to succeed. See *khalafa* at 19:59, p. 966, n. 1).

[2] علم ***'ilm*** (s.; pl. *'ulûm*) = knowledge, information, cognition. See *ya'lamu* at 34:2, p. 1368, n. 4.

[3] i. e., his coming will be an indication of the approach of the Hour of Resurrection.

[4] لا تمترن ***lâ tamtarunna*** = let you not doubt, you must not doubt (v. ii. m. s. imperative (prohibition) from *imtarâ*, form VIII from *miryah/ muryah*, doubt, dispute. See *yamtarûna* at 19:34, p. 959, n. 2).

[5] i. e., about the coming of the Hour.

[6] اتبعوا ***ittabi'û*** = you (all) follow, obey (v. ii. m. pl. imperative from *itttaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 40:38, p. 1523, n. 9).

[7] مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 43:43, p. 1593, n. 11).

[8] لا يصدن ***lâ yuṣaddanna*** = let him not hinder/ prevent/ bar/ turn away/debar/restrain (v. iii. m. s. emphatic imperative (prohibition) from *ṣadda* [*ṣadd/ṣudûd*], to turn away. See *yaṣuddûna* at 43:37, p. 1592, n. 4).

[9] عدو ***'adûw*** (s.; pl. أعداء *'a'dâ'*) = foe, enemy, adversary. See at 36:60, p. 1423, n. 6.

[10] مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear, evident. See at 43:40, p. 1593, n. 3).

[11] بينات ***bayyinât*** (f. pl.; sing. *bayyinah*; m. *bayyin*) = clear, evident, proofs, indisputable evidences. See at 35:40, p. 1405, n. 3).

[12] i. e., as a Prophet with the message of Allah. حكمة ***ḥikmah*** (pl. *ḥikam*) = wisdom, sagacity. See at 33:34, p. 1348, n. 10).

[13] أبين ***'ubayyina(u)*** = I make clear, explain, elucidate (v. i. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See *yubînu* at 43:52, p. 1596, n. 3).

you disagree[1] in.	تَخۡتَلِفُونَ فِيهِۖ
So beware[2] of Allah	فَٱتَّقُواْ ٱللَّهَ
and obey[3] me.	وَأَطِيعُونِ (٦٣)
64. Verily Allah, He is	إِنَّ ٱللَّهَ هُوَ
my Lord and your Lord.	رَبِّي وَرَبُّكُمۡ
So you worship[4] Him.	فَٱعۡبُدُوهُۚ
This is a way	هَٰذَا صِرَٰطٞ
right and straight.	مُّسۡتَقِيمٞ (٦٤)
65. But there disagreed	فَٱخۡتَلَفَ
the parties[5]	ٱلۡأَحۡزَابُ
from among them.	مِنۢ بَيۡنِهِمۡۖ
So woe[6] to those who	فَوَيۡلٞ لِّلَّذِينَ
transgress[7]	ظَلَمُواْ
on account of the punishment	مِنۡ عَذَابِ
of a day most painful.[8]	يَوۡمٍ أَلِيمٍ (٦٥)
66. Do they wait[9] for aught	هَلۡ يَنظُرُونَ
but the Hour	إِلَّا ٱلسَّاعَةَ
that it should come on them	أَن تَأۡتِيَهُم
all of a sudden[10]	بَغۡتَةٗ
and they realize[11] not?	وَهُمۡ لَا يَشۡعُرُونَ (٦٦)

1. i. e., matters of the *dîn*. تختلفون ***takhtalifûna*** = you (all) disagree, differ (from one another), are at variance, dispute, quarrel (v. ii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See at 22:69, p. 1070, n. 2).

2. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 39:16, p. 1487, n. 4).

3. ***'aṭî'ûni*** (*'aṭî'û+nî*) : أطيعوا ***'aṭî'û*** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 26:179, p. 1193, n. 3).

4. 'Îsâ, peace be on him, never asked people to worship him. He asked them to worship Allah Alone. أعبدوا ***u'budû*** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 29:56, p. 1285, n. 8).

5. i. e., they disagreed about the teachings of 'Îsâ, peace be on him. أحزاب ***'aḥzâb*** (pl. ; s. حزب *ḥizb*) = groups, bands, parties. See at 40:30, p. 1520, n. 9.

6. ويل ***wayl*** = woe, distress, the deepest depth of ruin and degradation. See at 14:3, p. 786, n. 1.

7. i. e., set partners with Allah. ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* or setting partners with Allah is called a grave *ẓulm*] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 39:51, p. 1499, n. 11).

8. أليم ***'alîm*** = most painful, agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 42:42, p. 1576, n. 5).

9. ينظرون ***yanẓurûna*** = they look, gaze, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 37:19, p. 1433, n. 7).

10. بغتة ***baghtatan*** (*baghtah* surprise) = all of a sudden, by surprise. See at 39:55, p. 1501, n. 4.

11. يشعرون ***yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 39:25, p. 1491, n. 1).

ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ	67. The friends[1] on that day
بَعْضُهُمْ لِبَعْضٍ	will be one to another
عَدُوٌّ	an enemy,[2]
إِلَّا ٱلْمُتَّقِينَ ٦٧	except the righteous.[3]

Section (*Rukû'*) 7

يَٰعِبَادِ	68. "O My servants,[4]
لَا خَوْفٌ عَلَيْكُمُ ٱلْيَوْمَ	no fear is on you today
وَلَآ أَنتُمْ تَحْزَنُونَ	nor shall you grieve[5] —
٦٨	
ٱلَّذِينَ ءَامَنُوا۟	69. "Who believed
بِـَٔايَٰتِنَا وَكَانُوا۟	in Our signs[6] and had been
مُسْلِمِينَ ٦٩	Muslims."
ٱدْخُلُوا۟ ٱلْجَنَّةَ	70. "Enter[7] the garden,
أَنتُمْ وَأَزْوَٰجُكُمْ	*you and your consorts.*[8]
تُحْبَرُونَ ٧٠	You shall be made happy."[9]
يُطَافُ عَلَيْهِم	71. Passed round[10] them
بِصِحَافٍ مِّن ذَهَبٍ	will be platters[11] of gold
وَأَكْوَابٍ ۖ وَفِيهَا	and cups;[12] and therein will
مَا تَشْتَهِيهِ ٱلْأَنفُسُ	be all that the selves desire[13]
وَتَلَذُّ ٱلْأَعْيُنُ ۖ	and the eyes relish;[14]

[1] أخلاء ***'akhillâ'*** (pl.; s. *khalîl*) = friends, intimate friends. See *khalîl* at 25:28, p. 1146, n. 6.

[2] عدو ***'adûw*** (s.; pl. اعداء *'a'dâ'*) = foe, enemy, adversary. See at 43:62, p. 1598, n. 9.

[3] متقون ***muttaqûn*** (sing. *muttaqin*) = godfearing, those who are on their guard, righteous (active participle from *ittaqâ* {to be on one's guard], form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect). See at 39:33, p. 1493, n. 3.

[4] i. e., the righteous will be addressed thus. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 42:23, p. 1570, n. 2).

[5] تحزنون ***taḥzanûna*** = you grieve, become sad (v. ii. m. pl. impfct. from *ḥazina* [*ḥuzn/ḥazan*], to grieve. See *yaḥzanûna* at 39:61, p. 1503, n. 2).

[6] أيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 43:46, p. 1594, n. 7.

[7] ادخلوا ***udkhulû*** = you (all) enter, go in, join (v. ii. m. pl. imperative from *dakhala* [*dukhûl*], to enter. See at 40:76, p. 1536, n. 1).

[8] أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, kinds, sorts . See at 43:12, p. 1584, n. 12.

[9] تحبرون ***tuḥbarûna*** = you are made happy, gladdened, delighted (v. ii. m. pl. impfct. passive from *ḥabara* [*ḥabr*], to gladden, make happy. See *yuḥbarûna* at 30:15, p. 1294, n. 5).

[10] يطاف ***yuṭâfu*** = he or it is taken round (v. iii. m. s. impfct. passive from *ṭâfa* [*ṭawf/ ṭawâf/ ṭawfân*], to go about, to run around. See *tawwâfûn* at 24:58, p. 1131, n. 3).

[11] i. e., with delicious foods on. صحاف ***ṣiḥâf*** (pl.; s. *ṣaḥfah*) = dishes, bowls, platters.

[12] i. e., full of suitable drinks. أكواب ***'akwâb*** (pl.; s. *kûb*) = cups, drinking glass, tumblers.

[13] تشتهى ***tashtahî*** = she desires, wishes, covets, craves, longs for (v. iii. f. s. impfct. from *ishtahâ*, form VIII of *shahâ/ shahiya* [*shahw/ shahy/ shahwah*], to desire, to wish. See at 41:31, p. 1551, n. 1).

[14] تلذ ***taladhdhu*** = she relishes, finds delicious/ pleasant (v. iii. f. s. impfct. from *ladhdha* [*ladhâdh/ ladhâdhah*], to be sweet, pleasant).

وَأَنتُمْ فِيهَا	and you will be therein
خَـٰلِدُونَ (٧١)	abiding for ever.[1]
وَتِلْكَ ٱلْجَنَّةُ	72. And this is the paradise
ٱلَّتِىٓ	which
أُورِثْتُمُوهَا	you have been made to inherit[2]
بِمَا كُنتُمْ تَعْمَلُونَ (٧٢)	for what you used to do.[3]
لَكُمْ فِيهَا	73. You will have therein
فَـٰكِهَةٌ كَثِيرَةٌ	fruits[4] in profusion[5]
مِّنْهَا تَأْكُلُونَ (٧٣)	of which you will eat.[6]
إِنَّ ٱلْمُجْرِمِينَ	74. Verily the sinful[7] will be
فِى عَذَابِ جَهَنَّمَ	in the punishment of hell
خَـٰلِدُونَ (٧٤)	abiding for ever.
لَا يُفَتَّرُ	75.No mitigation will be made[8]
عَنْهُمْ	in respect of them
وَهُمْ فِيهِ	and they will be therein
مُبْلِسُونَ (٧٥)	in despair.[9]
وَمَا ظَلَمْنَـٰهُمْ	76. We wronged[10] them not,
وَلَـٰكِن كَانُوا۟ هُمُ	but they had been the ones
ٱلظَّـٰلِمِينَ (٧٦)	committing wrongs.[11]

[1] خالدون ***khâlidûn*** (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 23:103, p. 1100, n. 6).

[2] أورثتم ***'ûrith-tum*** = you were made to inherit (v. ii. m. pl. past passive from *'awratha,* form IV of *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/ turâth*], to be heir, to inherit. See at 7:43, p. 481, n. 12).

[3] تعملون ***ta'malûna*** = you all do, act, perform (v. ii. m. pl. impfct. from *'amila* [*'amal*], to do. See at 36:54, p. 1422, n. 5).

[4] فواكه ***fawâkih*** (pl.; s. *fâkihah*) = fruits. See at 37:42, p. 1437, n. 4.

[5] i. e., all types of good and delicious fruits and in great quantities. كثيرة ***kathîrah*** (f.; m. *kathîr*) = many, much, plentiful, abundant, in abundance, amply, in profusion. See at 20:33, p. 982, n. 3.

[6] تأكلون ***ta'kulûna*** = you (all) eat, consume (v. ii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See at 37:91, p. 1444, n. 8).

[7] مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 34:32, p. 1380, n. 2).

[8] i. e., in the punishment. يفتر ***yufattaru*** = he or it is mitigated, abated, subsided, eased (v. iii. m. s. impfct. passive from *fattara,* form II of *fatara* [*futûr*], to abate, subside. See *yafturûna* at 21:20, p. 1017, n. 7).

[9] i. e., of getting any relief. مبلسين ***mubilisîn*** (pl.; acc/gen. of *mublisûn*; s. *mublis*) = those in despair, despaired, disheartened, hopeless (act. participle from *'ablasa*, form IV of *balasa*. See *mublisîn* at 30:49, p. 1306, n. 13).

[10] ظلمنا ***ẓalamnâ*** = we did wrong, transgressed (v. i. pl. past from *ẓalama* [*ẓalm/ ẓulm*], to do wrong. See at 11:101, p. 714, n. 1).

[11] i. e., by associating partners with Allah and by disobeying the guidance given them through the Prophets. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons, those committing wrongs, polytheists (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 40:52, p. 1528, n. 2).

وَنَادَوْا	77. And they will call out:[1]
يَٰمَٰلِكُ	"O Malik,[2]
لِيَقْضِ عَلَيْنَا	let there do away with[3] us
رَبُّكَ	your Lord."
قَالَ إِنَّكُم	He will say: "You indeed are
مَّٰكِثُونَ ٧٧	going to stay on."[4]
لَقَدْ جِئْنَٰكُم	78. We had indeed brought
بِٱلْحَقِّ	to you the truth;[5]
وَلَٰكِنَّ أَكْثَرَكُمْ	but most of you were
لِلْحَقِّ	of the truth
كَٰرِهُونَ ٧٨	disdainful.[6]
أَمْ أَبْرَمُوٓا	79. Or have they settled[7]
أَمْرًا	an affair?[8]
فَإِنَّا	Then We indeed are
مُبْرِمُونَ ٧٩	going to settle.[9]
أَمْ يَحْسَبُونَ	80. Or do they think[10] that
أَنَّا لَا نَسْمَعُ سِرَّهُمْ	We hear not their secret[11]
وَنَجْوَىٰهُم	and their confidential talk?[12]
بَلَىٰ وَرُسُلُنَا	O yes, and Our messengers[13]
لَدَيْهِمْ يَكْتُبُونَ ٨٠	with them do write down.[14]

[1] نادوا ***nâdû*** = they summoned, called out, (v. iii. m. pl. past from *nâda*, form III of *nadâ* [*nadw*], to call. See *yunâdûna* at 41:44, p. 1555, n. 13).

[2] i. e., the angel in charge of hell.

[3] ليقض ***li yaqdi*** = let him decree, decide, judge, execute, fulfill, terminate, conclude (v. iii. m. s. imperative from *qaḍâ'*, to conclude. Followed by *'alâ* the verb means: to do away with, finish off, to put an end to. See *qaḍâ* at 41:12, p. 1543, n. 8).

[4] ماكثون ***mâkithûn*** (pl.; s. *mâkith*) = those who stay on /abide/remain/live/reside. Active participle from *makatha* [*makth/mukûth*], to remain, reside. See *mâkithîn* at 18:3, p. 911, n. 4).

[5] i. e., the truth of *tawḥîd* through the Prophets and Messengers. حق ***ḥaqq*** = right, truth, liability, justice, just cause. See at 42:17, p. 1567, n. 4.

[6] كارهون ***kârihûn*** (pl.; s. *kârih*) = unwilling, reluctant, averse, hateful, disdainful (act. participle from *kariha* [*karh* /*kurh* /*karâhah/karâhiyah*], to detest, dislike). See at 11:28, p. 688, n. 3.

[7] أبرموا ***'abramû*** = they concluded, settled, confirmed, ratified (v. iii. m. pl. past from *'abrama*, form IV of *barama* [*barm*], to shape, to settle, to twist).

[8] i. e., have the enemies of the truth settled a plan and concluded an intrigue against it? أمر ***'amr*** (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree / matter, issue, affair. See at 42:38, p. 1575, n. 2.

[9] i. e., foil their intrigue by Our plans. مبرمون ***mubrimûn*** (pl.; s. *mubrim*) = those who settle, conclude, confirm, ratify (act. participle from *'abrama*. See n. 7 above).

[10] يحسبون ***yaḥsabûna*** = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See at 43:37, p. 1592, n. 7).

[11] سر ***sirr*** (s.; pl. أسرار *'asrâr*) = secret, hidden thing. See at 25:5, p. 1139, n. 8.

[12] نجوى ***najwâ*** (s.; pl. نجاوى *najâwâ*) = secret talk, confidential conversation, See at 21:2, p. 1013, n. 3.

[13] i. e., the angels appointed for the purpose.

[14] i. e., all that they do and plan to do.

قُلْ إِن كَانَ	81. Say: "If there is for
لِلرَّحْمَٰنِ وَلَدٌ	the Most Merciful a son,
فَأَنَا أَوَّلُ	then I shall be the first of
ٱلْعَٰبِدِينَ ﴿٨١﴾	the worshippers."[1]
سُبْحَٰنَ رَبِّ	82. Sacrosanct[2] is the Lord
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ	of the heavens and the earth,
رَبِّ ٱلْعَرْشِ	the Lord of the Throne,[3]
عَمَّا يَصِفُونَ ﴿٨٢﴾	from what they ascribe.[4]
فَذَرْهُمْ	83. So let them alone[5] to
يَخُوضُوا۟ وَيَلْعَبُوا۟	be engrossed[6] and play[7]
حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ	till they confront[8] their day[9]
ٱلَّذِى	which
يُوعَدُونَ ﴿٨٣﴾	they have been promised.[10]
وَهُوَ ٱلَّذِى	84. And He it is Who is
فِى ٱلسَّمَآءِ إِلَٰهٌ	in the heaven the God
وَفِى ٱلْأَرْضِ إِلَٰهٌ	and in the earth the God;[11]
وَهُوَ ٱلْحَكِيمُ	and He is the All-Wise,
ٱلْعَلِيمُ ﴿٨٤﴾	the All-Knowing.
وَتَبَارَكَ ٱلَّذِى	85. And Blessed is He

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[1] i. e., there is no son or daughter of Allah as the polytheists presume. عابدين *'âbidîn* (pl.; acc./gen. of *'âbidûn*; s. *'âbid*) = worshippers, adorers, worshipful, subservient (act. participle from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 23:47, p. 1087, n. 5).

[2] سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to declare the sanctity, to sing the glory. ***Subḥân*** is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 43:13, p. 1585, n. 5.

[3] عرش ***'arsh*** = throne. See at 59:75, p. 1508, n. 4. See at 40:7, p. 1511, n. 6.

[4] i. e., of sons and daughters. يصفون ***yaṣifûna*** = they describe, depict, ascribe, attribute, praise (v. iii. m. pl. impfct. from *waṣaf* [*waṣf*], to describe, to praise. See at 37:180, p. 1457, n. 11).

[5] ذر ***dhar*** = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 23:54, p. 1089, n. 1).

[6] i. e., engrossed in their error. يخوضوا ***yakhuḍû***(*na*) = they go into, wade into, deal with, embark on, rush into, be absorbed in, be engrossed in, take up (v. iii. m. pl. impfct. from *khâḍa* [*khawḍ/ khiyâḍ*], to rush, dive into. The terminal *nûn* is dropped for a hidden *'an* before the verb. See at 4:140, p. 307, n. 1).

[7] i. e., in their worldly life. يلعبوا ***yal'abû***(*na*) = they play, are at play, make fun (v. iii. m. pl. impfct. from *la'iba* [*lu'b/ li'b/ la'ib tal'âb*], to play, to have fun. The terminal *nûn* is dropped for the reason stated at n. 6 above. See *yal'abûna* at 7:98, p. 504, n. 4).

[8] يلاقوا ***yulâqû*** (*na*) = they confront, meet one another (v. iii. m. pl. impfct. from *lâqâ*, form III of *laqiya* [*liqâ'/luqyân/luqy/luqyah/luqan*], to meet, to encounter. The terminal *nûn* is dropped because of an implied *'an* in *hattâ* coming before the verb. See *mulâqû* at 11:29, p. 688, n. 6).

[9] i. e., the Day of Judgement.

[10] يوعدون ***yû'adûna*** = they are promised, assured, threatened, (v. iii, m. pl. impfct. passive from *w'ada* [*wa'd*], to make a promise. See at 26:206, p. 1197, n. 7).

[11] i. e., He Alone is deserving of worship everywhere in the entire universe.

to Whom belongs	لَهُۥ
the dominion[1] of the heavens	مُلْكُ ٱلسَّمَٰوَٰتِ
and the earth	وَٱلْأَرْضِ
and all that is between them;	وَمَا بَيْنَهُمَا
and with Him is	وَعِندَهُۥ
the knowledge[2] of the Hour;	عِلْمُ ٱلسَّاعَةِ
and to Him	وَإِلَيْهِ
you shall be returned.[3]	تُرْجَعُونَ ٨٥
86. And there possess[4] not	وَلَا يَمْلِكُ
those that they invoke[5]	ٱلَّذِينَ يَدْعُونَ
in lieu of Him	مِن دُونِهِ
any power of intercession[6]	ٱلشَّفَٰعَةَ
except those that testify[7]	إِلَّا مَن شَهِدَ
to the truth[8]	بِٱلْحَقِّ
and they know.[9]	وَهُمْ يَعْلَمُونَ ٨٦
87. And if you ask[10] them	وَلَئِن سَأَلْتَهُم
who created them	مَّنْ خَلَقَهُمْ
they will surely say: "Allah".	لَيَقُولُنَّ ٱللَّهُ
Then how	فَأَنَّىٰ
are they deluded?[11]	يُؤْفَكُونَ ٨٧

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[1] ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 40:29, p. 1519, n.11.

[2] i. e., He Alone has the knowledge of the time when the Resurrection and Judgement will take place, and He Alone will cause them to happen.

[3] i. e., after resurrection, for judgement and requital. ترجعون ***turja'ûna*** = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 41:21, p. 1547, n. 5).

[4] يملك ***yamliku*** = he possesses, holds, dominates, owns, has power (v. iii. m. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 34:42, p. 1383, n. 10).

[5] i. e., of imaginary gods and goddesses. يدعون ***yad'ûna*** = they invoke, call, call upon, invite, summon, pray, ask (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 41:48, p. 1557, n. 7).

[6] شفاعة ***shafâ'ah*** = intercession, advocacy, pleading. See at 39:44, p. 1497, n. 1.

[7] i. e., except such one as testifies to the Oneness of Allah and whom Allah gives leave to intercede. شهد ***shahida*** = he bore witness, testified, witnessed (v. iii. m. s. past from *shuhûd*, to witness. See at 41: 20, p. 1546, n. 11).

[8] i. e., the truth of *tawhîd* and of the Prophethood of Muhammad, peace and blessings of Allah be on him. حق ***ḥaqq*** = right, truth, liability, justice, just cause. See at 43:78, p. 1602, n. 5.

[9] i. e., they are fully aware of what they testify. يعلمون ***ya'lamûna*** = they know, are aware (v. iii. m. pl. impfct. from *'alima*[*'ilm*], to know, be aware of. See at 39:26, p. 1491, n. 5).

[10] سألت ***sa'alta*** = you asked, enquired, implored, abjured (v. ii. m. s. past from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See at 31:25, p. 1319, n. 8).

[11] The polytheists recognize Allah as the Creator-Lord (*rubûbiyyah*); but they set partners with Him in worship and invocation and say that these will intercede for them. يؤفكون ***yu'fakûna*** = they are beguiled, deluded, deceived, turned away (v. iii. m. pl. impfct. passive from *'afaka* [*'ifk/'afk/'afak/'ufûk*], to lie, to deceive. See at 5:75, p. 367, n. 8).

وَقِيلِهِۦ 88. And his saying:[1]

يَٰرَبِّ إِنَّ هَٰٓؤُلَآءِ "O my Lord, indeed these are

قَوْمٌ a people

لَّا يُؤْمِنُونَ ٨٨ who do not believe."

فَٱصْفَحْ عَنْهُمْ 89. So forbear[2] with them

وَقُلْ سَلَٰمٌ and say "Peace".

فَسَوْفَ يَعْلَمُونَ ٨٩ But soon they shall know.

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[1] i. e., the complaint of the Prophet Muhammad, peace and blessings of Allah be on him, about his unbelieving people to Allah.

[2] i. e., pass over the ridicule and opposition of the unbelievers. اصفح *isfah* = forbear, leave alone, overlook, pass over (v. ii. m. s. imperative from *safaha* [*safh*], to forbear, overlook, broaden, flatten. See at 15:85, p. 824, n. 12).

44. *Sûrat al-Dukhân* (The Smoke)

Makkan: 59 *'âyahs*

This is another Makkan *Sûrah* which deals with the fundamentals of the faith, namely, *tawḥîd* (montheism), the truth of the Qur'ân and *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him), Resurrection, Judgement, reward and punishment. It starts by emphasizing that Allah sent down the Qur'ân in a "Blessed Night" (i. e. *laylat al-qadr)* and that there is none worthy of worship except He and that He gives life and causes death and He is the Lord of all, present and past generations (*'âyah* 8). It then refers to the attitude of the polytheists and unbelievers to the Qur'ân and its message. In this context the story of the attitude of Fir'aun and his people to the truth delivered to them and their ultimate punishment by Allah is related. Reference is then made specially to the Makkan unbelievers' attitude to Resurrection and the life in the hereafter. The *surâh* ends by reiterating that Resurrection and the life in the hereafter are true and by pointing out the positions respectively of the sinful and the righteous therein.

The *sûrah* is named *al-dukhân* (the smoke) which is mentioned in its *'âyah* 10 and which Allah sent as a therat and punishment for the unbelievers of Makka.

سُورَةُ الدُّخَانِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ ١	1. *Ḥâ-Mîm.*[1]
وَٱلْكِتَٰبِ	2. By the Book[2]
ٱلْمُبِينِ ٢	most clear.[3]
إِنَّآ أَنزَلْنَٰهُ	3. Verily We sent it down[4]
فِى لَيْلَةٍ مُّبَٰرَكَةٍ ۚ	in a night full of blessings.[5]
إِنَّا كُنَّا	We indeed have been
مُنذِرِينَ ٣	giving warnings.[6]
فِيهَا يُفْرَقُ	4. Therein is distinguished[6]
كُلُّ أَمْرٍ حَكِيمٍ ٤	every matter of wisdom.[7]

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[1] Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

[2] i. e., the Qur'ân.

[3] i. e., most clear in text, meaning and teachings.

[4] i. e., sent down the Book, the Qur'ân.

[5] i. e., in the Night of *al-qadr* (see *sûrah* 97). مباركة ***mubâarakah*** (f.; mas. *mubârak*) = blessed, full of blessings (passive participle from *bâraka*, form III of *baraka*, to kneel down. See at 24:61, p. 1134, n. 2).

[6] i. e., by sending Messengers and Scriptures. منذرين ***mundhirîn*** (pl.; accusative/ gen. of *mundhirûn*, sing. *mundhir*) = warners, those giving warning (act. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr /nudhûr*], to dedicate, to make a vow. See at 37:72, p. 1441, n. 12).

[7] i. e., in that night. يفرق ***yufraqu*** = he or it is separated, distinguished (v. iii. m. s. impfct. passive from *faraqa* [*farq/furqân*], to separate, to distinguish. See *tafarraqû* at 42:14, p. 1565, n. 6).

[8] i. e., every matter decreed by Divine Wisdom for the creatures (see the next *'âyah*). حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom, (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 36:2, p. 1409, n. 2).

أَمْرًا مِّنْ عِندِنَآ	5. As a decree[1] from Us.
إِنَّا كُنَّا مُرْسِلِينَ (٥)	Indeed We use to send out.[2]
رَحْمَةً مِّن رَّبِّكَ	6. As a mercy[3] from your Lord.
إِنَّهُۥ هُوَ	Verily He is the
ٱلسَّمِيعُ ٱلْعَلِيمُ (٦)	All-Hearing,[4] the All-Knowing.[5]
رَبِّ ٱلسَّمَٰوَٰتِ	7. Lord of the heavens
وَٱلْأَرْضِ	and the earth
وَمَا بَيْنَهُمَآ	and all that is between them;
إِن كُنتُم مُّوقِنِينَ (٧)	if you are firm believers.[6]
لَآ إِلَٰهَ إِلَّا هُوَ	8. There is no deity[7] but He.
يُحْىِۦ	He gives life[8]
وَيُمِيتُ	and causes to die[9] —
رَبُّكُمْ وَرَبُّ	Lord of you all and Lord of
ءَابَآئِكُمُ ٱلْأَوَّلِينَ (٧)	your fathers of old.
بَلْ هُمْ فِى شَكٍّ	9. Nay, they are in doubt,[10]
يَلْعَبُونَ (٩)	making fun.[11]
فَٱرْتَقِبْ	10. So be on the watch[12]
يَوْمَ تَأْتِى ٱلسَّمَآءُ	for a day the sky will bring

[1] أمر ***'amr*** (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree / matter, issue, affair. See at 43:78, p. 1602, n. 8.

[2] i. e., the Messengers and *wahy* for the guidance of mankind . مرسلين ***mursilîn*** (accusative /genitive of *mursilûn*, sing. *mursil*) = those who send, send out, senders (act. participle from *'arsala* , form IV of *rasila* [*rasal*], to be long and flowing. See at 28:45, p. 1248, n. 1).

[3] i. e., the sending of Messengers and scriptures is Allah's mercy to His created beings.

[4] i. e., of all that is uttered or sounded, openly or secretly. سميع ***samî'*** = one who hears, All-Hearing (active participle in the scale of *fa'îl* from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 31:28, p. 1320, n. 13.

[5] i. e., of all events and deeds, open or secret. عليم ***'alîm*** (s.; pl. *'ulamâ'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 43:9, p. 1584, n. 2.

[6] موقنين ***mûqinîn*** (pl.; acc./gen. of *mûqinûn*, s. *mûqin*)= those believing with certitude, firmly convinced, firm believers, those who are sure (active participle from *'ayqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure, be certain. See at 26:24, p. 1167, n.6).

[7] i. e., there is none worthy of worship. اله ***'ilâh*** (pl. *'âlihah*) = deity, god, particularly one deserving of worship . See at 4:87, p. 279, n. 11.

[8] يحى ***yuḥyî*** = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 42:9, p. 1563, n. 1).

[9] يميت ***yumîtu*** = he causes to die, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See at 40:68, p. 1534, n. 2).

[10] i. e., about Resurrection and Judgement.

[11] i. e., with the truth. يلعبون ***yal'abûna*** = they play, are at play, make fun (v. iii. m. pl. impfct. from *la'iba* [*lu'b/ li'b/ la'ib tal'âb*], to play, to have fun. See at 7:98, p. 504, n. 4).

[12] ارتقب ***irtaqib*** = you be on the watch, anticipate, wait (v. ii. m. pl. imperative from *irtaqaba*, form VIII of *raqaba* [*ruqûb/raqâbah*], to watch. See *irtaqibû* at 11:93, p. 711, n. 12).

بِدُخَانٍ مُّبِينٍ ﴿١٠﴾	a smoke[1] quite manifest.[2]
يَغْشَى ٱلنَّاسَ	11. It will overwhelm[3] men.
هَٰذَا عَذَابٌ	This will be a punishment
أَلِيمٌ ﴿١١﴾	most anguishing.[4]
رَّبَّنَا	12. "Our Lord,
ٱكْشِفْ عَنَّا	remove[5] from us
ٱلْعَذَابَ	the punishment.
إِنَّا مُؤْمِنُونَ ﴿١٢﴾	Indeed we are unbelievers."
أَنَّىٰ لَهُمُ	13. How could avail them
ٱلذِّكْرَىٰ	the recollection,[6]
وَقَدْ جَآءَهُمْ	and already there has come
رَسُولٌ	to them a Messenger[7]
مُّبِينٌ ﴿١٣﴾	making clear.
ثُمَّ تَوَلَّوْا	14. Then they turned away[8]
عَنْهُ وَقَالُوا	from him and said:
مُعَلَّمٌ مَّجْنُونٌ ﴿١٤﴾	"A tutored person,[9] mad!"[10]
إِنَّا كَاشِفُوا	15. Verily We are going
ٱلْعَذَابِ	to remove the punishment

[1] The reference is to the punishment of draught and smoke which was sent down on the unbelieving Makkans for a time (see Ibn Kathir, VII, pp. 232-233). دخان ***dukhân***(s.; pl. *'adkhinah*) = smoke, fume, vapour. See at 41:11, p. 1543, n. 4.

[2] مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear, evident. See at 43:62, p. 1598, n. 10).

[3] يغشى ***yaghshâ*** = he covers, overcomes, overwhelms, casts the shade (v. iii. m. s. impfct. from *ghashiya*, [*ghashy/ ghishâwah*], to cover. See at 29:55, p. 1285, n. 1).

[4] أليم ***'alîm*** = most painful, agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 43:65, p. 1599, n. 8).

[5] i. e., they will say, "Our Lord remove...". اكشف ***ikshif*** = remove, lift, disclose, expose (v. ii. m. s. imperative from *kashafa* [*kashf*], to remove. See *kashafnâ* at 43:50, p. 1595, n. 8).

[6] i. e, remembering the admonition. ذكرى ***dhikrâ*** = recollection, remembrance, memory, reminder. See at 40:54, p. 1528, n. 8.

[7] i. e., Muhammad, peace and blessings of Allah be on him.

[8] تولوا ***tawallaw*** = they turned away, withdrew, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 37:90, p. 1414, n. 5).

[9] The Makkan unbelievers alleged that the Prophet, peace and blessings of Allah be on him, had been tutored by some persons to produce the Qur'ân. معلم ***mu'allam*** (s.; pl. *mu'allamûn*) = one who is taught, tutored, instructed (passive participle from *'allama*, form II of *'alima* [*'ilm*], to know. See *'allamnâ* at 21:80, p. 1034, n. 4).

[10] The Makkan unbelievers also alleged that the Propohet, peace and blessings of Allah be on him, had gone mad or was possessed by *jinn*. [See also 34:46, p. 1386 and 37:36, p. 1436]. مجنون ***majnûn*** (s.; pl. *majânîn*) = possessed, insane, mad, one gone off his head (pass. participle from *janna* [*junûn*], to cover, to hide. See at 37:36, p. 1436, n. 5).

قَلِيلًا a little.
إِنَّكُمْ عَآئِدُونَ ١٥ You will indeed relapse.[1]

يَوْمَ نَبْطِشُ 16. The day We shall seize[2]
ٱلْبَطْشَةَ ٱلْكُبْرَىٰٓ the greatest seizure —
إِنَّا Verily We shall
مُنتَقِمُونَ ١٦ inflict retribution.[3]

۞ وَلَقَدْ فَتَنَّا 17. And indeed We had tried[4]
قَبْلَهُمْ before them
قَوْمَ فِرْعَوْنَ the people of Fir'aun
وَجَآءَهُمْ and there had come to them
رَسُولٌ كَرِيمٌ ١٧ a Messenger[5] most noble.[6]

أَنْ أَدُّوٓا۟ إِلَىَّ 18. "That you deliver[7] to me
عِبَادَ ٱللَّهِ the servants[8] of Allah.
إِنِّى لَكُمْ I am indeed to you a
رَسُولٌ أَمِينٌ ١٨ Messenger worthy of trust."[9]

وَأَن لَّا تَعْلُوا۟ 19. "And that you wax not
عَلَى ٱللَّهِ high[10] against Allah.
إِنِّىٓ ءَاتِيكُم Indeed I have come to you
بِسُلْطَٰنٍ مُّبِينٍ ١٩ with an authority[11] most clear."

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1. i. e., into unbelief and disobedience. عائدون ***'â'idûn*** (pl.; s. *'â'id*) = those that return, revert, relapse, fall back (act. participle from *'âda* عاد [*'awd /'awdah*], to return. See *'âda* at 36:39, p. 1418, n. 5). at 5:95, p. 377, n. 10).

2. i. e., on the Day of Judgement. نبطش ***nabṭishu*** = we seize, grasp, take hold of, catch (v. i. pl. impfct. from *baṭasha* [*baṭsh*], to seize, to attack with violence. See *yabṭisha* at 28:19, p. 1237, n. 11).

3. منتقمون ***muntaqimûn*** (pl.; s. *muntaqim*) = those who take revenge, inflict retribution (act. participle from *intaqama*, from VIII of *naqama/ naqima* [*naqm/ naqam*], to revenge. See at 43:41, p. 1593, n. 5).

4. فتنا ***fatannâ*** = we tried, put on trial, tested (v. i. pl. past from *fatana [fatn/ futûn*], to turn away, to put to trial. See at 38:34, p. 1468, n. 12).

5. i. e., Mûsâ, peace be on him.

6. كريم ***karîm*** (s.; pl. *kirâm/kuramâ'*) = Most Noble, noble, generous, liberal, munificent (act. participle in the scale of *fa'îl* from *karuma* [*karam/karâmah*], to be noble/generous. See at 33:44, p. 1353, n. 12).

7. i. e., he said to them. أدوا ***'addû*** = you (all) deliver, pay up, fulfil, carry out (v. ii. m. pl. imperative from *'addâ*, form II [*ta'diyah*] of *'adâ* [*'uduww/'ady*], to go, to proceed. See *tu'addû* at 4:50, p. 266, n. 6.

8. i. e., the Children of Isrâ'îl who were being oppressed by Fir'aun. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 43:68, p. 1600, n. 4).

9. أمين ***'amîn*** = faithful, trustworthy, trusted, trustee, loyal, honest (active participle in the scale of *fa'îl* from *'amuna* [*'amânah*], to be faithful. See at 28:26, p. 1240, n. 10).

10. i. e., be not arrogant. لا تعلوا ***lâ ta'lû*** = be not high, do not rise / go up/ ascend/ wax high [figuratively, turn arrogant and disobedient] (v. ii. m. pl. imperative {prohibition} from *'alâ* [*'ulûw*], to go up, rise. See *'alâ* at 28:4, p. 1231, n. 8).

11. سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 40:35, p. 1522, n. 5.

وَإِنِّي عُذْتُ 20. "And indeed I seek refuge[1]
بِرَبِّي وَرَبِّكُمْ with my Lord and your Lord
أَن تَرْجُمُونِ ﴿٢٠﴾ that you might stone me."[2]

وَإِن لَّمْ تُؤْمِنُوا لِي 21. "And if you believe me not,
فَاعْتَزِلُونِ ﴿٢١﴾ then keep away from me."[3]

فَدَعَا 22. Then he prayed[4]
رَبَّهُۥٓ أَنَّ هَٰٓؤُلَآءِ to his Lord that these are
قَوْمٌ مُّجْرِمُونَ ﴿٢٢﴾ a people committing sins.[5]

فَأَسْرِ 23. "So set out[6]
بِعِبَادِي لَيْلًا with my servants by night.
إِنَّكُم مُّتَّبَعُونَ ﴿٢٣﴾ Indeed you will be pursued."[7]

وَاتْرُكِ 24. "And leave[8] the
الْبَحْرَ رَهْوًا إِنَّهُمْ sea quietly.[9] Indeed they are
جُندٌ مُّغْرَقُونَ ﴿٢٤﴾ a host[10] to be drowned."[11]

كَمْ تَرَكُوا 25. How many they left
مِن جَنَّٰتٍ وَعُيُونٍ ﴿٢٥﴾ of gardens and springs;

وَزُرُوعٍ 26. And corn-fields

1. عذت ***'udhtu*** = I took refuge, sought protection (v. i. s. past from *'âdha* [*'awdh/ 'iyâdh/ ma'âdh*], to take refuge, to seek protection. See at 40:27, p. 1518, n. 11).

2. i. e., stone me to death. ***tarjumûni*** (*tarjumû+nî*) : ترجموا ***tarjumû***(*na*) = you (all) stone, damn (v. ii. m. pl. impfct. from *rajama* [*rajm*], to stone. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *la narjumanna* at 36:18, p. 1413, n. 5).

3. i. e., leave me alone. ***i'tazilûni***(*i'tazilû+nî*) : اعتزلوا ***i'tazilû*** = you (all) isolate yourselves, seclude yourselves, keep away (v. ii. m. pl. imperative from *i'tazala*, form VIII of *'azala* [*'azl*], to set aside, to isolate. See at 2:222, p. 109, n. 6).

4. i. e, when they disbelieved him he prayed to his Lord for help. دعا ***da'â*** = he called, invoked, prayed, claimed, propagated, implored (v. iii. m. s. past from *du'â'*, to call, to summon. See at 41:33, p. 1551, n. 5).

5. مجرمون ***mujrimûn*** (pl.; s. *mujrim*) = sinful, those committing sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 36:59, p. 1423, n. 3).

6. i. e. Allah directed him. أسر ***'asri*** = you set out, travel, depart by night (v. ii. m. s. imperative from *'asrâ*, form IV of *sarâ* [*suran/ sarayân/ masran*], to travel/ set out by night. See at 26:52, p. 1172, n. 10).

7. متبعون ***muttaba'ûn*** = those who are followed, pursued ones (passive participle from *ittaba'a*, form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. See at 26:52, p. 1172, n. 12).

8. اترك ***utruk*** = leave, abandon, give up, forsake (v. ii. m. s. imperative from *taraka* [*tark*], to leave. See *taraknâ* at 37:129, p. 1450, n. 9.

9. i. e., as it is. رهو ***rahw*** = quiet, still, calm, tranquil.

10. جند ***jund*** (s.; pl. *junûd/ajnâd*) = army, host. See at 38:11, p. 1461, n. 9.

11. مغرقون ***mughraqûn*** (pl.; s. *mughraq*) = those who are drowned, immersed, sunk (passive participle from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 23:27, p. 1082, n.9).

وَمَقَامٍ كَرِيمٍ ٢٦ and a station[1] quite noble.

وَنَعْمَةٍ 27. And a life of ease[2]
كَانُوا فِيهَا wherein they had been
فَٰكِهِينَ ٢٧ cheerful.[3]

كَذَٰلِكَ 28. Such was it.
وَأَوْرَثْنَٰهَا And We made heirs[4] to these
قَوْمًا ءَاخَرِينَ ٢٨ another people.

فَمَا بَكَتْ 29. And there shed not tears[5]
عَلَيْهِمُ over them
ٱلسَّمَآءُ وَٱلْأَرْضُ the sky and the earth
وَمَا كَانُوا مُنظَرِينَ ٢٩ nor were they given respite.[6]

Section (*Rukû'*) 2

وَلَقَدْ نَجَّيْنَا 30. And We indeed rescued[7]
بَنِيٓ إِسْرَٰٓءِيلَ the Children of Isrâ'îl
مِنَ ٱلْعَذَابِ from the punishment
ٱلْمُهِينِ ٣٠ most humiliating [8]—

مِن فِرْعَوْنَ 31. From Fir'aun.
إِنَّهُۥ كَانَ عَالِيًا Indeed he was outstanding [9]
مِّنَ ٱلْمُسْرِفِينَ ٣١ of those transgressing.[10]

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[1] i. e., habitat. مقام ***maqâm*** (s. ; pl. *maqâmât*) = place, position, standing, station, location, spot, habitat (noun of place/time from *qâma* [*qawmah/qiyâm*], to stand up, to get up, to rise. See at 37:164, p. 1455, n. 14).

[2] نعمة ***na'mah*** = comfort, ease, life of ease, prosperity, amenity.

[3] فاكهين ***fâkihîn***(pl.; acc./gen. of *fâkihûn*; s. *fâkih*) = those enjoying, cheerful, merry (act. participle from *fakiha* [*fakah/fakâhah*], to be cheerful, merry, sportive).

[4] أورثنا ***'awrathnâ*** = we made over, made (someone) inherit, bequeathed, gave as inheritance, made heir (v. i. pl. past from *'awratha*, form IV of *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/ turâth*], to be heir, to inherit. See at 40:53, p. 1528, n. 17).

[5] بكت ***bakat*** = she wept, cried, shed tears (v. iii. f. s. past from *bakâ* [*bukâ'/bukan*], to cry. See *yabkûna* at 17:109, p. 909, n. 1).

[6] منظرين ***munẓarîn*** (pl.; acc./gen. of *munẓarûn*, s. *munẓar*) = those given respite (passive participle from *'anẓara*, form IV of *naẓara* [*naẓar/manẓar*], to see, to look expectantly. See at 15:36, p. 815, n. 4).

[7] نجينا ***najjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 41:18, p. 1546, n. 5).

[8] مهين ***muhîn*** = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be of little importance. See at 34:14, p. 1373, n. 6).

[9] عال ***'âlin*** = high, tall, outstanding, arrogant, self-exalting (act. participle from *'alâ* [*'ulûw*], to go up, rise. See *'âlin* at 38:75, p. 1477, n. 5).

[10] i. e., persisting in unbelief and evil deeds. مسرفين ***musrifîn*** (pl; acc./gen. of *musrifûn*; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See at 43:5, p. 1583, n. 6).

وَلَقَدِ ٱخْتَرْنَـٰهُمْ 32. And We had chosen[1] them[2]
عَلَىٰ عِلْمٍ on knowledge[3]
عَلَى ٱلْعَـٰلَمِينَ ٣٢ over all the beings.[4]

وَءَاتَيْنَـٰهُم 33. And We had given them
مِّنَ ٱلْـَٔايَـٰتِ مَا فِيهِ of the signs[5] wherein was
بَلَـٰٓؤٌا۟ مُّبِينٌ ٣٣ a trial[6] quite manifest.[7]

إِنَّ هَـٰٓؤُلَآءِ 34. Verily these people[8]
لَيَقُولُونَ ٣٤ do say:

إِنْ هِىَ إِلَّا 35. "There is naught but
مَوْتَتُنَا ٱلْأُولَىٰ our first death;
وَمَا نَحْنُ and we are not
بِمُنشَرِينَ ٣٥ going to be resurrected."[9]

فَأْتُوا۟ 36. "Then bring [10]
بِـَٔابَآئِنَآ our fathers,
إِن كُنتُمْ صَـٰدِقِينَ ٣٦ if you are truthful."[11]

أَهُمْ خَيْرٌ 37. Are they better[12]
أَمْ قَوْمُ تُبَّعٍ or the people of Tubba' [13]
وَٱلَّذِينَ مِن قَبْلِهِمْ and those before them?

1. اخترنا ***ikhtarnâ*** = we selected, chose, picked, elected (v. i. pl. past from *ikhtâra*, form VIII of *khâra* [*khayr*], to chose, to prefer. See *ikhtartu* at 20:13, p. 978, n. 10).

2. i. e., the Children of Isrâ'îl.

3. i. e., knowing about them and their condition.

4. i. e., of their time. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 41:9, p. 1542, n. 9).

5. i. e., miracles at the hand of Mûsâ, peace be on him. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 43:69, p. 1600, n. 6.

6. بلاء ***balâ'*** = trial, test, tribulation [This word is used in respect of both good and bad things]. See at 37:106, p. 1447, n. 3).

7. مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 44:10, p. 1608, n. 2).

8. i. e., the unbelievers; particularly of Makka to whom the Qur'ân was immediately addressed.

9. منشرين ***munsharîn***(pl.; acc./gen. of *munsharûn*; s. *munshar*) = those resurrected, raised, brought up, spread out (passive participle from *'anshara*, form IV of *nashara* [*nashr/nushûr*], to spread out, to resurrect. See *'ansharnâ* at 43:11, p. 1584, n.9).

10. i. e., bring back our dead fathers. ائتوا ***i'tû*** = you (all) come, give, (followed by *bi*) bring (v. ii. m. pl. imperative from *'atâ* [*ityân/ aty/ ma'tâh*], to come. See *yu'tûna* at 41:7 p. 1542, n. 1).

11. i. e., if your are truthful in saying that there will be resurrection. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn; s. ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 36:48, p. 1420, n. 8).

12. خير ***khayr*** = good /better/ best, charity, wealth, property, affluence. See at 43:32, p. 1590, n. 11.

13. The name of an ancient people or a ruling dynasty in Yaman.

أَهْلَكْنَٰهُمْ	We did destroy[1] them.
إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٧﴾	Indeed they were sinful.[2]
وَمَا خَلَقْنَا	38.And We have created[3] not
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ	the heavens and the earth
وَمَا بَيْنَهُمَا	and all that is between them
لَٰعِبِينَ ﴿٣٨﴾	making fun.[4]
مَا خَلَقْنَٰهُمَا	39.We did not create them
إِلَّا بِٱلْحَقِّ	except for just cause;[5]
وَلَٰكِنَّ أَكْثَرَهُمْ	but most of them
لَا يَعْلَمُونَ ﴿٣٩﴾	do not know.[6]
إِنَّ يَوْمَ ٱلْفَصْلِ	40. Verily the Day of Decision[7]
مِيقَٰتُهُمْ	is the appointed time[8] of
أَجْمَعِينَ ﴿٤٠﴾	them, one and all.[9]
يَوْمَ لَا يُغْنِي	41. That day there shall avail[10]
مَوْلًى عَن مَّوْلًى	not any friend[11] for a friend
شَيْـًٔا	whatsoever,
وَلَا هُمْ يُنصَرُونَ	nor shall they be helped.[12]
﴿٤١﴾	
إِلَّا مَن	42. Except the one that

1. أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 43:8, p. 1583, n. 8).

2. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 43:74, p. 1601, n. 7).

3. خلقنا ***khalaqnâ*** = we created, made, originated (v. i. pl. past from *khalaqa* [*khalq*], to create. See at 23:115, p. 1103, n. 2).

4. لاعبين ***lâ'ibîn*** (pl.; acc./gen. of *lâ'ibûn*; s. *lâ'ib*) = players, those that make fun (act. participle from *la'iba* [*lu'b/ li'b/ la'ib /tal'âb*], to play, to have fun. See at 21:55, p. 1027, n. 8).

5. حق ***ḥaqq*** = right, truth, liability, justice, just cause. See at 43:78, p. 1602, n. 5.

6. يعلمون ***ya'lamûna*** = they know, are aware (v. iii. m. pl. impfct. from *'alima* [*'ilm*], to know, be aware of. See at 43:86, p. 1604, n. 9).

7. i. e., the Day of Judgement. فصل ***faṣl*** = parting, section, decision. See at 38:20, p. 1463, n. 11.

8. ميقات ***mîqât*** (sing.; pl. *mawâqît*) = appointed time/ term, meeting point, venue, deadline, timetable. See at 26:38, p. 1169, n. 9.

9. أجمعين ***'ajma'în*** (pl.; acc./gen. of *'ajma'ûn* ; s. *'ajma'*) = all, one and all, whole, entire. See at 32:13, p. 1328, n. 5.

10. يغني ***yughnî*** = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 24:32, p. 1118, n. 7).

11. مولى ***mawlâ*** = Patron-Protector, Guardian-Protector, Sovereign, friend, companion. See at 22:13, p. 1049, n. 12.

12. i. e., none shall be able to help them. ينصرون ***yunṣarûna*** = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [*naṣr /nuṣûr*], to help. See at 41:16, p. 1545, n. 11).

رَّحِمَ ٱللَّهُ Allah has mercy on.
إِنَّهُۥ هُوَ ٱلْعَزِيزُ Verily He is the All-Mighty,[1]
ٱلرَّحِيمُ ٤٢ the All-Merciful.

Section (*Rukû'*) 3

إِنَّ شَجَرَتَ 43. Indeed the tree of
ٱلزَّقُّومِ ٤٣ Zaqqûm,[2]

طَعَامُ 44. Will be the food[3]
ٱلْأَثِيمِ ٤٤ of the sinful.[4]

كَٱلْمُهْلِ 45. Like molten brass[5]
يَغْلِى فِى ٱلْبُطُونِ ٤٥ it will boil[6] in the bellies.[7]

كَغَلْىِ 46. Like the boiling of
ٱلْحَمِيمِ ٤٦ the hot water.[8]

خُذُوهُ 47. "Seize[9] him,
فَٱعْتِلُوهُ إِلَىٰ then carry[10] him towards the
سَوَآءِ ٱلْجَحِيمِ ٤٧ midst of the blazing fire."[11]

ثُمَّ صُبُّوا۟ 48. "Then pour[12]
فَوْقَ رَأْسِهِۦ over his head
مِنْ عَذَابِ some punishment

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1. عزيز *'azîz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 43:9, p. 1584, n. 1.

2. A specially vicious tree in hell, as described in 37:65, p. 1440.

3. طعام *ṭa'âm* (s.; pl. أطعمة *aṭ'imah*) = food, diet, meal. See at 25:7, p. 1139, n. 10.

4. أثيم *'athîm* (s. ; pl. *'uthamâ'*) = sinful, criminal, evil (active participle in the form of *fa'îl* from *'athima* [*'ithm/'atham / ma'tham*], to sin. See at 26:222, p. 1200, n. 4).

5. مهل *muhl* = molten metal, molten brass. See at 18:29, p. 922, n. 6.

6. يغلي *yaghlî* = it boils, bubbles up (v. iii. m. s. impfct. from *ghalâ* [*ghaly/ghalyân*], to boil).

7. بطون *buṭûn* (pl.; sing. بطن *baṭn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 39:6, p. 1482, n. 12.

8. حميم *ḥamîm* = hot water , close friend, intimate friend. (act. participle in the scale of *fa'îl* from *ḥamma* [*ḥamm*], to heat, make hot. See at 41:34, p. 1552, n. 3.

9. i. e., it will be said to the angel sentinels. خذوا *khudhû* = you all take, receive, seize (v. ii. m. pl. imperative from *'akhadha* [*'akhdh*], to take. See at 9:5, p. 578, n. 8).

10. اعتلوا *i'tilû* = you (all) carry, port (v. ii. m. pl. imperative from *'atala* [*'atl*], to carry).

11. جحيم *jaḥîm* = hellfire, hell, blazing fire. See at 37:97, p. 1445, n. 6.

12. صبوا *ṣubbû* = you (all) pour, pour forth (v. ii. m. . pl. imperative from *ṣabba* [*ṣabb*], to pour, pour forth. See *yuṣabbu* at 22:19, p. 1052, n. 5).

ٱلۡحَمِيمِ ٤٨	of the boiling water."
ذُقۡ	49. "Have the taste;[1]
إِنَّكَ أَنتَ ٱلۡعَزِيزُ	indeed you were mighty,[2]
ٱلۡكَرِيمُ ٤٩	held in esteem."[3]
إِنَّ هَٰذَا	50. "Verily this is
مَا كُنتُم بِهِۦ	what you used to
تَمۡتَرُونَ ٥٠	entertain doubt about."[4]
إِنَّ ٱلۡمُتَّقِينَ	51. Verily the righteous[5]
فِي مَقَامٍ	will be in a place[6]
أَمِينٖ ٥١	safe and secure.[7]
فِي جَنَّٰتٖ	52. Amidst gardens
وَعُيُونٖ ٥٢	and springs.[8]
يَلۡبَسُونَ	54. They will be wearing[9]
مِن سُندُسٖ	of silk
وَإِسۡتَبۡرَقٖ	and brocade,
مُّتَقَٰبِلِينَ ٥٣	facing one another.[10]
كَذَٰلِكَ	55. Such will it be.

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[1] ذق ***dhuq***= taste, have the taste (v. ii. m. s. impertaive from *dhâqa* [*dhawq/ madhâq*], to taste. See *dhûqû* at 39:24, p. 1490, n. 12).

[2] عزيز ***'azîz*** = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 44:42, p. 1614, n. 1.

[3] كريم ***karîm*** = noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of *fa'îl* from *karuma* [*karam/ karamah/ karâmah*], to be noble, to be generous. See at 33:31, p. 1347, n. 5).

[4] تمترون ***tamtarûna*** = you (all) harbour/ entertain doubts, be sceptical (v. ii. m. pl. impfct from *imtarâ*, form VIII from *miryah/ muryah*, doubt, dispute. See at 6:2, p. 392, n. 5).

[5] متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 43:35, p. 1551, n. 12).

[6] مقام ***maqâm*** (s. ; pl. *maqâmât*) = place, position, standing, station, location, spot, habitat (noun of place/time from *qâma* [*qawmah/qiyâm*], to stand up, to get up, to rise. See at 44:26, p. 1611, n. 1).

[7] أمين ***'amîn*** = faithful, trustworthy, trusted, trustee, loyal, honest, safe, secure (active participle in the scale of *fa'îl* from *'amuna* [*'amânah*], to be faithful. See at 28:26, p. 1240, n. 10).

[8] عيون ***'uyûn*** (pl.; s. *'ayn*) = springs, fountains, eyes. See at 36:34, p. 1417, n. 6).

[9] يلبسون ***yalbasûna*** = they wear, put on (v. iii. m. pl. impfct. from *labisa* [*lubs*], to wear. See at 18:31, p. 923, n. 3).

[10] i. e., sitting on couches. متقابلين ***mutaqâbilîn*** (pl.; acc./gen. of *mutaqâbilûn*; s. *mutaqâbil*) = facing one another, confronting one another, meeting one another (act. participle from *taqâbala*, form VI of *qabila* [*qabûl/qubûl*], to accept, to receive. See at 37:44, p. 1437, n. 8).

and We shall pair[1] them with	وَزَوَّجْنَٰهُم
ḥûr[2] attractively wide eyed.[3]	بِحُورٍ عِينٍ ﴿٥٤﴾
55. They will ask[4] therein	يَدْعُونَ فِيهَا
for every kind of fruit,[5]	بِكُلِّ فَٰكِهَةٍ
being in peace and security.[6]	ءَامِنِينَ ﴿٥٥﴾
56. They will taste[7] not	لَا يَذُوقُونَ
therein death,	فِيهَا ٱلْمَوْتَ
except the first death;[8]	إِلَّا ٱلْمَوْتَةَ ٱلْأُولَىٰ
and He will save[8] them	وَوَقَىٰهُمْ
from the punishment of	عَذَابَ
the blazing fire.[10]	ٱلْجَحِيمِ ﴿٥٦﴾
57. As a grace[11]	فَضْلًا
from your Lord.	مِّن رَّبِّكَ
That is the success[12]	ذَٰلِكَ هُوَ ٱلْفَوْزُ
most magificent.[13]	ٱلْعَظِيمُ ﴿٥٧﴾
58. So indeed	فَإِنَّمَا
We have but made it easy[14]	يَسَّرْنَٰهُ
in your tongue	بِلِسَانِكَ
so that they may take heed.[15]	لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾

1. زوجنا ***zawwajnâ*** = we coupled, paired, doubled, gave in marriage (v. i. pl. past from *zawwaja*, form II of *zâja* [*zawj*], to incite, to instigate. See at 33:37, p. 1351, n. 6.

2. حور ***ḥûr*** (f. pl.; s. *ḥûrîyah*) = exquisitely beautiful damsels of paradise.

3. عين ***'în*** (f. pl;, s. *'aynâ'*) = attractively wide eyed. See at 37:48, p. 1438, n. 5.

4. يدعون ***yad'ûna*** = they invoke, call, call upon, invite, summon, pray, ask (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 43:86, p. 1604, n. 5).

5. فاكهة ***fâkihah*** (s.; pl. *fawâkih*) = fruit.

6. ءامنين ***'âminîn*** (pl.; acc./gen. of *'âminûn*; s. *'âmin*) = peaceful, safe and secure (act. participle from *'âmana*, form IV of *'amina* [*'amn/ 'amân/ 'amânah*], to be safe. See at 28:31, p. 1243, n. 3).

7. يذوقون ***yadhûqûna*** = they taste (v. iii. m. pl. impfct. from *dhâqa* [*dhawq/ dhawâq/madhâq*], to taste. See *dhuq* at 44:49, p. 1615, n. 1.

8. i. e., death at the end of their worldly life.

9. وقى ***waqâ*** = he saved, protected, guarded (v. iii. m. s. past from *waqy/wiqâyah*, to guard, to preserve. See at 40: 45, p. 1525, n. 10).

10. جحيم ***jaḥîm*** = hellfire, hell, blazing fire. See at 44:47, p. 1614, n. 11.

11. فضل ***faḍl*** (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 42:26, p. 1571, n. 9.

12. i. e., to be saved from the punishment and to get Allah's mercy is the success. فوز ***fawz*** = success, triumph, victory, achievement. See at 40:9, p. 1512, n. 8.

13. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 43:31, p. 1590, n. 3).

14. i. e., made the Qur'ân easy. يسرنا ***yassarnâ*** = we eased, made easy, smoothened, facilitated (v. i. pl. past from *yassara*, form II of *yasira* [*yasar*], to be easy. See at 19:97, p. 975, n. 3).

15. يتذكرون ***yatadhakkarûna*** = they take heed, bear in mind, remember, receive admonition (v. iii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See at 39:27, p. 1491, n. 8).

فَٱرْتَقِبْ 59. So wait and watch.[1]

إِنَّهُم مُّرْتَقِبُونَ ٥٩ Indeed they are watching.[2]

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[1] i. e., wait and watch for Allah's mercy and help. ارتقب ***irtaqib*** = you be on the watch, anticipate, wait (v. ii. m. pl. imperative from *irtaqaba*, form VIII of *raqaba* [*ruqûb/raqâbah*], to watch. See at 44:10, p. 1607, n. 12).

[2] i. e., waiting and watching for their turn to overcome you. مرتقبون ***murtaqibûn*** (pl.; s. *murtaqib*) = those who wait, anticipate, watch (act. participle from *irtaqaba*. See n. 1 above).

45. *SÛRAT AL-JÂTHIYAH* (THE DOWN ON THE KNEES)
Makkan: 37 *'âyahs*

This is a Makkan *sûrah* (except its *'âyah* 14 which is Madinan). It deals mainly with belief in Allah and His Absolute Oneness (*tawḥîd*) together with the themes of the truth of the Qur'ân, the Messengership of Muḥammad, peace and blessings of Allah be on him), Resurrection, Judgement, reward and punishment. It starts by emphasizing that the sending down of the Qur'ân is from Allah and that the heavens, the earth, the creation of man and all other living and moving beings, the alternation of day and night, the sending down of the rain and the enlivening of the earth thereby, the movement of the air, and how Allah has reduced everything to service and to the benefit of His creatures, all point to their Creator and Lord Allah and His Powers. It then refers to the attitude of the unbelievers to the Qur'ân, its message and the Messenger, particularly their disbelief in Resurrection and the life after death. It then stresses that Resurrection is true and that everyone will be requited according to one's deeds. "Say, Allah gives life to you and will cause you to die, then He will gather you towards the Day of Judgement in which there is no doubt; but most men do not know... And you will see every nation bowing down on the knees (i. e., submitting — *jâthiyah*), and being called towards their record." (*'âyahs* 26-28). The *sûrah* is named *al-jâthiyah* with reference to these *'âyahs*.

سُورَةُ الجَاثِيَة

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ ١ 1. *Ḥâ-Mîm.*[1]

تَنزِيلُ 2. The sending down[2]
ٱلْكِتَٰبِ مِنَ ٱللَّهِ of the Book[3] is from Allah,
ٱلْعَزِيزِ the All-Mighty,[4] the
ٱلْحَكِيمِ ٢ All-Wise.[5]

إِنَّ فِى ٱلسَّمَٰوَٰتِ 3. Verily in the heavens
وَٱلْأَرْضِ and the earth
لَءَايَٰتٍ لِّلْمُؤْمِنِينَ ٣ are signs[6] for the believers.

وَفِى خَلْقِكُمْ 4. And in your creation[7]

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1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4., n. 1.

2. تنزيل *tanzîl* = sending down, bringing down, something sent down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 40:2, p. 1509, n. 2.

3 i. e., the Qur'ân. This is an emphatic assertion that the Qur'ân is sent down by Allah. It is no composition of the Prophet's or of anyone else, as the unbelievers allege.

4. عزيز *'azîz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 44:49, p. 1615, n. 2.

5. i. e., in His deeds and commandments. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 36:2, p. 1409, n. 2).

6. The earth, the heavens, the entire creation and the creatures point to the existence, Lordship and Omnipotence of Allah. أيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 43:69, p. 1600, n. 6.

7. خلق ***khalq*** = creation, origination, making, creatures, constitution. See at 36:69, p. 1425, n. 7.

وَمَا يَبُثُّ	and all that He scatters abroad[1]
مِن دَآبَّةٍ	of moving creatures[2]
ءَايَٰتٌ لِّقَوْمٍ	are signs for people
يُوقِنُونَ ﴿٤﴾	that believe with certitude.[3]
وَٱخْتِلَٰفِ	5. And in the alternation[4]
ٱلَّيْلِ وَٱلنَّهَارِ	of the night and the day
وَمَآ أَنزَلَ ٱللَّهُ	and what Allah sends down
مِنَ ٱلسَّمَآءِ مِن رِّزْقٍ	from the sky of provision[5]
فَأَحْيَا بِهِ	and gives life[6] therewith
ٱلْأَرْضَ بَعْدَ مَوْتِهَا	to the earth after it is dead,[7]
وَتَصْرِيفِ ٱلرِّيَٰحِ	and in the dispatch[8] of winds
ءَايَٰتٌ لِّقَوْمٍ	are signs for people
يَعْقِلُونَ ﴿٥﴾	that understand.[9]
تِلْكَ ءَايَٰتُ	6. These are the signs of
ٱللَّهِ نَتْلُوهَا	Allah that We recite[10]
عَلَيْكَ بِٱلْحَقِّ	to you in truth.
فَبِأَيِّ حَدِيثٍۭ	Then in which speech[11]
بَعْدَ ٱللَّهِ وَءَايَٰتِهِۦ	after Allah's and His signs
يُؤْمِنُونَ ﴿٦﴾	will they believe?
وَيْلٌ لِّكُلِّ	7. Woe to every arch-liar[12]
أَفَّاكٍ أَثِيمٍ ﴿٧﴾	engrossed in sins[13]—

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[1] يبث ***yabuththu*** = he spreads, scatters abroad, disseminates (v.iii. m. s. past from *baththa* [*bath*], to scatter. See *baththa* at 42:29, p. 1572, n. 9).

[2] دابة ***dâbbah*** (pl. *dawâbb*) = animal, riding beast, crawling/moving creature/worm. See at 42:29, p. 1572, n. 10.

[3] يوقنون ***yûqinûna*** = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl. impfct. form *'ayqana*, form IV of *yaqina* [*yaqn*/*yaqîn*], to be sure, be certain. See at 32:24, p. 1331, n.10).

[4] اختلاف ***ikhtilâf*** = alternation, coming of one after another, variation, disagreement, diversity (verbal noun in form VIII of *khalafa* [*khalf*], to come after, to follow. See at 30:22, p. 1296, n. 8).

[5] i. e., rain water. رزق ***rizq*** (pl.أرزاق *arzâq*) = provision, means of livelihood, food, sustenance. See at 20:131, p. 1010, n. 1).

[6] i. e., makes it productive. أحيا ***'ahyâ*** = he gave life, revivified, saved life, (v. iii. m. s. past in form IV of *hayiya* [*hayah*], to live. See at 41:39, p. 1553, n. 10).

[7] i. e., dry and barren.

[8] تصريف ***taṣrîf*** = to make flow, to turn about, to circulate, to dispatch, to distribute; verbal noun in form II of *ṣarafa* [*ṣarf*], to turn, to divert. See at 2:164, p. 77, n. 8).

[9] يعقلون ***ya'qilûna*** = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to have intelligence. See at 36:68, p. 1425, n. 8).

[10] نتلو ***natlû*** = we recite, read, read aloud (v. i. pl. impfct. from *talâ* [*tilâwah*], to recite. See at 28:3, p. 1231, n. 5).

[11] حديث ***ḥadîth*** (s.; pl. أحاديث *'aḥâdîth*) = speech, talk, narrative, report, account. See at 39:23, p. 1489, n. 12.

[12] أفاك ***'affâk*** = arch liar, calumniator, fabricator (act. participle in the intensive scale of *fa''âl* from *'afaka* [*'ifk*/ *'afk*/ *'afak*/ *'ufûk*], to lie, to deceive. See at 26:222, p. 1200, n. 3).

[13] أثيم ***'athîm*** (s. ; pl. *'uthamâ'*) = sinful, criminal, evil (active participle in the form of *fa'îl* from *'athima* [*'ithm*/*'atham* / *ma'tham*], to sin. See at 44:44, p. 1614, n. 4).

يَسْمَعُ ءَايَٰتِ ٱللَّهِ	8. Who hears[1] Allah's signs[2]
تُتْلَىٰ عَلَيْهِ	rcited to him,
ثُمَّ يُصِرُّ مُسْتَكْبِرًا	then persists[3] in arrogance[4]
كَأَن لَّمْ يَسْمَعْهَا	as if he heard them not.
فَبَشِّرْهُ	So give him the good news[5]
بِعَذَابٍ أَلِيمٍ ٨	of a punishment very painful.
وَإِذَا عَلِمَ	9. And if he comes to know
مِنْ ءَايَٰتِنَا شَيْـًٔا	of Our signs anything
ٱتَّخَذَهَا هُزُوًا	he takes[6] it in jest.[7]
أُو۟لَٰٓئِكَ لَهُمْ	Such people will have
عَذَابٌ مُّهِينٌ ٩	a punishment very debasing.[8]
مِّن وَرَآئِهِمْ	10. Close on their heels[9]
جَهَنَّمُ	is hell;
وَلَا يُغْنِى عَنْهُم	and there will avail[10] them not
مَّا كَسَبُوا۟ شَيْـًٔا	what they earn[11] whatsoever,
وَلَا مَا ٱتَّخَذُوا۟	nor those that they take
مِن دُونِ ٱللَّهِ	in lieu of Allah
أَوْلِيَآءَ	as guardian-friends;[12]
وَلَهُمْ	and they will have
عَذَابٌ عَظِيمٌ ١٠	a punishment very grave.

1. يسمع ***yasma'u*** = he listens, hears, pays attention (v. iii. m. s. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See at 21:45, p. 1025, n. 3).

2. i. e., texts of the Qur'ân.

آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 45:3, p. 1618, n. 6.

3. يصر ***yuṣirru*** = he persists, insists (v. iii. m. s. impfct. from *'aṣarra*, form IV of *ṣarra* [*ṣarr/ṣarîr*], to creak, to tie up. See *yuṣirrû* at 3:135, p. 208, n. 8).

4. مستكبر ***mustakbir*** = arrogant, haughty, proud, one in arrogance (act. participle from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big. See at 31:7, p. 1312, n. 11).

5. بشر ***bashshir*** = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara /bashira* [*bishr /bushr*], to rejoice, be happy. See at 41:4, p. 1541, n. 1).

6. اتخذ ***ittakhadha*** = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 25:43, p. 1151, n. 4).

7. هزوا ***huzuwan*** (هزء ***huzu'***) = in jest, in mockery, in ridicule, as a laughing stock. See at 31:6, p. 1312, n. 8.

8. مهين ***muhîn*** = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be of little importance. See at 44:30, p. 1611, n. 8).

9. وراء ***warâ'*** = in the rear of, after, at the back of, behind, close on (one's) heels, beyond. See at 23:100, p. 1099, n. 7.

10. يغني ***yughnî*** = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 44:41, p. 1613, n. 10).

11. i. e., of wealth, power and influence. كسبوا ***kasabû*** = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 42:34, p. 1574, n. 2).

12. أولياء ***'awliyâ'*** (pl.; sing. ولي, *walîy*) = friends, allies, patrons, legal guardians, protectors, . See at 42:46, p. 1577, n. 11.

هَٰذَا هُدًى	11. This is guidance.[1]
وَٱلَّذِينَ كَفَرُوا۟	And those who disbelieve[2]
بِـَٔايَٰتِ رَبِّهِمْ	in the signs of their Lord,
لَهُمْ عَذَابٌ	they shall have the torment
مِّن رِّجْزٍ	of a retribution[3]
أَلِيمٌ ﴿١١﴾	most agonizing.[4]

Section (*Rukû'*) 2

۞ ٱللَّهُ ٱلَّذِى	12. Allah is He Who has
سَخَّرَ لَكُمُ	reduced to service[5] for you
ٱلْبَحْرَ لِتَجْرِىَ ٱلْفُلْكُ	the sea that ships may go on[6]
فِيهِ بِأَمْرِهِۦ	therein by His command
وَلِتَبْتَغُوا۟	and that you may seek[7]
مِن فَضْلِهِۦ	of His bounty[8] and that you
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾	may express gratitude.[9]
وَسَخَّرَ	13. And He has reduced to
لَكُم	service for you
مَّا فِى ٱلسَّمَٰوَٰتِ	all that is in the heavens
وَمَا فِى ٱلْأَرْضِ	and all that is in the earth,
جَمِيعًا مِّنْهُ	all from Him.
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ	Verily therein are signs[10]
لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾	for people that reflect.[11]

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[1] i. e., this Qur'ân. هدى ***hudan*** = guidance. See at 20:123, p. 1007, n. 4.

[2] كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 40:22, p. 1517, n. 4).

[3] رجز ***rijz*** = retribution, punishment, scourge, dirt, filth. See at 34:5, p. 1369, n. 4.

[4] أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 44:11, p. 1608, n. 8).

[5] سخر ***sakhkhara*** = he brought to submission, subjected, subdued, reduced to service/order (v. iii. m. s. past in form II of *sakhira* [*sukhr/ maskhar*], to ridicule, deride. See at 43:13, p. 1585, n. 6).

[6] تجرى ***tajrî*** = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 43:51, p. 1595, n. 11).

[7] i. e., by carrying on sea-borne trade. تبتغوا ***tabtaghû***[*na*] = you (all) seek, desire. (v. ii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, to desire. The terminal *nûn* is dropped for a hidden *'an* in *li* (of motivation) coming before the verb; See at 35:12, p. 1394, n 14).

[8] فضل ***faḍl*** (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 44:57, p. 1616, n. 11.

[9] i. e., by obeying and worshipping Him Alone. تشكرون ***tashkurûna*** = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 32: 9, p. 1326, n. 15).

[10] i. e., signs pointing to the existence of Allah, His Lordship, Power of sustaining and maintaining, and His Omnipotence.

[11] يتفكرون ***yatafakkarûna*** = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 39:42, p.1496, n. 11).

قُلْ لِّلَّذِينَ ءَامَنُوا۟	14. Say to those who believe
يَغْفِرُوا۟ لِلَّذِينَ	that they forgive[1] those who
لَا يَرْجُونَ	do not look forward to[2]
أَيَّامَ ٱللَّهِ	the days of Allah,[3]
لِيَجْزِىَ قَوْمًۢا	that He may requite[4] a people
بِمَا كَانُوا۟ يَكْسِبُونَ ١٤	for what they use to acquire.[5]
مَنْ عَمِلَ صَـٰلِحًا	15. Whoever acts rightly,[6]
فَلِنَفْسِهِۦ ۖ	it is for himself;
وَمَنْ أَسَآءَ	and whoever does an evil,[7]
فَعَلَيْهَا ۖ	it is against himself.
ثُمَّ إِلَىٰ رَبِّكُمْ	Then to your Lord
تُرْجَعُونَ ١٥	you shall all be returned.[8]
وَلَقَدْ ءَاتَيْنَا	16. And We had given
بَنِىٓ إِسْرَٰٓءِيلَ	the Children of Isrâ'îl
ٱلْكِتَـٰبَ وَٱلْحُكْمَ	the Book and judgement
وَٱلنُّبُوَّةَ	and Prophethood;
وَرَزَقْنَـٰهُم	and gave them provision
مِّنَ ٱلطَّيِّبَـٰتِ	of the good things[9]
وَفَضَّلْنَـٰهُمْ	and favoured[10] them
عَلَى ٱلْعَـٰلَمِينَ ١٦	over all the beings.[11]

[1] i. e., the oppression and troubles given by the unbelievers. This instruction was given before the permission given for *jihâd* (fighting back). يغفروا ***yaghfirû*** (*na*) = they forgive, pardon (v. iii. m. pl. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. The terminal *nûn* is dropped because of a hidden *'an* before the verb. See *yaghfiru* at 39:53, p. 1500, n. 7).

[2] يرجون ***yarjûna*** = they hope, expect, have hope for, look forward to (v. iii. m. pl. impfct. from *rajâ* [*rajâ'/rajâh/marjâh*], to hope, to expect. See at 35:29, p. 1400, n. 8).

[3] i. e., the Days of Resurrection, Judgement and recompense.

[4] يجزى ***yajziya***(*zî*) = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء *jazâ'*], to reward. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 39:35, p. 1493, n. 9).

[5] i. e., of sins and displeasure of Allah, as well as of merits and His pleasure. يكسبون ***yaksibûna*** = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 40:82, p. 1538, n. 10).

[6] i. e., does deeds approved by the Qur'ân and *sunnah*. صالح ***ṣâliḥ*** = good, right, proper (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right. See at 41:46, p. 1556, n. 7).

[7] أساء ***'asâ'a*** = he did evil, committed foulness (v. iii. m. s. past in form IV of *sâ'a* [*saw*], to be bad/foul/evil. See at 41:46, p. 1556, n. 9).

[8] i. e., after resurrection, for judgement and requital. ترجعون ***turja'ûna*** = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 43:85, p. 1604, n. 3).

[9] طيبات ***ṭayyibât*** (f.; pl.; sing. *ṭayyibah*, m. *ṭayyib*) = good women, good things, agreeable things, pleasant things (things lawful and salutary). See at 40:64, p. 1532, n. 7.

[10] فضلنا ***faḍḍalnâ*** = we gave precedence, preferred, favoured {someone/something} over (v. i. pl. past from *faḍḍala*, form II of *faḍala* [*faḍl /fuḍûl*], to excel, surpass, to be in excess. See at 17:70, p. 896, n. 10).

[11] i. e., of their time.

17. And We gave them	وَءَاتَيْنَٰهُم
clear proofs[1] of the matter;[2]	بَيِّنَٰتٍ مِّنَ ٱلْأَمْرِ
and they disagreed[3] not but	فَمَا ٱخْتَلَفُوٓا۟ إِلَّا
after there had come to them	مِنۢ بَعْدِ مَا جَآءَهُمُ
the knowledge,	ٱلْعِلْمُ
out of transgression[4]	بَغْيًۢا
among themselves.	بَيْنَهُمْ
Verily your Lord	إِنَّ رَبَّكَ
shall decide[5] between them	يَقْضِى بَيْنَهُمْ
on the Day of Judgement	يَوْمَ ٱلْقِيَٰمَةِ
regarding what they use to	فِيمَا كَانُوا۟
disagree in.	فِيهِ يَخْتَلِفُونَ ١٧
18. Therefater We have set[6]	ثُمَّ جَعَلْنَٰكَ
you on a code of law[7]	عَلَىٰ شَرِيعَةٍ
about the matter.[8]	مِّنَ ٱلْأَمْرِ
So follow[9] it	فَٱتَّبِعْهَا
and do not follow	وَلَا تَتَّبِعْ
the whims[10] of those who	أَهْوَآءَ ٱلَّذِينَ
do not know.	لَا يَعْلَمُونَ ١٨
19. Verily they shall not	إِنَّهُمْ لَن
avail[11] you against Allah	يُغْنُوا۟ عَنكَ مِنَ ٱللَّهِ
whatsoever;	شَيْـًٔا

---

[1] بينات **bayyinât** (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 40:66, p.1533, n. 2).

[2] i. e., of the *dîn*, in the Scripture (*Tawrâh*), explaining the lawful and unlawful relating to all matters.

[3] i. e., they disagreed about the teachings of the *Tawrâh.* اختلفوا **ikhtalafû** = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to come after. See at 16:64, p. 847, n. 9).

[4] بغى **baghy** = oppression, injustice, outrage, defiance, transgression. See at 42:14, p. 1565, n. 8.

[5] يقضى **yaqḍî** = he spends, settles, concludes, decides, decrees (v. iii. m. s. impfct. from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 40:20, p. 1516, n. 4).

[6] جعلنا **ja'alnâ** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 43:56, p. 1597, n. 1).

[7] شريعة **sharî'ah**= law, code of Islamic law.

[8] i. e., about the matter of the *dîn*. أمر **'amr** (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree / matter, issue, affair. See at 44:5, p. 1607, n. 1.

[9] اتبع **ittabi'** = follow, obey (v. ii. m. s. imperative from *itttaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 33:2, p. 1334, n. 5).

[10] أهواء **'ahwâ'** (sing. هوى *hawan*) = desires, fancies, caprices, whims. See at 30:29, p. 1299, n. 8).

[11] i. e., the unbelievers and polytheists will not avail. يغنون **yughnûna** = they suffice, make free from want, enrich, make rich, avail, help (v. iii. m. pl. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See *yughnî* at 45:10, p. 1620, n. 10).

وَإِنَّ ٱلظَّٰلِمِينَ	and indeed the transgressors[1]
بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ	are one to another friends;[2]
وَٱللَّهُ وَلِيُّ	and Allah is the Guardian-
ٱلْمُتَّقِينَ ١٩	Protector of the righteous.[3]
هَٰذَا بَصَٰٓئِرُ	20. This is enlightenment[4]
لِلنَّاسِ	for mankind,
وَهُدًى وَرَحْمَةٌ	and guidance and mercy
لِّقَوْمٍ	for people
يُوقِنُونَ ٢٠	that believe with certitude.[5]
أَمْ حَسِبَ ٱلَّذِينَ	21. Or do there think[6] those
ٱجْتَرَحُوا۟ ٱلسَّيِّـَٔاتِ	who commit[7] the evil deeds[8]
أَن نَّجْعَلَهُمْ	that We shall set[9] them
كَٱلَّذِينَ ءَامَنُوا۟	like those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds,
سَوَآءً مَّحْيَاهُمْ	on a par[10] in their life
وَمَمَاتُهُمْ	and in their death?
سَآءَ مَا يَحْكُمُونَ ٢١	Bad is what they judge.[11]

Section (*Rukû'*) 3

وَخَلَقَ ٱللَّهُ	22. And Allah created
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ	the heavens and the earth

---

[1] i. e., the polytheists [note that at 31:13 ***shirk*** or setting partners with Allah is called a grave ***ẓulm***]. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons, those committing wrongs, polytheists (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 43:76, p. 1601, n. 11).

[2] أولياء ***'awliyâ'*** (pl.; sing. ولي *walîy*) = friends, allies, patrons, legal guardians, protectors. See at 45:10, p. 1620, n. 12.

[3] متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy*/ *wiqâyah*], to guard, to protect. See at 44:51, p. 1615, n. 5).

[4] i. e., this Qur'ân is enlightenment. بصائر ***baṣâ'ir*** (pl.; s. *baṣîrah*) = enlightenment, insight, perspicacity. See at 28:43, p. 1247, n. 3.

[5] يوقنون ***yûqinûna*** = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., impfct. form *'ayqana*, form IV of *yaqina* [*yaqn*/*yaqîn*], to be sure, be certain. See at 45:4, p. 1619, n.3).

[6] حسب ***ḥasiba*** = thought, deemed, regarded, supposed (v. iii. m. s. past from *ḥasiba* [*ḥisbân*/ *maḥsabah*], to deem, to regard. See at 29:4, p. 1266, n. 4).

[7] اجترحوا ***ijtarahû*** = they committed [a crime/an outrage] (v. iii. m. pl. past from *ijtaraha*, form VIII of *jaraha* [*jarh*], to wound, to injure. See *jarahtum* at 6:61, p. 415, n. 3).

[8] سيئات ***sayyi'ât*** (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 42:25, p. 1571, n. 5.

[9] نجعل ***naj'ala***(*u*) = we make, set, appoint (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make, to set. The final letter takes *fathah* because of the particle *'an* coming before the verb. See at 19:21, p. 955, n. 9).

[10] سواء ***sawâ'*** = straight, even, equal, same, alike, on a par. See at 36:10, p.1411, n. 1.

[11] يحكمون ***yuḥkumûna*** = they judge, adjudge, pass judgement, give decision (v. iii. m. pl. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See at 29:4, p. 1266, n. 8).

بِالْحَقِّ	with the truth,[1]
وَلِتُجْزَىٰ	and that requited[2] might be
كُلُّ نَفْسٍ	every individual
بِمَا كَسَبَتْ	for what he acquires[3]
وَهُمْ لَا يُظْلَمُونَ ٢٢	and they shall not be wronged.
أَفَرَءَيْتَ مَنِ	23. Do you then see the one
اتَّخَذَ إِلَٰهَهُ	who takes[4] as his god
هَوَىٰهُ	his whims,[5]
وَأَضَلَّهُ اللَّهُ	and Allah makes him go astray[6]
عَلَىٰ عِلْمٍ	against knowledge
وَخَتَمَ عَلَىٰ	and puts a seal[7] on
سَمْعِهِ وَقَلْبِهِ	his hearing[8] and his heart
وَجَعَلَ عَلَىٰ بَصَرِهِ	and sets over his sight[9]
غِشَٰوَةً	a cover?[10]
فَمَن يَهْدِيهِ	So who can guide him
مِنْ بَعْدِ اللَّهِ	after Allah?
أَفَلَا تَذَكَّرُونَ ٢٣	Will you not then take heed?[11]
وَقَالُوا مَا هِيَ	24. And they say: "There is
إِلَّا حَيَاتُنَا الدُّنْيَا	naught but our worldly life.
نَمُوتُ وَنَحْيَا	We die and live
وَمَا يُهْلِكُنَا	and nothing destroys[12] us

---

[1] i. e., for right causes and purposes and with just considerations.

[2] تجزى ***tujzâ*** = she is requited, rewarded, recompensed, rewarded, repaid (v. iii. f. s. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 40:17, p. 1515, n. 4).

[3] i. e., of merits and demerits. كسبت ***kasabat*** = she or it earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 42:30, p. 1573, n. 5).

[4] اتخذ ***ittakhadha*** = he took , took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 45:9, p. 1620, n. 6).

[5] i. e., he is guided by his desires and whims (*Al-Bahr,* IX, p. 422). هوى ***hawan*** (s.; pl. *'ahwâ'*) = affection, desire, craving, whims. See at 38:26, p. 1466, n. 5.

[6] i. e., because of his following his desires in disregard of the revealed knowledge and guidance. أضل ***'aḍalla*** = he led astray, misled, made go astray (v. iii. m. s. past in from IV of *ḍalla* [*ḍalâl/ dalâlah*], to go astray. See at 36:62, p. 1423, n. 10).

[7] i. e., makes impervious to the truth. ختم ***khatama*** = he sealed, put a seal, closes (v. iii. m. s. past from *khatm/khitâm,* to seal. See at 2:7, p. 6, n. 4).

[8] سمع ***sam'*** = hearing, to listen, sense of hearing, ears. See at 18:101, p. 946, n. 12.

[9] بصر ***baṣar*** (s.; pl. *'abṣâr*) = eye, sight, vision, glance, look, insight. See at 16:77, p. 852, n. 11.

[10] غشاوة ***ghishâwah*** = covering, cover, veil (see at 2:7, p. 6, n. 8). The putting of a seal on the heart and hearing and a veil on the sight means that on account of obstinate unbelief these are rendered incapable of receiving the truth.

[11] تذكرون ***tadhakkarûna*** (originally *tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara,* form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 37 :155, p. 1454, n. 3).

[12] يهلك ***yuhliku*** = he destroys, annihilates, ruins, (v. iii. m. s. impfct. from *'ahlaka*, form IV of *halaka* [*halk/hulk/tahlukah*], to perish, to die. See *yuhlika* at 11:117, p. 719, n. 10).

إِلَّا ٱلدَّهْرُ	except time."[1]
وَمَا لَهُم	And they do not have
بِذَٰلِكَ مِنْ عِلْمٍ	of that any knowledge.
إِنْ هُمْ إِلَّا يَظُنُّونَ ٢٤	They do naught but presume.[2]
وَإِذَا تُتْلَىٰ عَلَيْهِمْ	25. And when recited[3] are to
ءَايَٰتُنَا بَيِّنَٰتٍ	them Our signs[4] most clear[5]
مَّا كَانَ حُجَّتَهُمْ	their argument[6] is nothing
إِلَّا أَن قَالُوا۟	except that they say:
ٱئْتُوا۟ بِـَٔابَآئِنَآ	"Bring[7] our fathers
إِن كُنتُمْ صَٰدِقِينَ ٢٥	if you are truthful."
قُلِ ٱللَّهُ يُحْيِيكُمْ	26.Say: Allah gives you life,[8]
ثُمَّ يُمِيتُكُمْ	then He will make you die,[9]
ثُمَّ يَجْمَعُكُمْ	then He will gather[10] you
إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ	to the Day of Judgement
لَا رَيْبَ فِيهِ	in which there is no doubt;[11]
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ	but most men
لَا يَعْلَمُونَ ٢٦	do not know.[12]

Section (*Rukû'*) 4

وَلِلَّهِ	27. And to Allah belongs
مُلْكُ ٱلسَّمَٰوَٰتِ	the dominion[13] of the heavens
وَٱلْأَرْضِ	and the earth.

[1] Because of their unbelief in Allah and in the life in the hereafter, the unbelievers think they do not have to bother about anything but the worldly life and that they die only by the process of time. دهر ***dahr*** (s.; pl. *duhûr*) = time, age, epoch.

[2] يظنون ***yaẓunnûna*** = they suppose, conjecture, presume, think; also, they firmly believe (v. iii. m. pl. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See at 2:249, p. 127, n. 3).

[3] تتلى ***tutlâ*** = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 23:105, p. 1100, n. 11).

[4] i. e., texts of the Qur'ân relating to Resurrection. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 45:8, p. 1620, n. 2.

[5] بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear, clear proofs, indisputable evidences. See at 45:17, p.1623, n. 1).

[6] حجة ***ḥujjah*** (s.; p حجج *ḥujaj*) = argument, pretext, pretence, proof, plea. See at 42:15, p. 1566, n. 9.

[7] i. e., bring back our dead fathers. ائتوا ***i'tû*** = you (all) come, give, (followed by *bi*) bring (v. ii. m. pl. imperative from *'atâ* [*ityân/ aty/ ma'tâh*], to come. See at 44:36 p. 1612, n. 10).

[8] The fact is that Allah, Who gives life and causes to die, can give life again. يحيي ***yuḥyî*** = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 44:8, p. 1607, n. 8).

[9] يميت ***yumîtu*** = he causes to die, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See at 44:8, p. 1607, n. 9).

[10] يجمع ***yajma'u*** = he collects, gathers, accumulates, amasses, brings together (v. iii. m. s. impfct. from *jama'a* [*jam'*], to gather, to collect. See *yajma'ûna* at 43:32, p. 1590, n. 12).

[11] ريب ***rayb*** = doubt, suspicion, misgivings. See at 42:7 p. 1562, n. 5.

[12] i. e., that Allah Alone gives life and causes to die and can give life again to the one who is dead.

[13] ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 43:85, p. 1604, n.1.

وَيَوْمَ	And the day
تَقُومُ ٱلسَّاعَةُ	the Hour shall take place,[1]
يَوْمَئِذٍ يَخْسَرُ	on that day will suffer loss[2]
ٱلْمُبْطِلُونَ ٢٧	the followers of falsehood.[3]
وَتَرَىٰ	28. And you will see
كُلَّ أُمَّةٍ	every people[4]
جَاثِيَةً	down on their knees.[5]
كُلُّ أُمَّةٍ تُدْعَىٰٓ	Every people will be called[6]
إِلَىٰ كِتَٰبِهَا	to their book.[7]
ٱلْيَوْمَ تُجْزَوْنَ	Today you will be requited[8]
مَا كُنتُمْ تَعْمَلُونَ ٢٨	for what you used to do.
هَٰذَا كِتَٰبُنَا يَنطِقُ	29. This Book of Ours speaks[9]
عَلَيْكُم بِٱلْحَقِّ	about you with the truth.
إِنَّا كُنَّا	Indeed We had been
نَسْتَنسِخُ	transcribing[10]
مَا كُنتُمْ تَعْمَلُونَ ٢٩	all that you used to do.
فَأَمَّا ٱلَّذِينَ	30. So as to those who
ءَامَنُوا۟	believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds,[11]
فَيُدْخِلُهُمْ رَبُّهُمْ	their Lord will admit[12] them

1. تقوم ***taqûmu*** = she or it stands, gets up, takes place (v. iii. f. s. impfct. from *qâma* [*qiyâm /qawmah*], to get up, to stand up, to be erect. See *taqûma* at 30:25, p. 1297, n. 11.

2. خسر ***khasira*** = he suffered loss, lost, incurred damage (v. iii. m. s. past from *khusr /khasâr /khasârah /khusrân*. See at 40:85, p. 1539, n. 10).

3. مبطلون ***mubṭilûn*** (pl.; s. *mubṭil*) = lying ones, followers of falsehood, prattlers (act. participle from *'abṭala*, form IV of *baṭala* [*buṭl /baṭlân*], to be null/ false. See at 40:78, p. 1537, n. 5).

4. أمة ***'ummah*** (pl. أمم *'umam*) = community, people, group, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 43:22, p. 1587, n. 7.

5. جاثية ***jâthiyah*** (f.; m. *jâthin*) = she that kneels, falling on the knees, is down on the knees (act. partciple from *jathâ* [*juthûw*], to kneel, to bend on the knees).

6. تدعى ***tud'â*** = she is called, summoned, invoked/ invited (v. iii. f. s. impfct. passive from *da'â* [*du'â'*], to call. See *tud'awna* at 40:10, p. 1513, n. 1).

7. i. e., the record of their deeds.

8. تجزون ***tujzawna*** = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 37:39, p. 1436, n. 9).

9. i. e., the Record of Deeds with Allah. ينطق ***yanṭiqu*** = he speaks, talks, pronounces, articulates (v. iii. m. s. impfct. from *naṭaqa* [*nuṭq/nuṭûq/manṭiq*], to talk, speak, articulate. See at 23:62, p. 1090, n. 9).

10. i. e, had these written down. نستنسخ ***nastansikhu*** = we transcribe, copy (v. i. pl. impfct. from *istansakha*, form X of *nasakha* [*naskh*], to delete, to abolish, to abrogate. See *yansakhu* at 22:52, p. 1064, n. 4).

11. صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 42:26, p. 1571, n. 17.

12. يدخل ***yudkhilu*** = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* (*dukhûl*), to enter, to go in. See at 42:8, p. 1562, n. 10).

فِي رَحْمَتِهِۦ	to His mercy.
ذَٰلِكَ هُوَ ٱلْفَوْزُ	That will be the success[1]
ٱلْمُبِينُ ۝٣٠	most conspicuous.[2]
وَأَمَّا ٱلَّذِينَ	31. And as for those who
كَفَرُوٓا۟	disbelieved[3] —
أَفَلَمْ تَكُنْ ءَايَٰتِى	"Were not then My signs[4]
تُتْلَىٰ عَلَيْكُمْ	recited[5] to you,
فَٱسْتَكْبَرْتُمْ	but you turned arrogant[6]
وَكُنتُمْ قَوْمًا	and were a people
مُّجْرِمِينَ ۝٣١	committing sins?"[7]
وَإِذَا قِيلَ	32. And when it was said:
إِنَّ وَعْدَ ٱللَّهِ حَقٌّ	"Verily Allah's promise is true;
وَٱلسَّاعَةُ	and the Hour,[8]
لَا رَيْبَ فِيهَا	there is no doubt[9] about it",
قُلْتُم مَّا نَدْرِى	you said: " We know[10] not
مَا ٱلسَّاعَةُ	what is the Hour.
إِن نَّظُنُّ	We do not consider[11] it aught
إِلَّا ظَنًّا	but a conjecture
وَمَا نَحْنُ	nor are we
بِمُسْتَيْقِنِينَ ۝٣٢	firmly convinced."[12]

[1] فوز ***fawz*** = success, triumph, victory, achievement. See at 44:57, p. 1616, n. 12.

[2] مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear, conspicuous, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 44:33, p. 1612, n. 7).

[3] كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 45:11, p. 1621, n. 2).

[4] i. e., texts of the Qur'ân . آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 45:25, p. 1626, n. 4.

[5] تتلى ***tutlâ*** = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 45:25, p. 1626, n. 3).

[6] استكبرتم ***istakbartum*** = you became proud, turned arrogant, haughty (v. ii. m. pl. past from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, great. See *istakbarta* at 39:59, p. 1502, n. 5).

[7] مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 44:37, p. 1613, n. 2).

[8] i. e., the Hour of Resurrection. ساعة ***sâ'ah*** (s.; pl. *sâ'ât*) = hour, time, clock, the Hour of Resurrection. See at 40:59, p. 1530, n. 7.

[9] ريب ***rayb*** = doubt, suspicion, misgivings. See at 45:26 p. 1626, n. 11.

[10] ندرى ***nadrî*** = we know, are aware (v. i. pl. impfct. from *darâ* [*dirâyah*], to know. See *taddrî* at 42:52, 1580, n. 7).

[11] نظن ***nazunnu*** = we think, believe, suppose, consider (v. i. pl. impfct. from *zanna* [*zann*], to think, to suppose. See at 26:186, p. 1194, n. 7).

[12] مستيقنين ***mustayqinîn*** (pl.; acc./gen. of *mustayqinû*; s. *mustayqun*) = firmly convinced, are sure (act. participle from *istayqana*, form X of *yaqina* [*yaqn/yaqan*], to be sure, to know for certain. See *istayqanat* at 27:14, p. 1206, n. 5).

وَبَدَا لَهُمْ	33. And clear will[1] be to them
سَيِّـَٔاتُ مَا عَمِلُوا۟	the evils[2] of what they did;
وَحَاقَ بِهِم	and there will encircle[3] them
مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ٣٣	what they used to mock at.[4]
وَقِيلَ	34. And it will be said:
ٱلْيَوْمَ نَنسَىٰكُمْ	"Today We forget[5] you as
كَمَا نَسِيتُمْ لِقَآءَ	you did forget[6] the meeting
يَوْمِكُمْ هَٰذَا	of this day of yours.
وَمَأْوَىٰكُمُ ٱلنَّارُ	And your abode[7] is the fire,
وَمَا لَكُم	and you shall not have
مِّن نَّٰصِرِينَ ٣٤	any helper."[8]
ذَٰلِكُم بِأَنَّكُمُ	35. This is so because you
ٱتَّخَذْتُمْ ءَايَٰتِ ٱللَّهِ هُزُوًا	took[9] Allah's signs in jest[10]
وَغَرَّتْكُمُ	and there deceived[11] you
ٱلْحَيَوٰةُ ٱلدُّنْيَا	the worldly life.
فَٱلْيَوْمَ	So this day
لَا يُخْرَجُونَ	they shall not be brought out
مِنْهَا وَلَا هُمْ	from there nor will they be
يُسْتَعْتَبُونَ ٣٥	allowed to make amends.[12]
فَلِلَّهِ	36. So, to Allah belongs

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[1] بدا ***badâ*** = he or it came to view, became clear/obvious, came to light, became bare (v. iii. m. s. past from *budûw/ badâ'*, to appear, to come to light. See at 39:47, p. 1498, n. 4).

[2] سيئات ***sayyi'ât*** (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 45:21, p. 1624, n. 8.

[3] حاق ***ḥâqa*** = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *ḥawq*, to surround. See at 40:83, p. 1539, n. 1).

[4] i. e., the punishment of which they had been warned but which they used to mock at. يستهزئون ***yastahzi'ûna*** = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock, to make fun. See at 43:7, p. 1583, n. 7).

[5] ننسى ***nansâ*** = we forget, become oblivious (v. i. pl. impfct. from *nasiya*[*nasy/nisyân*], to forget. See at 7:51, p. 485, n. 4).

[6] نسيتم ***nasîtum*** = you (all) forgot, became oblivious (v. ii. m. pl. past from *nasiya* [*nasy/ nisyân*], to forget. See at 32:14, p. 1328, p. 7).

[7] مأوى ***ma'wan*** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, shelter (adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 32:19, p. 1329, n. 7).

[8] ناصرين ***nâṣirîn*** (acc./gen. of *nâṣirûn*, sing. *nâṣir*) = helpers, protectors, assistants (active participle from *naṣara* [*naṣr/ nuṣûr*], to help. See at 29:24, p. 1274, n. 2).

[9] اتخذتم ***ittakhadhtum*** = you (all) took, took up, assumed, adopted (v. ii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 29:25, p. 1273, n. 6).

[10] هزوا ***huzuwan*** (هزؤ ***huzu'***) = in jest, in mockery, in ridicule, as a laughing stock. See at 45:9, p. 1620, n. 7.

[11] غرت ***gharrat*** = she or it deceived, deluded, misled, beguiled (v. iii. f. s. past from *gharra* [*ghurûr*], to deceive, delude. See at 7:51, p. 485, n. 3).

[12] i. e., to please Allah by making amends and doing good deeds. يستعتبون ***yusta'tabûna*** = they are allowed to please (after being censured), to make amends (v. iii. m. pl. impfct. passive from *ista'taba*, form X of *'ataba* [*'atb/ma'tab*], to blame, censure. See at 30:57, p. 1309, n. 8).

ٱلْحَمْدُ	all the praise,
رَبِّ ٱلسَّمَٰوَٰتِ	Lord of the heavens
وَرَبِّ ٱلْأَرْضِ	and Lord of the earth,
رَبِّ ٱلْعَٰلَمِينَ ٣٦	Lord of all beings.[1]
وَلَهُ ٱلْكِبْرِيَآءُ	37. And His is the Majesty[2]
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ	in the heavens and the earth;
وَهُوَ ٱلْعَزِيزُ	and He is the All-Mighty,[3]
ٱلْحَكِيمُ ٣٧	the All-Wise.[4]

[1] عالمين **'âlamîn** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 44:32, p. 1612, n. 4).

[2] كبرياء **kibriyâ'** = greatness, magnificence, Majesty, pride, arrogance. See at 10:78, p. 665, n. 10.

[3] عزيز **'azîz** = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 45:2, p. 1618, n. 4.

[4] i. e., in His deeds and commandments. حكيم **ḥakîm** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 45:2, p. 1618, n. 4).

46. *SÛRAT AL-AḤQÂF* (THE WINDING SANDY TRACTS)

Makkan: 35 *'âyahs*

This is a Makkan *sûrah* which deals with *tawḥîd* (monotheism), *risâlah* (the Messengership of Muhammad, peace and blessings of Allah be on him), Resurrection, Judgement and requital. It starts by reiterating that the Qur'ân is sent down by Allah and by denouncing the worship of imaginary gods and goddesses in lieu of Allah. It then points out the attitude of the unbelievers to the Qur'ân and the Messenger of Allah, peace and blessings of Allah be on him, and gives appropriate replies to their assumptions. Along with these mention is made of the two types of human beings, one righteous and obedient to parents and the other not righteous and disobedient. The consequence of unbelief and rejection of the truth is then pointed by a mention of the punishment that awaits the unbelievers in the hereafter and of the punishment that was inflicted on the unbelieving 'Âd people of Prophet Hûd, peace be on him, who inhabited *al-Aḥqâf*, i. e., the winding sandy tracts of the eastern region of Yaman. The *sûrah* is named after this incident of the destruction of the 'Âd people.

سُورَةُ الأَحْقَافِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

حمٓ ١	1. *Hâ-Mîm.*[1]
تَنزِيلُ	2. The sending down[2]
ٱلْكِتَـٰبِ مِنَ ٱللَّهِ	of the Book[3] is from Allah,
ٱلْعَزِيزِ ٱلْحَكِيمِ ٢	the All-Mighty,the All-Wise.
مَا خَلَقْنَا	3. We have created[4] not
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ	the heavens and the earth
وَمَا بَيْنَهُمَآ	and all that is between them
إِلَّا بِٱلْحَقِّ	except for the just cause[5]
وَأَجَلٍ مُّسَمًّى	and a term[6] specified.[7]
وَٱلَّذِينَ كَفَرُوا۟	But those who disbelieve do
عَمَّآ أُنذِرُوا۟	from what they are warned[8]
مُعْرِضُونَ ٣	turn away.[9]

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[1] Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4., n. 1.

[2] تنزيل *tanzîl* = sending down, bringing down, something sent down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 45:2, p. 1618, n. 2.

[3] i. e., the Qur'ân.

[4] خلقنا *khalaqnâ* = we created, made, originated (v. i. pl. past from *khalaqa* [*khalq*], to create. See at 44:38, p. 1613, n. 3).

[5] حق *ḥaqq* = right, truth, liability, justice, just cause. See at 44:38, p. 1613, n. 5.

[6] i. e., for a term. اجل *'ajal* (pl. *'âjâl*) = appointed time, term, date. See at 42:14, p. 1565, n. 10.

[7] مسمى *musamman* (s.; pl. *musammayât*)= specified, stipulated, named, designated, defined (passive participle (m. s.) from *sammâ* (to name), form II of *samâ* [*sumûw/ samâ'*], to be high. See at 42:14, p. 1565, n. 11).

[8] أنذروا *'undhirû* = they were warned, cautioned (v. iii. m. pl. past from *'andahra,* form IV of *nadhara* [*nadhr, nudhûr*], to dedicate, to make a vow. See at 18:56, p. 932, n. 9)

[9] معرضون *mu'riḍûn* (sing. *mu'rid*) = those who turn away/ avert/ evade/ fall back (active participle from *'a'raḍa,* form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 24:48, p. 1126, n. 7).

قُلْ أَرَءَيْتُم	4. Say: "Do you see
مَّا تَدْعُونَ	what you invoke[1]
مِن دُونِ ٱللَّهِ	besides Allah?
أَرُونِى مَاذَا	Show me what is that
خَلَقُوا۟ مِنَ ٱلْأَرْضِ	they created[2] of the earth
أَمْ لَهُمْ شِرْكٌ	or do they have any share[3]
فِى ٱلسَّمَٰوَٰتِ	in the heavens?
ٱئْتُونِى بِكِتَٰبٍ	Bring[4] me a book[5]
مِّن قَبْلِ هَٰذَآ	anterior to this
أَوْ أَثَٰرَةٍ مِّنْ عِلْمٍ	or any trace[6] of knowledge,[7]
إِن كُنتُمْ صَٰدِقِينَ ٤	if you are truthful.[8]
وَمَنْ أَضَلُّ	5. And who is worse astray[9]
مِمَّن يَدْعُوا۟	than the one who invokes
مِن دُونِ ٱللَّهِ	besides Allah
مَن لَّا يَسْتَجِيبُ	those that will respond[10] not
لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ	to him till the day of Judgement
وَهُمْ عَن دُعَآئِهِمْ	and they are of their invocation
غَٰفِلُونَ ٥	unaware?[11]
وَإِذَا حُشِرَ	6. And when gathered[12] will
ٱلنَّاسُ كَانُوا۟	be mankind, they will be
لَهُمْ أَعْدَآءً	for them enemies[13]

[1] i. e., worship. تدعون ***tad'ûna*** = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call. See at 40:66, p. 1533, n. 1).

[2] خلقوا ***khalaqû*** = they created, made, originated (v. iii. m. pl. past from *khalaqa* [*khalq*], to create. See *khalaqnâ* at 46:3, p. 1631, n. 4).

[3] i. e., in the creation and running of the affairs of the heavens. شرك ***shirk*** = to share, partnership, polytheism, idolatry. See at 35:40, p. 1405, n. 1.

[4] ائتوا ***i'tû*** = you (all) come, give, (followed by *bi*) bring (v. ii. m. pl. imperative from *'atâ* [*ityân*/ *aty*/ *ma'tâh*], to come. See at 45:25 p. 1626, n. 7).

[5] i. e., a book revealed by Allah that supports the worship of other beings than Allah.

[6] أثارة ***'athârah*** = track, trace, footstep, vestige, mark, remnant, effect, result. See *'athâr* at 40:82, p. 1538, n. 8.

[7] i. e., of revealed knowledge.

[8] i. e., in saying that entities other than Allah deserve worship. صادقين ***sâdiqîn*** (pl.; acc./gen. of *sâdiqûn*; s. *sâdiq*) = truthful, those who speak the truth (active participle from *sadaqa* [*sadq*/ *sidq*], to speak the truth. See at 44:36, p. 1612, n. 7).

[9] أضل ***'adallu*** = further astray, worst astray, more misguided (elative of ضال *dâll*). See at 41:52, p. 1559, n. 2.

[10] i. e., to the prayers. يستجيب ***yastajîbu*** = he responds, answers complies with, accedes to (v. iii. m. s. impfct. from *istajâba*, from X of *jâba* [*jawb*], to travel, to explore. See at 42:26. p. 1571, n. 6).

[11] غافلون ***ghâfilûn*** = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghaflah*/ *ghufûl*], to neglect, to ignore. See at 36:6, p. 1410, n. 2).

[12] i. e., after Resurrection on the Day of Judgement. حشر ***hushira*** = he or it was assembled, gathered, mustered, collected, rallied, herded (v. iii. m. s. past passive from *hashara* [*hashr*], to gather. See at 27:17, p. 1207, n. 5).

[13] i. e., those imaginary gods whom they used to worship will turn enemies for them. أعداء ***'a'dâ'*** (pl.; s. عدو *'aduww*) = enemies, foes, adversaries. See at 41:28, p. 1549, n. 8.

وَكَانُوا۟	and will
بِعِبَادَتِهِمْ	of the worship of them
كَٰفِرِينَ ﴿٦﴾	be disbelieving.[1]
وَإِذَا تُتْلَىٰ عَلَيْهِمْ	7. And if recited[2] are to them
ءَايَٰتُنَا بَيِّنَٰتٍ	Our signs[3] quite clear,[4]
قَالَ ٱلَّذِينَ كَفَرُوا۟	those who disbelieve say
لِلْحَقِّ	of the truth[5]
لَمَّا جَآءَهُمْ	when it has come to them:
هَٰذَا سِحْرٌ مُّبِينٌ ﴿٧﴾	"This is sorcery[6] quite clear."
أَمْ يَقُولُونَ	8. Or do they say:
ٱفْتَرَىٰهُ	"He has fabricated[7] it"?
قُلْ إِنِ ٱفْتَرَيْتُهُۥ	Say: "If I have fabricated it,
فَلَا تَمْلِكُونَ لِى	then you have no power[8] for me
مِنَ ٱللَّهِ شَيْـًٔا	against Allah whatsoever.
هُوَ أَعْلَمُ بِمَا	He knows best of what
تُفِيضُونَ فِيهِ	you are spreading[9] about.
كَفَىٰ بِهِۦ	Sufficient[10] is He
شَهِيدًۢا	as a witness[11]
بَيْنِى وَبَيْنَكُمْ	between me and you;
وَهُوَ ٱلْغَفُورُ	and He is the Most Forgiving,
ٱلرَّحِيمُ ﴿٨﴾	the Most Merciful.

[1] كافرين ***kâfirîn*** (pl.; acc./genitive of *kâfirûn*; s. *kâfir)* = unbelievers, infidels, those disbelieving, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 40:74, p. 1535, n. 7).

[2] تتلى ***tutlâ*** = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 45:31, p. 1628, n. 5).

[3] i. e., texts of the Qur'ân . آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 45:31, p. 1628, n. 4.

[4] بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear, clear proofs, indisputable evidences. See at 45:25, p.1626, n. 5).

[5] i. e., the Qur'ân and the truth contained in it.

[6] The Makkan unbelievers considered the giving out of the Qur'ân by the Prophet, peace and blessings of Allah be on him, sorcery because its text appeared to them unusual and magical and its giving out was quite unthought of on his part. سحر ***sihr*** (pl. *ashâr*) = sorcery, magic. See at 43:30, p. 1589, n. 13.

[7] افترى ***iftarâ*** = he fabricated, invented falsely, trumped up, slandered, forged (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise. See at 42:24, p. 1570, n. 9).

[8] i. e., you cannot be of avail to me against Allah's displeasure and retribution. تملكون ***tamlikûna*** = you possess, hold, dominate, own, have power (v. ii. m. pl. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 17:100, p. 906, n. 1).

[9] i. e., of false rumours about the Qur'ân and the Prophet, peace and blessings of Allah be on him. تفيضون ***tufîḍûna*** = you (all) are engaged, take part, undertake, spread, bruit abroad (v. ii. m. pl. impfct. from *'afâḍa*, form IV of *fâḍa* [*fayḍ/fayḍân*], to flow, overflow, inundate. See at 10:8, p. 659, n. 8).

[10] كفى ***kafâ*** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 33:39, p. 1352, n. 7).

[11] شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr, All-Witnessing (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 34:47, p. 1386, n. 8).

قُلْ مَا كُنتُ بِدْعًا	9. *Say*: "I am no novelty[1]
مِّنَ ٱلرُّسُلِ	of the Messengers,[2]
وَمَآ أَدْرِى	nor do I know[3]
مَا يُفْعَلُ بِى	what will be done with me
وَلَا بِكُمْ	or with you.
إِنْ أَتَّبِعُ إِلَّا	I follow[4] naught but what
مَا يُوحَىٰٓ إِلَىَّ	is communicated[5] to me;
وَمَآ أَنَا۠ إِلَّا	nor am I aught but
نَذِيرٌ مُّبِينٌ ﴿٩﴾	a warner[6] open and clear."[7]
قُلْ أَرَءَيْتُمْ	10. *Say*: "Do you see,
إِن كَانَ مِنْ عِندِ ٱللَّهِ	if it is from Allah,
وَكَفَرْتُم بِهِۦ	and you bisbelieve[7] in it
وَشَهِدَ شَاهِدٌ	while there testifies[8] a witness
مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ	of the Children of Isrâ'îl
عَلَىٰ مِثْلِهِۦ فَـَٔامَنَ	to its likeness[9] and believes
وَٱسْتَكْبَرْتُمْ	while you turn arrogant?[10]
إِنَّ ٱللَّهَ لَا يَهْدِى	Verily Allah guides[11] not
ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٠﴾	the people that transgress.[12]

Section (*Rukû'*) 2

وَقَالَ ٱلَّذِينَ	11. And there say those who
كَفَرُوا۟	disbelieve
لِلَّذِينَ ءَامَنُوا۟	of those who believe:

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[1] بدع ***bid'*** = new, novel, novelty, unprecedented.

[2] i. e., there had been Messengers before.

[3] أدرى ***'adrî*** = I know, am aware (v. i. s. impfct. from *darâ* [*dirâyah*], to know. See *tadrûna* at 21:109, 1042, n. 9).

[4] أتبع ***'attabi'u*** = I follow, obey, succeed (v. i. s. impfct. from *itttaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 18:66, p. 936, n. 2).

[5] يوحى ***yûḥâ*** = it is communicated (v. iii. m. s. impfct. passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 41:6, p.1641, n. 9. Technically *waḥy* means Allah's communication to His Prophets by various means. Some of these means are mentioned in 2:92, 16:2,16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

[6] i. e., against Allah's displeasure and retribution. نذير ***nadhîr*** (pl. *nudhur*) = warner, one or that which gives warning (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 43:23, p. 1588, n. 2).

[7] i. e, do you see what will happen to you ? كفرتم ***kafartum*** = you disbelieved, turned ungrateful, denied, covered (v. ii. m. pl. past from *kafara* [*kufr*], to disbelieve, to cover. See at 41:52, p.1559, n. 1).

[8] شهد ***shahida*** = he bore witness, testified, witnessed (v. iii. m. s. past from *shuhûd*, to witness. See at 43: 86, p. 1604, n. 7).

[9] i. e., its likeness to what is in the *Tawrâh* . مثل ***mithl*** (s.; pl. امثال *'amthâl*) = like, similar, equivalent. See at 42:11, p. 1563, n. 11.

[10] استكبرتم ***istakbartum*** = you became proud, turned arrogant, haughty (v. ii. m. pl. past from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, great. See at 45:31, p. 1628, n. 6).

[11] يهدي ***yahdî*** = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide. See at 43:27, p. 1589, n. 4).

[12] i. e., the polytheists [note that at 31:13 *shirk* or setting partners with Allah is called a grave *ẓulm*]. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons, those committing wrongs, polytheists (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 43:76, p. 1601, n. 11).

لَوْ كَانَ خَيْرًا	"Were it a good thing,
مَّا سَبَقُونَآ	they would not have got ahead[1]
إِلَيْهِ	of us to it."
وَإِذْ لَمْ يَهْتَدُوا۟	And as they be not guided[2]
بِهِۦ فَسَيَقُولُونَ	by it they will say:
هَٰذَآ إِفْكٌ قَدِيمٌ	"This is a lie[3] of old."
(١١)	
وَمِن قَبْلِهِۦ	12. And before this was
كِتَٰبُ مُوسَىٰٓ	the Book of Mûsâ
إِمَامًا وَرَحْمَةً	as a guide[4] and mercy;
وَهَٰذَا كِتَٰبٌ	and this is a Book
مُّصَدِّقٌ	confirming[5]
لِّسَانًا عَرَبِيًّا	in Arabic language,
لِّيُنذِرَ	that he may warn[6]
ٱلَّذِينَ ظَلَمُوا۟	those who transgress;[7]
وَبُشْرَىٰ	and good news[8]
لِلْمُحْسِنِينَ (١٢)	for the righteous.
إِنَّ ٱلَّذِينَ قَالُوا۟	13. Verily those who say:
رَبُّنَا ٱللَّهُ	"Our Lord is Allah"
ثُمَّ ٱسْتَقَٰمُوا۟	then remain upright,[9]
فَلَا خَوْفٌ عَلَيْهِمْ	no fear will be on them
وَلَا هُمْ يَحْزَنُونَ	nor will they grive.[10]
(١٣)	

1. سبقوا ***sabaqû*** = they got ahead, outstripped, forestalled, preceded (v. iii. m. pl. past from *sabaqa* [*sabq*], to go or act before. See at 8:59, p. 568, n. 11).

2. يهتدوا ***yahtadû*** (*na*) = they be guided, are in receipt of guidance (v. iii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady/ hudan /hidâyah*], to guide, to show the way. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 18:57, p. 933, n.7).

3. افك ***ifk*** (s.; pl. *'afâ'ik*) = calumny, slander, libel, falsehood, lie. See at 37:151, p. 1453, n. 8.

4. i. e., before this Qur'ân there was sent down the Book of Mûsâ (*Tawrâh*) as a guide and mercy. امام ***imâm*** (pl. *a'immah*) = leader, model, highway, guide (in the sense of book of guidance/deeds, record), record. See at 36:12, p. 1411, n. 11.

5. i. .e, confirming the teachings of the previous Books. مصدق ***muṣaddiq*** = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 35:31, p. 1401, n. 1).

6. ينذر ***yundhira(u)*** = he warns, cautions (v. iii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. The final letter takes *fathah* for a hidden *'an* in *li* {of motivation} coming before the verb. See at 36:70, p. 1425, n. 12).

7. i. e., set partners with Allah. ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* (setting partners with Allah) is called a grave *ẓulm*.] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 37:122, p. 1434, n. 2).

8. i. e., of rewards and happy life in the hereafter. بشرى ***bushrâ*** = glad tidings, good news. See at 39:17, p. 1487, n. 8.

9. i. e., in their faith and deeds استقاموا ***istaqâmû*** = they straightened up, stood upright, became straight, were right/proper (v. iii. m. pl. past from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to get up, to stand up. See at 41:30, p. 1550, n. 6).

10. i. e., in the hereafter. يحزنون ***yaḥzanûna*** = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn/ḥazan*], to grieve. See at 39:61, p. 1503, n. 2).

أُوْلَٰٓئِكَ	14. They will be
أَصۡحَٰبُ ٱلۡجَنَّةِ	the inmates[1] of the garden
خَٰلِدِينَ فِيهَا	abiding for ever[2] therein,
جَزَآءَۢ بِمَا	as a reward[3] for what
كَانُواْ يَعۡمَلُونَ ١٤	they use to do.
وَوَصَّيۡنَا	15. And We have enjoined[4]
ٱلۡإِنسَٰنَ بِوَٰلِدَيۡهِ	on man about his parents
إِحۡسَٰنًاۖ	to be good and benevolent.[5]
حَمَلَتۡهُ أُمُّهُۥ	His mother carried[6] him
كُرۡهٗا	with hardship[7]
وَوَضَعَتۡهُ	and delivered[8] him
كُرۡهٗاۖ	with hardship;
وَحَمۡلُهُۥ	and carrying him
وَفِصَٰلُهُۥ	and weaning[9] him
ثَلَٰثُونَ شَهۡرًاۚ	are thirty months;
حَتَّىٰٓ إِذَا بَلَغَ	till when he attains[10]
أَشُدَّهُۥ وَبَلَغَ	his maturity[11] and reaches
أَرۡبَعِينَ سَنَةٗ قَالَ	forty years he says:
رَبِّ أَوۡزِعۡنِيٓ	"My Lord, give it to my lot[12]
أَنۡ أَشۡكُرَ	that I express gratitude[13] for
نِعۡمَتَكَ ٱلَّتِيٓ	Your grace which
أَنۡعَمۡتَ عَلَيَّ	You have bestowed on me

1. أصحاب **'aṣ-ḥâb** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 40:43, p. 1525, n. 6).

2. خالدين **khâlidîn** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 40:76, p. 1536, n. 2.

3. جزاء **jazâ'** = retribution, penalty, repayment, recompense, requital, reward. See at 42:40, p. 1575, n. 8).

4. وصينا **waṣṣaynâ** = we enjoined, made a behest, directed, made incumbent (v. i. pl. past in form II of *waṣâ* [*waṣy*], to be joined, lightened, degraded. See at 31:14, p. 1315, n. 4).

5. احسان **'iḥsân** = doing good things, being good, charity, benevolence, righteousness. See at 17:23, p. 880, n.5.

6. حملت **ḥamalat** = she carried, bore, took the load of, became pregnant, conceived (v. iii. f. s. past from *ḥamala* [*ḥaml*], to carry. See at 31:14, p. 1315, n. 4).

7. كره **kurh** = loathsome, loathing, disgust, aversion, detestation, hatred, abhorrence, repugnance, hardship. See at 2:216, p. 104, n. 8.

8. وضعت **waḍa'at** = she laid, laid down, delivered, gave birth to (v. iii. f. s. past from *waḍa'a* [*waḍ'*], to lay, to put down. See at 3:36, p. 169, n. 3).

9. فصال **fiṣâl** = weaning, to wean. See at 31:14, p. 1315, n. 6.

10. بلغ **balagha** = he or it reached, came to, attained (v. iii. m. s. past from *bulûgh*, to reach. See at 37:102, p. 1446, n. 3).

11. أشد **'ashudd** = physical maturity, virility. *balagha 'ashuddahu*: he came of age, attained majority. See at 28:14, p. 1235, n. 7.

12. أوزع **'awzi'** = allot, give it to the lot, distribute, incite, inspire (v. ii. m. s. imperative from *'awza'a*, form IV of *waza'a* [*waz'*], to restrain. See at 27:19, p. 1208, n. 1).

13. أشكر **'ashkura(u)** = I express gratitude, give thanks, am grateful (v. i. s. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. The final letter is vowelless because of the particle *'an* coming before the verb. See at 27:19, p. 1208, n. 2).

وَعَلَىٰ وَٰلِدَىَّ	and on my parents
وَأَنْ أَعْمَلَ صَٰلِحًا	and that I do good deeds
تَرْضَىٰهُ	that You be pleased[1] with,
وَأَصْلِحْ لِى	and make good[2] for me
فِى ذُرِّيَّتِىٓ	in my progeny.[3]
إِنِّى تُبْتُ	Indeed I turn in repentance[4]
إِلَيْكَ وَإِنِّى	to You and indeed I am
مِنَ ٱلْمُسْلِمِينَ ﴿١٥﴾	of the Muslims."
أُو۟لَٰٓئِكَ ٱلَّذِينَ	16. Such are the ones
نَتَقَبَّلُ عَنْهُمْ	of whom We shall accept[5]
أَحْسَنَ مَا عَمِلُوا۟	the best[6] of what they do
وَنَتَجَاوَزُ عَن سَيِّـَٔاتِهِمْ	and pass over[7] their sins.[8]
فِىٓ أَصْحَٰبِ	They will be among the
ٱلْجَنَّةِ	inmates of the garden —
وَعْدَ ٱلصِّدْقِ ٱلَّذِى	a promise of truth which
كَانُوا۟ يُوعَدُونَ ﴿١٦﴾	they have been assured.[9]
وَٱلَّذِى قَالَ	17. But he who says
لِوَٰلِدَيْهِ أُفٍّ لَّكُمَآ	to his parents: " Fie on you.
أَتَعِدَانِنِىٓ	Do you threaten[10] me
أَنْ أُخْرَجَ	that I shall be brought out[11]
وَقَدْ خَلَتِ	while there have passed away

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1. ترضى ***tarḍâ*** = you like, are pleased, are satisfied, agree, approve (v. ii. m. s. impfct. from *raḍiya* [*riḍan/riḍwân/marḍâh*], to be satisfied. See at 27:19, p. 1208, n. 5).

2. أصلح ***'aṣliḥ*** = put right, put in order, make good, reform (v. ii. m. s. imperative from *'aṣlaḥa*, form IV of *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, proper. See at 7:142, p. 517, n. 9).

3. i. e., make my children good and righteous. ذرية ***dhurriyah*** (pl. *dhurriyât/ dharârîy*) = offspring, progeny, children, descendants. See at 37:113, p. 1448, n. 2).

4. تبت ***tubtu***= I turned in repentance, turned, repented (v. iii. m. s. past from *tâba* [*tawb, tawbah / matâb*], to repent. See *tâba* at 5:39, p. 347, n. 7). Technically *tâba* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness . See at 7:143, p. 518, n. 7.

5. نتقبل ***nataqabbalu*** = we accept, receive, grant (v. i. pl. impfct. from *taqabbala*, form V of *qabila* [*qabûl/qubûl*], to accept. See *taqabbal* at 14:40, p. 802, n. 4).

6. أحسن ***'aḥsan*** = better, fairer/fairest, more/most handsome, more/most befitting, best. Elative of *hasan*, good, beautiful. See at 41:33, p.1551, n. 4.

7. نتجاوز ***natajâwazu*** = we pass over, leave behind, exceed, surpass, overstep, disregard, forgo (v. i. pl. impfct. from *tajâwaza*, from VI of *jâza* [*jawâz/majâz*], to pass, to be allowed. See *jâwaznâ* at 18:62, p. 934, n. 12).

8. سيئات ***sayyi'ât*** (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 45:33, p. 1629, n. 2.

9. يوعدون ***yû'adûna*** = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from *w'ada* [*wa'd*], to make a promise. See at 43:83, p. 1603, n. 10).

10. تعدان ***ta'idâni*** = you (two) promise, assure, threaten (v. ii. m. dual. impfct. from *w'ada* [*wa'd*], to make a promise. See *ta'idu* at 11:32, p. 689, n. 7. See also n. 9 above).

11. i. e., from the grave. أخرج ***'ukhraj(u)*** = I am ousted, dislodged, brought out, produced (v. i. s. impfct. passive from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See at 14:32, p. 799, n.2).

the generations[1] before me?"	ٱلْقُرُونُ مِن قَبْلِي
And the two	وَهُمَا
pray to Allah for help.[2]	يَسْتَغِيثَانِ ٱللَّهَ
"Woe to you, believe.[3]	وَيْلَكَ ءَامِنْ
Verily Allah's promise is true."	إِنَّ وَعْدَ ٱللَّهِ حَقٌّ
But he says:	فَيَقُولُ
"This is naught but	مَا هَٰذَآ إِلَّآ
legends[4] of the ancients."[5]	أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٧﴾
18. They are the ones	أُو۟لَٰٓئِكَ ٱلَّذِينَ
on whom becomes due[6] the	حَقَّ عَلَيْهِمُ
word[7] in the group of nations[8]	ٱلْقَوْلُ فِىٓ أُمَمٍ
that have passed away[9] before	قَدْ خَلَتْ مِن قَبْلِهِم
them of *jinn* and men.	مِّنَ ٱلْجِنِّ وَٱلْإِنسِ
Indeed they will be	إِنَّهُمْ كَانُوا۟
losers.[10]	خَٰسِرِينَ ﴿١٨﴾
19. And for everyone	وَلِكُلٍّ
will be grades[11]	دَرَجَٰتٌ
according to what they did	مِّمَّا عَمِلُوا۟
and that He might repay fully[12]	وَلِيُوَفِّيَهُمْ
for their deeds;	أَعْمَٰلَهُمْ
and they will not be wronged.	وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾

[1] قرون ***qurûn*** (pl.; s. *qarn*) = generations, centuries, horns. See at 36:30, p. 1416, n. 4

[2] يستغيثان ***yastaghîthâni*** = they (two) seek relief, pray for help (v. iii. m. dual. impfct. from *istaghâtha*, form X from the root *ghawth*, help, aid. See *istaghâtha* at 28:15, p. 1236, n. 5.

[3] i. e., the parents ask their son to believe. ءامن ***'âmin*** = you believe, have faith (v. ii. m. s. imperative from *'âmana*, form IV of *'amina* [*'amn/ 'amân/ 'amânah*], to be safe, feel safe. See *'âminû* at 4:47, p.262, n. 2).

[4] أساطير ***'asâṭîr*** (pl.; s. *'usṭûrah*) = legends, myths, fables, tales. See at 27:68, p. 1223, n. 9.

[5] أولين ***'awwalîn*** (pl.; acc./gen. of *'awwalûn*; s.*'awwal*) = first ones, foremost, those of old, ancients. See at 37:168, p. 1456, n. 2.

[6] i. e., because of his persistence in unbelief and sinning. حق ***ḥaqqa*** = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from *ḥaqq*. See at 39:19, p. 1488, n. 1).

[7] i. e., the sentence of punishment. قول ***qawl*** (s.; pl. *'aqwâl*) = word, speech, saying, statement. See at 28:51, p. 1250, n. 6.

[8] i. e., the unbelieving and sinful nations. أم ***'umam*** (pl.; s. أمة *'ummah*) = communities, nations, peoples, generations. See at 35:42, p. 1406, n. 3.

[9] خلت ***khalat*** = she passed, passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalâ* [*khulû'/khalâ'*]. See at 40:85, p. 1539, n. 8).

[10] خاسرين ***khâsirîn*** (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 41:25, p. 1549, n. 1).

[11] درجات ***darajât*** (sing. درجة *darajah*) = ranks, positions, grades, degrees, state, stairs, flight of steps. See at 43:32, p. 1590, n. 7).

[12] يوفي ***yuwaffiya*** (***fî***) = he gives in full, fulfils, lives up to (v. iii. m. s. impfct. form *waffâ*, form II of *wafâ* [*wafâ'*] to redeem, fulfil, live up to. The final letter takes *fathah* for an implied *'an* in *li* (of motivation) coming before the verb. See at 35:30, p. 1400, n. 10).

وَيَوْمَ	20. And on the day
يُعْرَضُ ٱلَّذِينَ	laid[1] will be those who
كَفَرُوا۟ عَلَى ٱلنَّارِ	disbelieve on the fire.
أَذْهَبْتُمْ	"You took away[2]
طَيِّبَٰتِكُمْ	your good things
فِى حَيَاتِكُمُ ٱلدُّنْيَا	in your worldly life
وَٱسْتَمْتَعْتُم بِهَا	and enjoyed[3] it.
فَٱلْيَوْمَ تُجْزَوْنَ	So today you are requited[4]
عَذَابَ ٱلْهُونِ	with the torment of disgrace[5]
بِمَا كُنتُمْ تَسْتَكْبِرُونَ	for you used to turn arrogant[6]
فِى ٱلْأَرْضِ	in the land
بِغَيْرِ ٱلْحَقِّ	without right
وَبِمَا كُنتُمْ	and because you had been
تَفْسُقُونَ ٢٠	sinning defiantly."[7]

Section (*Rukû'*) 3

۞ وَٱذْكُرْ	21. And recall
أَخَا عَادٍ	the Brother of 'Âd.[8]
إِذْ أَنذَرَ قَوْمَهُۥ	When he warned[9] his people
بِٱلْأَحْقَافِ	in the winding sand tracts,[10]
وَقَدْ خَلَتِ	and there had gone by
ٱلنُّذُرُ مِنۢ بَيْنِ يَدَيْهِ	the warners[11] before him
وَمِنْ خَلْفِهِۦٓ	and after him,

[1] يعرض ***yu'raḍu*** = he or it is exposed, displayed, exhibited, set forth, laid, laid before, demonstrated (v. iii. m. s. impfct. passive from *'araḍa* [*'arḍ*], to be visible. See *'uriḍa* at 38:31, p. 1467, n. 10.

[2] i. e., it will be said to them. أذهبتم ***'adh-habtum*** = you removed, caused to go away, took away, eliminated (v. ii. m. pl. past from *'adh-haba*, form IV of *dhahaba* [*dhihâb* /*madh-hab*], to go. See *'adh-haba* at 35:34, p. 1404, n. 5).

[3] استمتعتم ***istamta'tum*** = you (all) enjoyed, relished (v. ii. m. pl. past from *istamta'a*, form X of *mata'a* [*mat'/mut'ah*], to take away. See at 4:24, p. 250, n. 10).

[4] تجزون ***tujzawna*** = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 45:28, p. 1627, n. 8).

[5] هون ***hûn*** = disgrace, degradation, abasement, ignominy. See at 41:18, p. 1546, n. 3.

[6] تستكبرون ***tastakbirûna*** = you pride yourself on, turn arrogant, wax proud, become haughty, are puffed up (v. ii. m. pl. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See at 7:48, p. 484, n. 1).

[7] تفسقون ***tafsuqûna*** = you turn defiant, sin defiantly, disobeyed, strayed from the right course, rebelled (v. ii. m. pl. impfct. from *fasaqa* [*fisq/fusûq*], to stray from the right course, to renounce obedience. See *fasaqû* at 32:20, p. 81330, n. 1).

[8] i. e., Prophet Hûd, peace be on him, who was sent the 'Âd people. The Arabs use to refer to a memeber of a tribe or clan as the brother or sister of that particular tribe or clan.

[9] أنذر ***'andhara*** = he warned, cautioned (v. iii. m. s. past in form IV of *nadhara* [*nadhr/nudhûr*], to dedicate, to make a vow. See *'andhartu* at 41:13, p. 1544, n. 2).

[10] الأحقاف ***al-Aḥqâf*** = the winding sand tracts in southern Arabia. It was the habitat of the 'Âd people.

[11] نذر ***nudhur*** (pl.; s. *nadhîr*) = warners (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 10:101, p. 673, n. 7. See also n. 10 above).

أَلَّا تَعۡبُدُوٓاْ	that you worship[1] none
إِلَّا ٱللَّهَ	except Allah.
إِنِّيٓ أَخَافُ عَلَيۡكُمۡ	Indeed I fear[2] against you
عَذَابَ يَوۡمٍ	the punishment of a day
عَظِيمٖ ٢١	very grave.[3]
قَالُوٓاْ	22. They said:
أَجِئۡتَنَا	"Have you come to us
لِتَأۡفِكَنَا	that you may divert[4] us
عَنۡ ءَالِهَتِنَا	from our deities?
فَأۡتِنَا	Then bring us
بِمَا تَعِدُنَآ	what you threaten[5] us with,
إِن كُنتَ	if you are
مِنَ ٱلصَّٰدِقِينَ ٢٢	of the truthful."[6]
قَالَ إِنَّمَا ٱلۡعِلۡمُ	23. He said: "The knowledge[7]
عِندَ ٱللَّهِ	is but with Allah;
وَأُبَلِّغُكُم	and I convey[8] to you
مَّآ أُرۡسِلۡتُ بِهِۦ	what I have been sent[9] with,
وَلَٰكِنِّيٓ أَرَىٰكُمۡ قَوۡمٗا	but I see you are a people
تَجۡهَلُونَ ٢٣	*ignoring."[10]*
فَلَمَّا رَأَوۡهُ	24. Then when they saw it
عَارِضٗا	a dense cloud[11]

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[1] All the Prophets delivered the message of monotheism, that of worshipping Allah Alone. لا تعبدوا ***lâ ta'budû*** = you (all) worship not, never worship (v. ii. m. pl. imperative [prohibition] from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 41:14, p. 1544, n. 6).

[2] أخاف ***'akhâfu*** = I fear, am afraid, dread, apprehend (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 40:32, p. 1521, n. 1).

[3] عظيم ***'azîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 44:57, p. 1616, n. 13).

[4] تأفك ***ta'fika(u)*** = you delude, deceive, beguile, turn away, divert (v. ii. m. s. impfct. from *'afaka* [*'ifk/'afk/'afak/'ufûk*], to lie, to deceive. The final letter takes *fat-hah* because of an implied *'an* in *li* (of motivation) coming before the verb. See *yu'fakûna* at 43:87, p. 1604, n. 11).

[5] i. e., Alla's punishment with which you threaten us. تعد ***ta'idu*** = you promise, assure, threaten (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. See at 11:32, p. 689, n. 7).

[6] صادقين ***sâdiqîn*** (pl.; acc./gen. of *sâdiqûn*; s. *sâdiq*) = truthful, those who speak the truth (active participle from *sadaqa* [*sadq/ sidq*], to speak the truth. See at 46:4, p. 1632, n. 8).

[7] i. e., the knowledge of the time when punishment will be given.

[8] أبلغ ***'uballighu*** = I convey, communicate, inform, notify (v. i. s. impfct. from *ballagha*, form II of *balagha* [*bulûgh*], to reach. See at 7:68, p. 492, n. 1).

[9] أرسلت ***'ursiltu*** = I was sent, sent out, despatched, (v. i. s. past passive from *'arsala*, from IV of *rasila* [*rasal*], to be long and flowing. See *'ursiltum* at 41:14, p. 1544, n. 9).

[10] i. e., ignoring the message and the truth. تجهلون ***tajhalûna*** = you ignore, do not know, are foolish (v. ii. m. pl. impfct. from *jahala* [*jahl/jahâlah*], to be ignorant. See at 7:138, p. 516, n. 3.

[11] The 'Âd people were destroyed by a devastating tempest. عارض ***'ârid*** = that which appears, becomes visible, dense cloud appearing in the horizon, demonstrator, obstacle, anomalous condition (act. participle from *'arada*[*'ard*], to be visible. See *yu'radu* at 46:20, p. 9, n. 1).

approaching[1] their valleys[2]	مُّسْتَقْبِلَ أَوْدِيَتِهِمْ
they said: "This is a cloud	قَالُوا۟ هَٰذَا عَارِضٌ
that will rain[3] on us."	مُّمْطِرُنَا
Nay, it is what	بَلْ هُوَ
you had sought to hasten,[4]	مَا ٱسْتَعْجَلْتُم بِهِۦ
a wind[5] wherein is	رِيحٌ فِيهَا
a punishment most painful.	عَذَابٌ أَلِيمٌ ٢٤
25.It will destroy[6] everything	تُدَمِّرُ كُلَّ شَىْءٍۭ
by the command of its Lord.	بِأَمْرِ رَبِّهَا
So they became[7] such as	فَأَصْبَحُوا۟
nothing could be seen	لَا يُرَىٰٓ
except their dwellings.[8]	إِلَّا مَسَٰكِنُهُمْ
Thus do We requite[9] the	كَذَٰلِكَ نَجْزِى
people committing sins.[10]	ٱلْقَوْمَ ٱلْمُجْرِمِينَ ٢٥
26. And indeed We had	وَلَقَدْ
establised[11] them in that which	مَكَّنَّٰهُمْ فِيمَآ
We have not establised you in	إِن مَّكَّنَّٰكُمْ فِيهِ
and had set for them ears	وَجَعَلْنَا لَهُمْ سَمْعًا
and sights[12] and hearts;	وَأَبْصَٰرًا وَأَفْـِٔدَةً
but there availed[13] them not	فَمَآ أَغْنَىٰ عَنْهُمْ
their ears	سَمْعُهُمْ

1. مستقبل ***mustaqbil*** = one or that which approaches, welcomes, receives, faces (act. participle from *staqbala*, form X of *qabila* [*qabûl/qubûl*], to accept, to receive. See *nataqabbalu* at 46:15, p. 1637, n. 5).

2. أودية ***'awdiyah*** (pl.; s. واد *wâdin*) = ravines, river beds, valleys. See at 13:17, p. 771, n. 5.

3. ممطر ***mumṭir*** = that which rains, causes rain, (act. participle from *'amṭara*, form IV of *maṭara*, to rain. See *'amṭarnâ* at 27:58, p. 1219, n. 7).

4. استعجلتم ***ista'jaltum*** = you sought to hasten, expedite, hurry (v. ii. m. pl. past from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See *yasta'jilûna* at 37:176, p. 1457, n. 3).

5. ريح ***rîḥ*** (s.; pl. *riyâḥ/arwâḥ/aryâḥ/*) = wind, smell, spirit. See at 41:16, p. 1545, n. 5).

6. تدمر ***tudammiru*** = she or it destroys, devastates, annihilates, demolishes (v. iii. f. s. impfct. from *dammara*, form II of *damara*, to perish. See *dammarnâ* at 37:136, p. 1451, n. 7).

7. أصبحوا ***'aṣbaḥû*** = they became, became in the morning (v. ii. m. pl. past in form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See at 29:37, p. 1278, n. 4).

8. مساكن ***masâkin*** (pl.; s. *maskan*) = dwellings, abodes, habitats. See at 27:18, p. 1207, n. 10.

9. نجزى ***najzî*** = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 37:121, p. 1449, n. 5).

10. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 45:31, p. 1628, n. 7).

11. مكنا ***makkannâ*** = we put in a position, established firmly, strengthened (v. i. pl. past from *makkana*, form II of *makuna* [*makânah*], to be strong. See at 22:41, p. 1060, n. 10).

12. أبصار ***'abṣâr*** (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 41:22, p.1547, n. 9).

13. أغنى ***'aghnâ*** = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 40:82, p. 1538, n. 9).

وَلَآ أَبْصَٰرُهُمْ	nor their sights
وَلَآ أَفْـِٔدَتُهُم	nor their hearts[1]
مِّن شَىْءٍ إِذْ كَانُوا۟	whatsoever as they had been
يَجْحَدُونَ	rejecting[2]
بِـَٔايَٰتِ ٱللَّهِ	the signs[3] of Allah;
وَحَاقَ بِهِم	and there encircled[4] them
مَّا كَانُوا۟ بِهِۦ	what they had been
يَسْتَهْزِءُونَ ٢٦	mocking[5] at.

Section (*Rukû'*) 4

وَلَقَدْ	27. And indeed
أَهْلَكْنَا مَا	We have destroyed[6] what is
حَوْلَكُم مِّنَ ٱلْقُرَىٰ	around you of habitations;[7]
وَصَرَّفْنَا ٱلْءَايَٰتِ	and We had spelt out[8] the signs
لَعَلَّهُمْ يَرْجِعُونَ ٢٧	so that they might return.[9]
فَلَوْلَا	28. Then why did there not
نَصَرَهُمُ ٱلَّذِينَ	help them those whom
ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ	they took besides Allah
قُرْبَانًا ءَالِهَةًۢ	as approaching[10] gods?
بَلْ ضَلُّوا۟ عَنْهُمْ	Nay, they strayed from them.
وَذَٰلِكَ إِفْكُهُمْ	And that was their lie[11]
وَمَا كَانُوا۟	and that which they used
يَفْتَرُونَ ٢٨	to fabricate.[12]

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[1] أفئدة ***'af'idah*** (pl.; s. *fu'âd*) = hearts. See at 32:9, p. 1326, n. 14.

[2] يجحدون ***yajḥadûna*** = they reject, negate, deny, disavow, repudiate, refuse, renounce (v. iii. m. pl. impfct. from *jaḥada* [*jaḥd/juḥûd*], to reject, to deny. See at 41:28, p. 1549, n. 11).

[3] آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, marks, revelations, texts of the Qur'ân. See at 41:44, p. 1555, n. 7.

[4] حاق ***ḥâqa*** = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *ḥawq*, to surround. See at 45:33, p. 1629, n. 3).

[5] i. e., the threatened punishment which they had been mocking at. يستهزئون ***yastahzi'ûna*** = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock, to make fun. See at 45:33, p. 1629, n. 4).

[6] أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 44:37, p. 1613, n. 1).

[7] i. e., besides that of the 'Âd, those of Thamûd, the Inhabitants of 'Aykah, the people of Lût, etc. قرى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 42:7, p. 1562, n. 2.

[8] صرفنا ***ṣarrafnâ*** = we spelt out, set out in detail, explained, elucidated, inflected, distributed, circulated, caused to flow, disposed of (v. i. pl. past. from *ṣarrafa*, form II of *ṣarafa* [*ṣarf*], to turn, to turn away. See at 25:49, p. 1153, n. 4).

[9] i. e., from their wrong way to the truth of *tawhîd* (monotheism). يرجعون ***yarji'ûna*** = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to return. See at 43:48, p. 1595, n. 3).

[10] قربان ***qurbân*** = to come near, to bring near, to approach, communion, sacrifice (verbal noun of *qaruba*, to come near. See *yuqarribû* at 39:3, p. 1481, n. 4).

[11] افك ***ifk*** (s.; pl. *'afâ'ik*) = calumny, slander, libel, falsehood, lie. See at 46:11, p. 1635, n. 3.

[12] يفترون ***yaftarûna*** = they fabricate, make up, invent falsely, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [فرى *fary*], to cut lengthwise. See at 29:13 p. 1269, n. 8).

وَإِذْ صَرَفْنَآ	29. And when We despatched[1]
إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ	to you a group[2] of *jinn*
يَسْتَمِعُونَ	listening[3] to
ٱلْقُرْءَانَ	the Qur'ân.
فَلَمَّا حَضَرُوهُ	So when they attended[4] it
قَالُوٓا۟ أَنصِتُوا۟	they said: "Pay rapt attention."[5]
فَلَمَّا قُضِىَ	Then when it was concluded[6]
وَلَّوْا۟ إِلَىٰ قَوْمِهِم	they returned[7] to their people
مُّنذِرِينَ ﴿٢٩﴾	as warners.[8]
قَالُوا۟ يَٰقَوْمَنَآ	30. They said: "O our people,
إِنَّا سَمِعْنَا كِتَٰبًا	indeed we have heard a Book
أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ	sent down after Mûsâ,
مُصَدِّقًا	confirming[9]
لِّمَا بَيْنَ يَدَيْهِ	what was before it.
يَهْدِىٓ إِلَى ٱلْحَقِّ	It guides to the truth
وَإِلَىٰ طَرِيقٍ	and to a way
مُّسْتَقِيمٍ ﴿٣٠﴾	right and straight."
يَٰقَوْمَنَآ أَجِيبُوا۟	31. "O our people, respond[10]
دَاعِىَ ٱللَّهِ	to the summoner[11] of Allah
وَءَامِنُوا۟ بِهِۦ	and believe in him.
يَغْفِرْ لَكُم	He will forgive you

[1] This *'âyah* refers to the listening by a group of *jinn* to the recitation of the Qur'ân by the Prophet, peace and blessings of Allah be on him, and their acceptance of Islam. صرفنا ***ṣarrafnâ*** = we spelt out, set out in detail, explained, elucidated, inflected, distributed, circulated, caused to flow, despatched (v. i. pl. past. from *ṣarrafa*, form II of *ṣarafa* [*ṣarf*], to turn, to turn away. See at 46:27, p. 1642, n. 8).

[2] نفر ***nafar*** = band, party, troops, man-power. See at 18:34, p. 924, n. 6.

[3] يستمعون ***yastami'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 39:18, p. 1487, n. 10).

[4] حضروا ***ḥaḍarû*** = the attended, appeared, were present (v. iii. m. pl. past from *ḥaḍara* [*ḥuḍûr*], to be present. See *yaḥḍurû* at 23:98, p. 1099, n.1).

[5] أنصتوا ***'anṣitû*** = you (all) pay rapt attention, hearken, give ear (v. ii. m. pl. imperative from *'anṣata*, form IV of *naṣata* (*naṣt*), to hearken. See at 7:204, p. 544, n. 4).

[6] قضى ***quḍiya*** = it is settled, decreed, passed, spent, concluded, adjudged, decided (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 42:21, p. 1569, n. 3).

[7] ولوا ***wallaw*** = they retreated, turned away, turned back, returned (v. iii. m. pl. past from *wallâ*, form II of *waliya*, to follow, to lie next, to be near. See at 27:80, p. 1226, n. 4).

[8] منذرين ***mundhirîn*** (pl.; accusative/ gen. of *mundhirûn*, sing. *mundhir*) = warners (act. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr /nudhûr*], to dedicate, to make a vow. See at 44:3, p. 1606, n. 6).

[9] مصدق ***muṣaddiq*** = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 46:12, p. 1635, n. 5).

[10] أجيبوا ***'ajîbû*** = you (all) respond, answer, give reply (v. ii. m. pl. imperative from *'ajâba* , form IV of *jâba* [*jawb*], to travel, to explore. See ***mujîbûn*** at 37:75, p. 1442, n. 6).

[11] داع /داعى ***dâ'in*** (s.; pl. *du'âh*) = caller, inviter, summoner (act. participle from *da'â* [*du'â'*], to call, to summon. See at 33:46, p. 1354, n. 13).

مِّن ذُنُوبِكُمْ	your sins[1]
وَيُجِرْكُم مِّنْ	and will protect[2] you from
عَذَابٍ أَلِيمٍ ٣١	a punishment most painful."[3]
وَمَن لَّا يُجِبْ	32. And he who responds[4] not
دَاعِيَ ٱللَّهِ	to the summoner of Allah
فَلَيْسَ بِمُعْجِزٍ	cannot frustrate[5]
فِي ٱلْأَرْضِ	in the earth
وَلَيْسَ لَهُۥ	and he shall not have
مِن دُونِهِۦٓ أَوْلِيَآءُ	besides Him any guardians.[6]
أُوْلَٰٓئِكَ فِي ضَلَٰلٍ	Such ones are in an error[7]
مُّبِينٍ ٣٢	most conspicuous.[8]
أَوَلَمْ يَرَوْاْ	33. Do they not see
أَنَّ ٱللَّهَ ٱلَّذِي	that Allah Who
خَلَقَ ٱلسَّمَٰوَٰتِ	created the heavens
وَٱلْأَرْضَ	and the earth
وَلَمْ يَعْيَ	and did not get tired[9]
بِخَلْقِهِنَّ	by creating them
بِقَٰدِرٍ	is All-Capable
عَلَىٰٓ أَن يُحْـِۧيَ ٱلْمَوْتَىٰ	to give life[10] to the dead?
بَلَىٰٓ إِنَّهُۥ	O yes, He indeed is
عَلَىٰ كُلِّ شَيْءٖ قَدِيرٞ ٣٣	over everything Omnipotent.

1. ذنوب **dhunûb** (pl.; sing. *dhanb*) = sins, offences, crimes. See at 40:11, p. 1513, n. 8.

2. يجر **yujir** (*yujîru*) = he gives protection, protects, shelters, grants asylum (v. iii. m. s. impfct. from *'ajâra,* form IV of *jâra* [*jawr*] , to deviate, to oppress. The final letter is vowelless (and hence the medial *yâ'* is dropped) because the verb is conclusion of a conditional clause. See *yujîru* at 23:88, p. 1096, n. 5).

3. أليم **'alîm** = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 45:11, p. 1621, n. 4).

4. يجب **yujib** (*yujîbu*) = he responds, answers, replies (v. iii. m. s. impfct. from *'ajâba,* form IV of *jâba* [*jawb*], to travel. The final letter is vowelless (and hence the medial *yâ'* is dropped) because the verb is in a conditional clause. See *yujîbu* at 27:62 p. 1221, n. 4).

5. i. e., cannot frustrate Allah's grasp and escape. معجز **mu'jiz** (s. pl. *mu'jizûn*) = one who incapacitates, invalidates, disables, frustrates, weakens, paralyzes (active participle from *'a'jaza,* from IV of *'ajaza/'ajiza* [*'ajz*], to be weak, incapable. See *mu'jizîn* at 42:31, p. 1573, n. 4).

6. أولياء **'awliyâ'** (pl.; sing. ولي *walîy*) = friends, allies, patrons, legal guardians, protectors. See at 45:19, p. 1624, n. 2.

7. ضلال **ḍalâl** = error, straying from the right path. *fî ḍalâl* = in error, astray, in vain. See at 43:40, p. 1593, n.2.

8. مبين **mubîn** = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abâna,* form IV of *bâna* [*bayân*], to be clear. See at 45:30, p. 1628, n. 2).

9. يعى **ya'ya** (يعيا) = he became tired, was fatigued, lost the strength (v. iii. m. s. impfct. from *'ayya* [عى *'iyy*], to lack the strength. The final *'alif* is dropped because of the particle *lam* coming before the verb).

10. يحيي **yuḥyia** (*yî*) = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from *'aḥyâ,* form IV of *ḥayiya* [*ḥayah*], to live. The final letter takes *fatḥah* for the particle *'an* coming before the verb. See *yuḥyî* at 45:26, p. 1626, n. 8).

وَيَوْمَ يُعْرَضُ	34. And on the day laid[1] will
ٱلَّذِينَ كَفَرُوا۟	be those who disbelieve[2]
عَلَى ٱلنَّارِ	on the fire.
أَلَيْسَ هَٰذَا بِٱلْحَقِّ	"Is it not the truth?"
قَالُوا۟	They will say:
بَلَىٰ وَرَبِّنَا	"Yes, by our Lord."
قَالَ	He will say:
فَذُوقُوا۟ ٱلْعَذَابَ	"Then taste[3] the punishment,
بِمَا كُنتُمْ	because you used to
تَكْفُرُونَ ٣٤	disbelieve."
فَٱصْبِرْ	35. So persevere,[4]
كَمَا صَبَرَ	as did persevere the
أُو۟لُوا۟ ٱلْعَزْمِ	possessors of determination[5]
مِنَ ٱلرُّسُلِ	of the Messengers;
وَلَا تَسْتَعْجِل	and seek not to hasten[6]
لَّهُمْ	for them.
كَأَنَّهُمْ	It will seem to them
يَوْمَ يَرَوْنَ	the day they see[7]
مَا يُوعَدُونَ	what they are promised[8]
لَمْ يَلْبَثُوٓا۟	that they had not lived[9]
إِلَّا سَاعَةً مِّن نَّهَارٍ	except an hour of a day.
بَلَٰغٌ	A notification![10]

[1] يعرض ***yu'raḍu*** = he or it is exposed, displayed, exhibited, set forth, laid, laid before, demonstrated (v. iii. m. s. impfct. passive from *'araḍa* [*'arḍ*], to be visible. See at 46:20, p. 1639, n. 1.

[2] كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 45:31, p. 1628, n. 3).

[3] ذوقوا ***dhûqû*** = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 39:24, p. 1490, n. 12).

[4] i. e., against the opposition and harassment of the unbelievers and enemies of Islam. This is an advice to the Prophet, peace and blessings of Allah be on him. اصبر ***iṣbir*** = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 40:77, p. 1536, n. 7).

[5] عزم ***'ajm*** = determination, resolution, decision, firm will, resolute, definitive. See at 42:43, p. 1576, n. 8.

[6] i. e., hasten punishment for them. لا تستعجل ***lâ tasta'jil*** = do not seek to hasten, expedite, hurry (v. ii. m. s. imperative {prohibition} from *ista'jala*, form X of *'ajila* [*'ajal/ 'ajalah*], to hasten. See *lâ tasta'jilû* at 16:1, p. 827, n.3).

[7] يرون ***yarawna*** = they see, observe with their eyes, realize (v. iii. m. pl. impfct. from *ra'â* [*ra'y/ru'yah*], to see. See at 2:165, p. 78, n. 3).

[8] i. e., of the punishment. يوعدون ***yû'adûna*** = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from *w'ada* [*wa'd*], to make a promise. See at 46:16, p. 1637, n. 9).

[9] يلبثوا ***yalbathû*** (*na*) = they stayed, remained, lingered, persisted, tarried (v. iii. m. pl. impfct. from *labitha* [*labth,lubth/lubâth*], to remain. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 10:45, p. 653, n. 10).

[10] This is a notification to all. بلاغ ***balâgh*** (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 36:17, p. 1413, n. 1.

فَهَلْ يُهْلَكُ So will there be destroyed[1]
إِلَّا ٱلْقَوْمُ any except the people
ٱلْفَٰسِقُونَ ٣٥ defiantly sinful?[2]

1. يهلك ***yuhlaku*** = he is destroyed, annihilated, ruined (v. iii. s. impfct. passive from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 6:47, p. 409, n. 6).

2. فاسقون ***fâsiqûn*** (pl.; sing. *fâsiq*) = disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 24:4, p. 1107, n. 5).

47. *Sûrat Muḥammad*
Madinan: 38 *'âyahs*

This is an early Madinan *sûrah* which, like other Madinan *sûrahs*, lays down important rules of *sharî'ah*. Its main theme is fighting in defence of Islam and the Muslims, particularly against the Makkan unbelievers who persecuted the Makkan Muslims and drove them and the Prophet, peace and blessings of Allah be on him, out of it. In this connection it lays down rules regarding *jihâd* in the "Way of Allah", war prisoners and booty, and refers to some unbelieving nations of the past who were destroyed by Allah because of their persistent unbelief and disobedience. It also refers to the character and conduct of the hypocrites (*munâfiqûn*) who attempted to sabotage the nascent Muslim community and state.

سُورَةُ مُحَمَّدٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلَّذِينَ كَفَرُوا	1. Those who disbelieve[1]
وَصَدُّوا	and prevent[2]
عَن سَبِيلِ ٱللَّهِ	from the way[3] of Allah
أَضَلَّ	He makes go in vain[4]
أَعْمَٰلَهُمْ ١	their deeds.
وَٱلَّذِينَ ءَامَنُوا	2. And those who believe
وَعَمِلُوا ٱلصَّٰلِحَٰتِ	and do the good deeds[5]
وَءَامَنُوا بِمَا	and believe in what has been
نُزِّلَ عَلَىٰ مُحَمَّدٍ	sent down[6] on Muhammad,
وَهُوَ ٱلْحَقُّ	and it is the truth
مِن رَّبِّهِمْ	from their Lord,
كَفَّرَ عَنْهُمْ	He will obliterate[7] from them
سَيِّـَٔاتِهِمْ وَأَصْلَحَ	their sins and will set right[8]
بَالَهُمْ ٢	their condition.[9]

1. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 46:34, p. 1645, n. 2).
2. i. e., prevent others. صدوا ***ṣaddû*** = they turned away, diverted, deterred, dissuaded, repelled, prevented, barred (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See at 16:88, p. 856, n. 9).
3. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 43:37, p. 1592, n. 6.
4. أضل ***'aḍalla*** = he led astray, misled, made go astray, made go in vain (v. iii. m. s. past in from IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 36:62, p. 1423, n. 10).
5. صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 45:30, p. 1627, n. 11.
6. نزل ***nuzzila*** = he or it was sent down, descended (v. iii. m. s. past passive from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 43:31, p. 1590, n. 1).
7. كفر ***kaffara*** = he forgave, he pardoned, remitted, covered, effaced, obliterated, made infidel (v. iii. m. s. past in form II of *kafara* [*kufr*], to cover, to hide. See *yukaffira* at 39:35, p. 1493, n. 7).
8. اصلح ***'aṣlaḥa*** = he reformed, made good, set right, settled, adjusted, reconciled (v. iii. m. s. past in form IV of *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah/ ṣalâḥiyah*], to be good, right. See at 42:40, p. 1575, n. 10).
9. بال ***bâl*** = state, condition, mind, attention. See at 20:51, 986, n. 5.

ذَٰلِكَ بِأَنَّ	3. That is so because
ٱلَّذِينَ كَفَرُوا۟	those who disbelieve
ٱتَّبَعُوا۟ ٱلْبَٰطِلَ	follow[1] falsehood[2]
وَأَنَّ ٱلَّذِينَ ءَامَنُوا۟	and that those who believe
ٱتَّبَعُوا۟ ٱلْحَقَّ	follow the truth
مِن رَّبِّهِمْ	from their Lord.
كَذَٰلِكَ يَضْرِبُ ٱللَّهُ	Thus does Allah strike[3]
لِلنَّاسِ أَمْثَٰلَهُمْ ٣	for men their instances.[4]
فَإِذَا لَقِيتُمُ	4. So when you encounter[5]
ٱلَّذِينَ كَفَرُوا۟	those who disbelieve,
فَضَرْبَ ٱلرِّقَابِ	then to strike the necks[6]
حَتَّىٰٓ إِذَآ	till when
أَثْخَنتُمُوهُمْ	you have exhausted[7] them
فَشُدُّوا۟ ٱلْوَثَاقَ	then tighten[8] the bond.[9]
فَإِمَّا مَنًّۢا	Then either to show grace[10]
بَعْدُ وَإِمَّا فِدَآءً	afterwards or to take ransom,[11]
حَتَّىٰ تَضَعَ ٱلْحَرْبُ	till the war[12] lays down[13]
أَوْزَارَهَا	its loads.[14]
ذَٰلِكَ	This is to be so;
وَلَوْ يَشَآءُ ٱللَّهُ	and if Allah willed
لَٱنتَصَرَ	He could have taken revenge[15]
مِنْهُمْ	on them;

[1] اتبعوا ***ittaba'û*** = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 40:7, p. 1511, n. 11).

[2] باطل ***bâtil*** = vain, false, falsehood, unreal (act. participle from *batala* [*butl/ batlân*], to be invalid, false. See at 29:67, p. 1289, n. 5).

[3] يضرب ***yadribu*** = he strikes, beats, hits (v. iii. m. s. impfct. from *daraba* [*darb*], to hit. See *yadribûna* at 13:17, p. 772, n. 2).

[4] أمثال ***'amthâl*** (pl.; s. *mathal/mithl*) = likenesses, similarities, instances. See at 29:43, p. 1480, n. 5).

[5] i. e., encounter in the battlefield. لقيتم ***laqîtum*** = you (all) met, came across, encounter (v. ii. m. pl. past from *laqiya* [*liqâ'/ luqyân/luqy /luqyah/ luqan*] to meet. See at 8:45, p. 563, n. 10).

[6] أعناق ***'a'nâq*** (pl.; s. عنق *'unuq*) = necks. See at 40:71, p. 1534, n. 12.

[7] أثخنتم ***'athkhantum*** = you carried havoc, exhausted, weakened, wore out (v. iii. m. s. impfct. from *'athkhana*, form IV of *thakhuna* [*thukhûnah/ thakhânah*], to be thick, intense. See *yuthkhina* at 8:67, p. 572, n. 2).

[8] شدوا ***shuddû*** = you (all) make firm, tighten, fasten, harden (v. ii. m. pl. imperative from *sahdda* [*shadd*], to make firm, strengthen, tighten. See *nashuddu* at 28:35, p. 1244, n. 7).

[9] i. e., take prisoners. وثاق ***wathâq*** (s.; pl. *wuthuq*) = tie, bond, fetter.

[10] من ***mann*** = to show grace, to be kind, favour, benefaction. See at 2:262, p. 137, n. 4.

[11] فداء ***fidâ'*** = to redeem, to ransom. See *iftadaw* at 39:47, p. 1498, n. 3.

[12] حرب ***harb*** (s. ; pl. *hurûb*) = war, fight, battle, combat. See at 2:279, p. 146, n. 2.

[13] i. e., comes to an end. تضع ***tada'u*** = she lays down, gives birth to, puts down (v. iii. f. s. impfct. from *wada'a* [*wad'*], to place, to put down. See at 41:47, p. 1557, n. 1).

[14] أوزار ***'awzâr*** (pl.; s., وزر *wizr*) = heavy loads, burdens, sins, crimes. See at 20:87, p. 997, n. 2.

[15] انتصر ***intasara*** = helped themselves, gained victory, took revenge (v. iii. m. pl. past in form VIII of *nasara* [*nasr /nusûr*], to help. See *yantasirûna* at 42:39, p. 1575, n. 7).

وَلَٰكِن لِّيَبْلُوَا۟	but in order to try[1]
بَعْضَكُم بِبَعْضٍ	some of you by the others.
وَٱلَّذِينَ قُتِلُوا۟	And those who are killed
فِى سَبِيلِ ٱللَّهِ	in the way[2] of Allah,
فَلَن يُضِلَّ	He shall not make go in vain[3]
أَعْمَٰلَهُمْ ٤	their deeds.
سَيَهْدِيهِمْ	5. He will guide them and
وَيُصْلِحُ بَالَهُمْ ٥	set right[4] their condition.[5]
وَيُدْخِلُهُمُ	6. And will admit[6] them into
ٱلْجَنَّةَ	the garden
عَرَّفَهَا لَهُمْ ٦	He has specified[7] to them.
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟	7. O you who believe,
إِن تَنصُرُوا۟ ٱللَّهَ	if you help[8] Allah
يَنصُرْكُمْ	He will help you
وَيُثَبِّتْ أَقْدَامَكُمْ ٧	and make firm[9] your feet.[10]
وَٱلَّذِينَ كَفَرُوا۟	8. And those who disbelieve,
فَتَعْسًا لَّهُمْ	theirs shall be ruin[11]
وَأَضَلَّ	and He will make go in vain
أَعْمَٰلَهُمْ ٨	their deeds.

[1] i. e, try by means of the injunction about *jihâd.* يبلو ***yabluwa(lu)*** = he tests, tries, (v. iii. m. s. impfct. from *balâ* [*balw / balâ'*], to test, to try. The final letter takes *fathah* because of a hidden *'an* in *li* (*lâm* of motivation) coming before the verb. See at 27:40, p. 1214, n. 4).

[2] i. e., for the sake of the *dîn.* سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course. See at 47:1, p. 1647, n. 3.

[3] يضل ***yuḍilla(u)*** = he makes go astray, makes go in vain, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. The last letter takes *fatḥah* for the particle *lan* coming before the verb. See at 31:6, p. 1312, n. 5).

[4] يصلح ***yuṣliḥu*** = he makes good, reforms, amends, sets right, rectifies (v. iii. m. s. impfct. from *'aṣlaḥa* form IV of *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/ maṣlaḥah*], to be good, proper. See at 10:81, p. 666, n. 8).

[5] بال ***bâl*** = state, condition, mind, attention. See at 47:2, 1647, n. 9.

[6] يدخل ***yudkhilu*** = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* (*dukhûl*), to enter, to go in. See at 45:30, p. 1627, n. 12).

[7] عرف ***'arrafa*** = he defined, specified, made definite, determined, announced, informed, appraised (v. iii. m. s. past in form II of *'arifa* [*ma'rifah/'irfân*], to know. See *i'tarafnâ* at 40:11, p. 1513, n. 7).

[8] i. e., the cause of His *dîn.* تنصروا ***tanṣurû*** (*na*) = you help, assist (v. ii. m. pl. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. The terminal *nûn* is dropped because the verb is in a conditional clause. See *yunsarûna* at 44:41, p. 1613, n. 12).

[9] يثبت ***yuthabbit(u)*** = he makes firm, stabilizes, fastens, establishes (v. iii. m. s. impfct. from *thabbata*, form II of *thabata* [*thabât/ thubût*], to be firm, fixed. The final letter is vowelless because the verb is conclusion of a conditional clause. See *yuthabbitu* at 14:27, p. 797, n. 5).

[10] i. e., your stand against your enemies in the fighting. أقدام ***'aqdâm*** (pl.; sing. *qadam*) = feet, steps. See at 3:147, p. 212, n. 12.

[11] تعس ***ta's*** = misery, wretchedness, ruin.

ذَٰلِكَ	9. That will be so
بِأَنَّهُمْ كَرِهُوا	because they abhor[1]
مَا أَنزَلَ اللَّهُ	what Allah has sent down.[2]
فَأَحْبَطَ أَعْمَٰلَهُمْ (٩)	So He nullifies[3] their deeds.
۞ أَفَلَمْ يَسِيرُوا	10. Do they not travel[4]
فِي الْأَرْضِ	in the land
فَيَنظُرُوا كَيْفَ كَانَ	and see[5] how was
عَٰقِبَةُ الَّذِينَ	the end[6] of those who
مِن قَبْلِهِمْ	were before them.
دَمَّرَ اللَّهُ	Allah wrought devastation[7]
عَلَيْهِمْ	on them.
وَلِلْكَٰفِرِينَ	And for the disbelievers
أَمْثَٰلُهَا (١٠)	will be the likes[8] thereof.
ذَٰلِكَ بِأَنَّ اللَّهَ	11. That is so because Allah
مَوْلَى	is the Guardian-Protector[9]
الَّذِينَ ءَامَنُوا	of those who believe
وَأَنَّ الْكَٰفِرِينَ	and that the disbelievers
لَا مَوْلَىٰ لَهُمْ (١١)	have no guardian-protector.

Section (*Rukû'*) 2

إِنَّ اللَّهَ يُدْخِلُ	12. Verily Allah will admit[10]

[1] كرهوا ***karihû*** = they detested, disliked, abhorred, loathed, felt disgust (v. iii. m. pl. past from *kariha* [*karh/ kurh/ karâhah/ karâhiyah*], to detest. See at 9:81, p. 612, n. 9).

[2] i. e., the Qur'ân and the rules of conduct contained therein — Islam. أنزل ***'anzala*** = he sent down, brought down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 42:17, p. 1567, n. 3).

[3] أحبط ***'aḥbaṭa*** = he made go in vain, made fall through, made futile, frustrated, nullified (v. iii. m. s. past in form IV of *ḥabaṭa/ḥabiṭa* [*ḥubûṭ*], to come to nothing. See *ḥabiṭat* at 18:105, p. 947, n. 13).

[4] i. e., in connection with their trade journeys. يسيروا ***yasîrû***(*na*) = they travel, go about, journey (v. iii. m. pl. impfct. from *sâra* [*sayr /sayrûrah /masîr /masîrah /tasyâr*] to move, to travel. The terminal *nûn* is dropped for the particle *lam* coming hwefore the verb. See at 40:82, p. 1538, n. 4.

[5] ينظروا ***yanẓurû***(*na*) = they see, look expectantly, gaze, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb governed by the particle *lam*. See at 40:82, p. 1538, n. 4).

[6] عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 43:25, p. 1588, n. 10.

[7] دمر ***dammara*** = he wrought devastation, destroyed, demolished, annihilated, ruined (v. iii. m. s. past in form II of *damara* to perish. See *dammarnâ* at 37:136, p. 1451, n. 7).

[8] i. e., similar punishments. أمثال ***'amthâl*** (pl.; s. *mathal/mithl*) = likenesses, similarities, instances. See at 47:3, p. 1648, n. 4).

[9] مولى ***mawlâ*** = Patron-Protector, Guardian-Protector, Sovereign, friend, companion. See at 44:41, p. 1613, n. 11.

[10] i. e., against Allah's retribution. يدخل ***yudkhilu*** = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* (*dukhûl*), to enter, to go in. See at 47:6, p. 1649, n. 6).

ٱلَّذِينَ ءَامَنُوا۟	those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds[1]
جَنَّٰتٍ	in gardens
تَجْرِى مِن تَحْتِهَا	flowing[2] below[3] them
ٱلْأَنْهَٰرُ	the rivers.
وَٱلَّذِينَ كَفَرُوا۟	And those who disbelieve
يَتَمَتَّعُونَ وَيَأْكُلُونَ	do enjoy[4] and eat
كَمَا تَأْكُلُ ٱلْأَنْعَٰمُ	as the animals[5] eat;
وَٱلنَّارُ	and the fire shall be
مَثْوًى لَّهُمْ ﴿١٢﴾	the abode[6] for them.
وَكَأَيِّن مِّن قَرْيَةٍ	13. And how many a habitat[7]
هِىَ أَشَدُّ قُوَّةً	that was stronger[8] in might
مِّن قَرْيَتِكَ	than your township[9]
ٱلَّتِىٓ أَخْرَجَتْكَ	which has driven you out[10]
أَهْلَكْنَٰهُمْ	did We destroy[11] them,
فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾	and no helper[12] they had.
أَفَمَن كَانَ	14. Is then the one who is
عَلَىٰ بَيِّنَةٍ	on a clear evidence[13]
مِّن رَّبِّهِۦ	from his Lord,
كَمَن	like those
زُيِّنَ لَهُۥ	to whom embellished[14] is

1. صالحات **ṣâliḥât** (f.; sing. *ṣâliḥah; m. ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 47:2, p. 1647, n. 5.

2. تجري **tajri** = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 45:12, p. 1621, n. 6).

3. تحت **taḥt** = under, below, beneath, underneath. See at 41:29, p. 1550, n. 3.

4. يتمتعون **yatamatta'ûna** = they enjoy, relish, (v. iii. m. pl. impfct. from *tamatta'a*, form V of *mata'a* [*mat'/mut'ah*], to carry away. See *yatamatt'û* at 29:66, p. 1288, n. 12).

5. أنعام **'an'âm** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 42:11, p. 1563, n. 9.

6. مثوى **mathwan** (s.; pl. مثاو *mathâwin*) = abode, dwelling place, resting place (noun of place from *thawiya* [*thawâ'*], to stay, abide). See at 41:24, p. 1548, n. 5.

7. قرية **qaryah** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 43:23, p. 1588, n. 1.

8. أشد **ashadd** = more/most intense, stronger/ strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/ toughest, (elative of *shadîd*). See at 43:8, p. 1583, n. 9.

9. i. e., the unbelieving leaders of your township, Makka.

10. أخرجت **'akhrajat** = she drove out, expelled, dislodged, brought out, ousted, produced (v. iii. f. s. past from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See *'akhraja* at 20:88, p. 997, n.7).

11. أهلكنا **'ahlaknâ** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 46:27, p. 1642, n. 6).

12. ناصر **nâṣir** (s.; pl. *nâṣirûn*) = helper, assistant, (act. participle from *naṣara* [*naṣr/ nuṣûr*], to help. See *nâṣirîn* at 16:37, p. 840, n. 2).

13. بينة **bayyinah** (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 29:36, p.1277, n. 8.

14. زين **zuyyina** = he or it was embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zâna* [*zayn*], to adorn. See at 40:37, p. 1523, n. 3).

سُوٓءُ عَمَلِهِۦ	the evil of their deed
وَٱتَّبَعُوٓا۟ أَهْوَآءَهُم ١٤	and they follow[1] their whims?[2]
مَثَلُ ٱلْجَنَّةِ	15. The simile of the garden
ٱلَّتِى وُعِدَ	which has been promised[3] to
ٱلْمُتَّقُونَ	the righteous[4] is:
فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ	therein are rivers of water
غَيْرِ ءَاسِنٍ	not brackish[5]
وَأَنْهَٰرٌ مِّن لَّبَنٍ	and rivers of milk
لَّمْ يَتَغَيَّرْ طَعْمُهُۥ	that changes[6] not in taste,[7]
وَأَنْهَٰرٌ مِّنْ خَمْرٍ	and rivers of wine
لَّذَّةٍ لِّلشَّٰرِبِينَ	a delight[8] to drinkers,
وَأَنْهَٰرٌ مِّنْ عَسَلٍ	and rivers of honey[9]
مُّصَفًّى	clear and pure.[10]
وَلَهُمْ فِيهَا	And they will have therein
مِن كُلِّ ٱلثَّمَرَٰتِ	of every fruits and
وَمَغْفِرَةٌ مِّن رَّبِّهِمْ	forgiveness of their Lord.
كَمَنْ هُوَ	Is it like those who will
خَٰلِدٌ فِى ٱلنَّارِ	dwell for ever[11] in the fire
وَسُقُوا۟	and be given to drink[12]
مَآءً حَمِيمًا	boiling water
فَقَطَّعَ	that will lacerate[13]
أَمْعَآءَهُمْ ١٥	their intestines?[14]

1. اتبعوا ***ittaba'û*** = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 47:3, p. 1648, n. 1).

2. أهواء ***'ahwâ'*** (sing. هوى *hawan*) = desires, fancies, caprices, whims. See at 30:29, p. 1299, n. 8).

3. وعد ***wu'ida*** = he or it was promised, pledged, given word (v. iii. m. s. past passive from *wa'd*, to make a promise. See at 25:15, p. 1142, n. 2).

4. متقون ***muttaqûn*** (sing. *muttaqin*) = godfearing, those who are on their guard, righteous (active participle from *ittaqâ* {to be on one's guard}, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect). See at 43:67, p. 1600, n. 3.

5. عاسن ***'âsin*** = brackish (act. participle from *'asana/asina*, to become brackish).

6. يتغير ***yataghayyar***(*u*) = he or it changes, becomes different, varies, be modified (v. iii. m. s. impfct. from *taghayyara*, form V of *ghâra* [*ghayrah*], to be jealous. The final letter is vowelless for the particle *lam* coming before the verb. See *yughyyiru* at 13:11, p. 768, n. 3).

7. طعم ***ṭa'm*** (s.; pl. *ṭu'ûm*) = taste, flavour. See *ṭa'âm* at 44:44, p. 1614, n. 3.

8. لذة ***ladhdhah*** (s.; pl. *ladhdhât*) = delight, pleasure, bliss. See *taladhdhu* at 43:71, p. 1600, n. 14).

9. عسل ***'asal*** (s.; pl. *'a'sâl/'usûl*) = honey.

10. مصفى ***muṣaffan*** = pure, purified, clarified (pass. participle from *ṣaffâ*, form II of *ṣafâ* [*ṣafw/ṣufûw/ ṣafâ'*), to become clear. See *istafâ* at 39:4, p. 1481, n. 9).

11. خالد ***khâlid*** (s.; pl. *khâlidûn*) = eternal, everlasting, abiding, living for ever (active participle from *khalada* [*khulûd*], to live for ever. See at 9:63, p. 604, n. 2.

12. سقوا ***suqû*** = they were given to drink (v. iii. m. pl. past passive from *saqâ* [*saqy*], to give a drink. See *yasqûna* at 28:23, p. 1239, n. 6).

13. قطع ***qaṭṭa'a*** = he cut, lacerated, ripped (v. iii. m. s. past in form II of *qaṭa'a* [*qaṭ'*], to cut. See *qaṭṭa'na* at 12:50, p. 741, n. 2).

14. أمعاء ***'am'â'*** (pl.; s. *mi'an/ma'y/mi'â'*) = intestines, bowels.

وَمِنْهُم	16. And among them are
مَّن يَسْتَمِعُ إِلَيْكَ	those who listen[1] to you
حَتَّىٰٓ إِذَا خَرَجُوا۟	till when they go out[2]
مِنْ عِندِكَ قَالُو	from your presence they say
لِلَّذِينَ أُوتُوا۟	to those who have been given
ٱلْعِلْمَ	the knowledge:[3]
مَاذَا قَالَ	"What is that he said
ءَانِفًا	just now?"[4]
أُو۟لَٰٓئِكَ ٱلَّذِينَ	Those are they,
طَبَعَ ٱللَّهُ	Allah has put a seal[5]
عَلَىٰ قُلُوبِهِمْ	on their hearts
وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ١٦	and they follow[6] their whims.[7]
وَٱلَّذِينَ	17. And those who
ٱهْتَدَوْا۟	receive guidance[8]
زَادَهُمْ	He increases[9] them
هُدًى	in guidance[10]
وَءَاتَىٰهُمْ تَقْوَىٰهُمْ ١٧	and gives them their piety.[11]
فَهَلْ يَنظُرُونَ	18. So do they wait[12] for aught
إِلَّا ٱلسَّاعَةَ	but the Hour[13]
أَن تَأْتِيَهُم	that it should come on them
بَغْتَةً	all of a sudden?[14]

---

[1] The allusion is to the hypocrites. يستمع ***yastami'u*** = he listens, hears, lends ear (v. iii. m. s. impfct. from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 6:25, p. 400, n. 3).

[2] خرجوا ***kharajû*** = they (all) went out, left, emerged, set out (v. iii. m. pl. past from *kharaja* [*khurûj*], to go out. See at 8:47, p. 564, n. 6).

[3] i. e., the knowledge of the Book of Allah.

[4] بانف ***'ânif*** = preceding, just now, previous.

[5] i. e., because of their unbelief Allah has rendered their hearts incapable of realizing and understanding the truth. طبع ***ṭaba'a*** = he set a seal, imprinted, impressed (v. iii. m. s. past from *ṭab'*, to impress, to set a seal. See at 16:108, p. 864, n. 6).

[6] اتبعوا ***ittaba'û*** = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 47:14, p. 1622, n. 1).

[7] And thus fall into unbelief and error. أهواء ***'ahwâ'*** (sing. هوى *hawan*) = desires, fancies, caprices, whims. See at 47:14, p. 1652, n. 2).

[8] اهتدوا ***ihtadaw*** = they received guidance, were on the right way, were guided (v. iii. m. pl. past from *ihtadâ*, form VIII of *hadâ* [*hady/ hudan /hidâyah*], to guide. See at 19:76, p. 970, n. 15).

[9] زاد ***zâda*** = he increased, grew, became more, added, enlarged, (v. iii. m. s. past from *zayd/ ziyâdah*, to be more. See at 35:42, p. 1406, n. 4).

[10] i. e., strengthens their faith and helps them in remaining on the right path.

[11] تقوى ***taqwâ*** = godliness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See at 22:37, p. 1059, n. 4.

[12] i. e., do the unbelievers wait? ينظرون ***yanẓurûna*** = they look, gaze, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 43:66, p. 1599, n. 9).

[13] i. e., the Hour of Resurrection. ساعة ***sâ'ah*** (s.; pl. *sâ'ât*) = hour, time, clock, the Hour of Resurrection. See at 40:59, p. 1530, n. 7.

[14] بغتة ***baghtatan*** (*baghtah* surprise) = all of a sudden, by surprise. See at 43:66, p. 1599, n. 10.

فَقَدْ جَآءَ	But already there have come
أَشْرَاطُهَا	its portents.[1]
فَأَنَّىٰ لَهُمْ	So how will it avail[2] them
إِذَا جَآءَتْهُمْ	when it has come to them
ذِكْرَىٰهُمْ ١٨	their remembering?[3]
فَٱعْلَمْ	19. Know therefore
أَنَّهُۥ لَآ إِلَـٰهَ	that there is no deity[4]
إِلَّا ٱللَّهُ	except Allah;
وَٱسْتَغْفِرْ	and ask forgiveness[5]
لِذَنۢبِكَ	for your sin,[6]
وَلِلْمُؤْمِنِينَ	and for the believing men
وَٱلْمُؤْمِنَـٰتِ	and for the believing women.
وَٱللَّهُ يَعْلَمُ	And Allah knows
مُتَقَلَّبَكُمْ	your movement[7]
وَمَثْوَىٰكُمْ ١٩	and your resting place.[8]

Section (*Rukû'*) 3

وَيَقُولُ ٱلَّذِينَ	20. And there say those who
ءَامَنُوا۟ لَوْلَا	believe: "Why is there not
نُزِّلَتْ سُورَةٌ	sent down[9] a *sûrah*?"
فَإِذَآ أُنزِلَتْ	But when there is sent down
سُورَةٌ مُّحْكَمَةٌ	a *sûrah* clear and precise[10]
وَذُكِرَ فِيهَا	and mention is made[11] therein

[1] أشراط ***'ashrâṭ*** (pl.; s. *sharaṭ*) = portents, signs.

[2] أنى ***'annâ*** = whence, wherefrom, how, when. (*'annâ lahum*: how will it avail them).See at 35:3, p. 1390, n. 8).

[3] i. their remembering the admonition and believing after the Hour has come will not avail them. ذكرى ***dhikrâ*** = recollection, remembering, memory, reminder. See at 40:54, p. 1528, n. 8.

[4] i. e., there is none worthy of worship. إله ***'ilâh*** (pl. *'âlihah*) = deity, god, particularly one deserving of worship . See at 44:8, p. 1607, n. 7.

[5] استغفر ***istaghfir*** = ask forgiveness, pray for pardon (v. ii. m. s. imperative from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 40:55, p. 1528, n. 12).

[6] ذنب ***dhanb*** (s.; pl. *dhunûb*) = sin, offence, crime, wrong. See at 26:14, p. 1164, n. 9.

[7] i. e., your conduct and deeds in this world. متقلب ***mutaqallab*** = time or place of movement, turning about (noun of place or time from *taqallub* [fluctuation, variation, turning about, moving about], verbal noun in form V of *qalaba* [*qalb*], to turn, turn around. See *taqallub* at 40:4, p. 1510, n. 5).

[8] i. e., your final destination and state in the hereafter. مثوى ***mathwan*** (s.; pl. مثاو *mathâwin*) = abode, dwelling place, resting place (noun of place from *thawiya* [*thawâ'*], to stay, abide). See at 47:12, p. 1651, n. 6.

[9] نزلت ***nuzzilat*** = she or it was sent down, descended (v. iii. f. s. past passive from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See *nuzzila* at 47:2, p. 1647, n. 6).

[10] محكمة ***muḥakamah*** (f. s.; pl. *muḥkamât*) = clear, exact, precise, firm, made perfect (passive participle from *'aḥkama* (to make firm, to do properly), form IV of *ḥakama* [*ḥukm*], to pass judgement. See *muḥkamât* at 3:7, p. 156, n. 3).

[11] i. e., ordained. ذكر *dhukira* = he or it was mentioned, talked about, remembered (v. iii. m. s. past passive from *dhakara* [[*dhikr/ tadhkâr*], to remember, to mention. See *yatadhakkarûna* at 44:58, p. 1616, n. 15).

ٱلْقِتَالُ	of fighting,[1]
رَأَيْتَ ٱلَّذِينَ	you see those
فِى قُلُوبِهِم مَّرَضٌ	in whose hearts is a disease[2]
يَنظُرُونَ إِلَيْكَ نَظَرَ	looking at you with a glance[3] of
ٱلْمَغْشِىِّ عَلَيْهِ	one on whom is the swoon[4]
مِنَ ٱلْمَوْتِ	of death.
فَأَوْلَىٰ لَهُمْ ٢٠	But it was better[5] for them –
طَاعَةٌ	21. Obedience[6]
وَقَوْلٌ مَّعْرُوفٌ	and fair[7] words.
فَإِذَا عَزَمَ	So when decided became[8]
ٱلْأَمْرُ	the matter,[9]
فَلَوْ صَدَقُوا۟	then if they were true[10] to
ٱللَّهَ لَكَانَ خَيْرًا لَّهُمْ ٢١	Allah it was better for them.
فَهَلْ عَسَيْتُمْ	22. So would you then,
إِن تَوَلَّيْتُمْ	if you took charge,[11]
أَن تُفْسِدُوا۟	that you would make mischief[12]
فِى ٱلْأَرْضِ وَتُقَطِّعُوٓا۟	in the land and cut off[13]
أَرْحَامَكُمْ ٢٢	your ties of kinship?[14]
أُو۟لَٰٓئِكَ ٱلَّذِينَ	23. Those are they
لَعَنَهُمُ ٱللَّهُ	whom Allah has cursed

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[1] قتال ***qitâl*** = fighting, battle, fight, struggle. See *yuqâtilûna* at 22:39, p. 1059, n. 12.

[2] i. e., the disease of doubt and hypocrisy. مرض ***maraḍ*** (pl. *'amrâḍ*) = disease, sickness, ailment, illness, malady. See at 33:60, p. 1362, n. 4.

[3] نظرة ***naẓrah*** (s.; pl. *naẓarât*) = look, glance, view. See *yanẓurûna* at 43:66, p. 1599, n. 9.

[4] مغشى ***maghshîy*** = one on whom is swoon, unconscious, fainted (pass. participle from *ghashiya* [*ghashy/ ghushy*], to faint. See *yaghshâ* at 44:11, p. 1608, n. 3).

[5] أولى ***'awlâ*** = closer, more entitled,, better suited, more appropriate, worthier (elative of *walîy*, near, close, patron friend. See at 33:6, p. 1336, n. 8).

[6] i. e., obedience to Allah and His Messenger. طاعة ***ṭâ'ah*** = obedience. See at 4:81, p. 276, n. 14.

[7] معروف ***ma'rûf*** = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by *sharî'ah* (pass. participle from *'arafa/'arifa* [*ma'rifah / 'irfân*], to know, to recognize. See at 33:6, p. 1337, n. 4).

[8] عزم ***'aẓama*** = he took a decision, resolved, determined, made up your mind, (v. iii. m. s. past from *'aẓm/'aẓîmah*, to resolve See *'aẓamta* at 3:159, p. 218, n. 10).

[9] i. e., when the command to fight came from Allah.

[10] i. e., in their belief and deed.

[11] توليتم ***tawallaytum*** = you (all) turned away/back; also took charge of, took possession of (v. ii. m. pl. past from *tawallâ*, form V of *waliya* [*waly*], to be near, to lie next. See at 10:72, p. 663, n. 10).

[12] تفسدوا ***tufsidû*** (*na*) = you (all) make mischief, cause disorder, spoil (v. ii. m. pl. impfct. from *'afsada*, form IV of *fasada* [*fasâd/ fusûd*], to be bad. The terminal *nûn* is dropped for the particle *'an* coming before the verb. See *yufsidûna* at 27:48, p. 1217, n. 3).

[13] تقطعوا ***tuqaṭṭi'û*** (*na*) = you cut, sever (v. ii. m. pl. impfct. from *qaṭṭa'a*, form II of *qaṭa'a*, to cut. See *qaṭṭa'a* at 47:15, p. 1652, n. 13).

[14] أرحام ***'arḥâm*** (pl.; sing. رحم *raḥim/riḥm*) = wombs, uterus, kinship, ties of kinship. blood relationships. See at 33:6, p. 1336, n.11.

فَأَصَمَّهُمْ	and made them deaf[1]
وَأَعْمَىٰٓ أَبْصَٰرَهُمْ ﴿٢٣﴾	and has blinded[2] their eyes.[3]
أَفَلَا يَتَدَبَّرُونَ	24. Do they not reflect[4] about
ٱلْقُرْءَانَ	the Qur'ân
أَمْ عَلَىٰ قُلُوبٍ	or are on the hearts
أَقْفَالُهَآ ﴿٢٤﴾	the locks[5] thereof?
إِنَّ ٱلَّذِينَ	25. Verily those who
ٱرْتَدُّوا۟ عَلَىٰٓ أَدْبَٰرِهِم	retreat[6] on their backs[7]
مِّنۢ بَعْدِ مَا تَبَيَّنَ	after that clear had become[8]
لَهُمُ ٱلْهُدَى	to them the guidance,
ٱلشَّيْطَٰنُ سَوَّلَ لَهُمْ	Satan enticed[9] them
وَأَمْلَىٰ لَهُمْ ﴿٢٥﴾	and dictated[10] to them.
ذَٰلِكَ بِأَنَّهُمْ	26. That was so because
قَالُوا۟ لِلَّذِينَ	they said to those who
كَرِهُوا۟ مَا نَزَّلَ ٱللَّهُ	detested[11] what Allah had sent
سَنُطِيعُكُمْ	down: "We shall obey[12] you
فِى بَعْضِ ٱلْأَمْرِ	in some part of the matter".
وَٱللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾	But Allah knows their secrets.
فَكَيْفَ إِذَا	27. Then how will it be when

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[1] i. e., made them incapable of understanding what they heard. أصم *'aṣamma* = he made deaf, deafened (v. iii. m. s. past in form IV of *ṣamma* [*ṣamm/ṣamam*], to be deaf. See *ṣammû* at 5:71, p. 365, n. 8).

[2] i. e., made them unable to see the truth. أعمى *'a'mâ* = he made blind, blinded (v. iii. m. s. past in form IV of *'amiya* [*'aman*], to be blind. See *'amiyat* at 28:66, p. 1256, n. 19).

[3] أبصار *'abṣâr* (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 46:26, p.1641, n. 12).

[4] يتدبرون *yatadabbarûna* = they reflect, contemplate, ponder, meditate, consider (v. iii. m. pl. impfct. from *tadabbara*, form V of *dabara* [*dubûr*], to turn one's back, to elapse. See at 4:82, p. 277, n. 8).

[5] اقفال *'aqfâl* (pl.; s. *qufl*) = locks, padlocks, bolts.

[6] i. e., relapse into unbelief. ارتدوا *irtaddû* = they reverted, returned, relapsed, retreated, went back (v. iii. m. pl. past from *irtadda*, form VIII of *radda* [*radd*], to send back. See *irtadda* at 12:96, p. 757, n. 6).

[7] أدبار *'adbâr* (pl.; sing. دبر *dubr/ dubur*) = backs, rear parts, rear. See at 33:15, p. 1340, n. 8.

[8] تبين *tabayyana* = he or it became clear /open/ evident/ manifest/plain/obvious (v. iii. m. s. past in form V of *bâna* [*bayn/bayân*], to be clear, evident. See at 29:38, p. 1278, n.8).

[9] سول *sawwala* = seduced, enticed (v. iii. m. s. past in form II of *sawila* [*sawl*], to become loose, soft. See *sawwalat* at 20:96, p. 999, n. 14).

[10] i. e., their wrong course of conduct. أملى *'amlâ* = he dictated, gave respite, rein to (v. i. s. past. in form IV of *malâ* [*malw*], to race, to walk briskly. See at 22:44, p. 1061, n. 10).

[11] i. e., the hypocrites said to the Jews who detested what Allah had sent down. كرهوا *karihû* = they detested, disliked, abhorred, loathed, felt disgust (v. iii. m. pl. past from *kariha* [*karh/ kurh/ karâhah/ karâhiyah*], to detest. See at 47:9, p. 1650, n. 1).

[12] نطيع *nuṭî'u* = we obey, comply with (v. i. pl. impfct. from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See *'aṭâ'û* at 43:54, p. 1596, n. 8).

تَوَفَّتْهُمُ	there will take them fully[1]
ٱلْمَلَٰٓئِكَةُ	the angels
يَضْرِبُونَ	striking[2] at
وُجُوهَهُمْ	their faces[3]
وَأَدْبَٰرَهُمْ ٢٧	and their backs?
ذَٰلِكَ بِأَنَّهُمُ	28. That is so because they
ٱتَّبَعُوا۟	follow[4]
مَآ أَسْخَطَ ٱللَّهَ	what angers[5] Allah
وَكَرِهُوا۟ رِضْوَٰنَهُۥ	and detest[6] His pleasure.
فَأَحْبَطَ أَعْمَٰلَهُمْ ٢٨	So He nullifies[7] their deeds.

Section (*Rukû'*) 4

أَمْ حَسِبَ ٱلَّذِينَ	29. Or do there think[8] those
فِى قُلُوبِهِم مَّرَضٌ	in whose hearts is a disease[9]
أَن لَّن يُخْرِجَ ٱللَّهُ	that Allah will not expose[10]
أَضْغَٰنَهُمْ ٢٩	their rancour?[11]
وَلَوْ نَشَآءُ	30. And were We to will,
لَأَرَيْنَٰكَهُمْ	We could have shown[12] them to you
فَلَعَرَفْتَهُم	and you would have known
بِسِيمَٰهُمْ	them by their marks;[13]
وَلَتَعْرِفَنَّهُمْ	but you will surely know them
فِى لَحْنِ ٱلْقَوْلِ	in the tone[14] of talk.

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[1] i. e., will put them to death. توفت ***tawaffat*** = she took fully, causes to die, (v. iii. f. s. past from *tawaffâ*, form V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See *tatawaffâ* at 16:33, p. 837, n. 10).

[2] يضربون ***yaḍribûna*** = they strike, beat, hit (v. iii. m. pl impfct. from *ḍaraba* [*ḍarb*], to beat. See *naḍribu* at 43:5, p. 1583, n. 3.

[3] وجوه ***wujûh*** (sing. وجه *wajh*) = faces, countenances. See at 33:66, p. 1364, n. 1).

[4] اتبعوا ***ittaba'û*** = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 47:16, p. 1653, n. 7).

[5] أسخط ***'askhaṭa*** = he angered, enraged, embittered, exasperated, displeased (v. iii. m. s. past in form IV of *sakhiṭa* [*sakhaṭ*], to be angry. See *yaskhaṭûna* at 9:58, p. 602, n. 4.

[6] كرهوا ***karihû*** = they detested, disliked, abhorred, loathed, felt disgust (v. iii. m. pl. past from *kariha* [*karh/ kurh/ karâhah/ karâhiyah*], to detest. See at 47:26, p. 1656, n. 11).

[7] أحبط ***'aḥbaṭa*** = he made go in vain, made fall through, made futile, frustrated, nullified (v. iii. m. s. past in form IV of *ḥabaṭa/ḥabiṭa* [*ḥubûṭ*], to come to nothing. See at 47:9, p. 1650, n. 3).

[8] حسب ***ḥasiba*** = thought, deemed, regarded, supposed (v. iii. m. s. past from *ḥasiba* [*ḥisbân/ maḥsabah*], to deem, to regard. See at 45:21, p. 1624, n. 6).

[9] i. e., of hypocrisy and doubt.

[10] يخرج ***yukhrija***(*u*) = he expels, drives out, brings out, ousts, produces, exposes (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 33:43, p. 1353, n. 6).

[11] أضغان ***'aḍghân*** (pl.; s. *ḍighn*) = rancour, spite, malice, malevolence.,

[12] أرينا ***'araynâ***= we showed, (v. i. pl. past from *arâ* form IV of *ra'â* [*ra'y/ru'yah*], see *nuriyanna* at 43:42, p. 1593, n. 6).

[13] سيما ***sîmâ*** (s.; pl. *siyam*) = mark, sign, characteristic. See at 7:46, p. 483, n. 5.

[14] لحن ***laḥn*** (s.; pl. *'alḥân*) = tone, melody.

وَأَطِيعُوا۟ ٱلرَّسُولَ	and obey the Messenger
وَلَا تُبْطِلُوٓا۟	and do not nullify[1]
أَعْمَٰلَكُمْ ٣٣	your deeds.
إِنَّ ٱلَّذِينَ	34. Verily those who
كَفَرُوا۟ وَصَدُّوا۟	disbelieve and prevent[2]
عَن سَبِيلِ ٱللَّهِ	from the way of Allah,
ثُمَّ مَاتُوا۟ وَهُمْ	then die[3] while they are
كُفَّارٌ	unbelievers,[4]
فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ ٣٤	Allah will not forgive[5] them.
فَلَا تَهِنُوا۟	35. So do not feel small[6]
وَتَدْعُوٓا۟ إِلَى ٱلسَّلْمِ	and ask[7] for peace
وَأَنتُمُ ٱلْأَعْلَوْنَ	while you are the superiors[8]
وَٱللَّهُ مَعَكُمْ	and Allah is with you,[9]
وَلَن يَتِرَكُمْ	and He shall not decrease[10] you
أَعْمَٰلَكُمْ ٣٥	in your deeds.
إِنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا	36. The worldly life is but
لَعِبٌ وَلَهْوٌ	a play[11] and a diversion;[12]
وَإِن تُؤْمِنُوا۟	and if you believe
وَتَتَّقُوا۟	and fear Allah[13]
يُؤْتِكُمْ أُجُورَكُمْ	He will give you your rewards

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[1] . e., by disobedience. لا تبطلوا ***lâ tubṭilû*** = you (all) do not nullify, render void, annul, make ineffective (v. ii. m. pl. imperative from *'abṭala*, form IV of *baṭala* [*buṭl/baṭlân*], to be null, void, invalid. See at 2:264, p. 137, n. 14).

[2] i. e., prevent others. صدوا ***ṣaddû*** = they turned away, deterred, dissuaded, repelled, prevented, barred (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See at 47:32, p. 1658, n. 6).

[3] ماتوا ***mâtû*** = they died (v. iii. m. pl. past from *mâta* [*mawt*], to die. See at 7:84, p. 614, n. 2).

[4] كفار ***kuffâr*** (sing. *kâfir*) = unbelievers, infidels, ungrateful ones (act. participle from *kafara* [*kufr*], to cover. See at 2:109, p. 52, n. 1).

[5] يغفر ***yaghfira(u)*** = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. The final letter takes *fathah* for the particle *lan* coming before the verb. See at 26:82, p.1177, n. 6).

[6] i. e., in confronting those who fight you. لا تهنوا ***lâ tahinû*** = do not feel small (v. ii. m. pl. imperative [prohibition] from *hâna* [*hawn*], to be easy, be of little importance. See at 3:139, p. 209, n. 10).

[7] i. e., and do not ask for peace. تدعوا ***tad'û(na)*** = you (all) call, ask, invoke, invite (v. ii. m. pl. imperative (prohibition, being conjunctive to the previous prohibition) from *da'â* [*du'â'*], to call, to summon. See *lâ tad'û* at 25:14, p. 1141, n. 12).

[8] أعلون ***'a'lawna*** (pl.; sing. أعلى *'a'lâ*) = higher ones, superiors. See at 3:139, p. 209, n. 12.

[9] i. e., Allah's mercy and help are with you.

[10] يتر ***yatira(u)*** = he decreases, depreciates, harms, wrongs (v. iii. m. s. impfct. from *watara* [*watr*], to wrong, to decrease).

[11] لعب ***la'ib*** (s.; pl. *'al'âb*) = play, game, sport, fun, joke, jest. See at 29:64, p. 1288, n. 1.

[12] لهو ***lahw*** = fun, play, diversion, distraction, pleasure, amusement. See at 31:6, p. 1312, n. 3.

[13] تتقوا ***tattaqû(na)*** = you (all) beware, be on your guard, act righteously, fear Allah (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* (*waqy /wiqâyah*), to guard. The terminal *nûn* is dropped because the verb is in a conditional clause, being conjunctive to a previous verb preceded by *'in*. See at 8:28, p. 556, n. 6).

وَٱللَّهُ يَعۡلَمُ And Allah knows
أَعۡمَٰلَكُمۡ ﴿٣٠﴾ your deeds.

وَلَنَبۡلُوَنَّكُمۡ 31. And surely We shall try[1]
حَتَّىٰ نَعۡلَمَ you till We know[2]
ٱلۡمُجَٰهِدِينَ مِنكُمۡ the fighters[3] among you
وَٱلصَّٰبِرِينَ and the persevering ones,[4]
وَنَبۡلُوَاْ and We put to test
أَخۡبَارَكُمۡ ﴿٣١﴾ the facts about you.[5]

إِنَّ ٱلَّذِينَ 32. Verily those who
كَفَرُواْ وَصَدُّواْ disbelieve and prevent[6]
عَن سَبِيلِ ٱللَّهِ from the way[7] of Allah
وَشَآقُّواْ ٱلرَّسُولَ and oppose[8] the Messenger
مِنۢ بَعۡدِ مَا تَبَيَّنَ after that clear has become[9]
لَهُمُ ٱلۡهُدَىٰ to them the guidance,
لَن يَضُرُّواْ ٱللَّهَ they will not harm[10] Allah
شَيۡـٔٗا whatsoever
وَسَيُحۡبِطُ and He will make go in vain[11]
أَعۡمَٰلَهُمۡ ﴿٣٢﴾ their deeds.

۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ 33. O you who believe,
أَطِيعُواْ ٱللَّهَ obey[12] Allah

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[1] لنبلون ***la nabluwanna*** = we shall surely test, try, put to test ((v. i. pl. impfct. emphatic from *balâ* [*balw/balâ'*], to test, to try. See at 2:154, p. 73, n. 6).

[2] i. e., make known; for Allah knows everything open or secret.

[3] مجاهدين ***mujâhidîn*** (pl.; acc./gen. of *mujâhidûn; s. mujâhid*) = fighters, warriors, strugglers (act. participle from *jâhada,* form III of *jahada* [*jahd*], to endeavour, to strive. See *jâhadû* at 3:142, p. 210, n. 8).

[4] i. e., against odds and difficulties. صابرين ***ṣâbirîn*** (pl.;acc./gen. of *ṣâbirûn*; s. *ṣâbir*) = the patient, persevering, steadfast (active participle from *ṣabara* [*ṣabr*], patience, forbearance. See at 33:35, p. 1349, n. 5).

[5] أخبار ***'akhbâr*** (pl.; s. *khabar*) = news, information, stories, facts.

[6] i. e., prevent others. صدوا ***ṣaddû*** = they turned away, diverted, deterred, dissuaded, repelled, prevented, barred (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See at 47:1, p. 1647, n. 2).

[7] i. e., His *dîn* – *tawḥîd* and Islam. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 40:37, p. 1523, n. 6.

[8] شاقوا ***shâqqû*** = the turned against, turned hostile, opposed, broke away (v. iii. m. pl. past from *shâqqa,* form III of *shaqqa* [*shaqq/ mashaqqah*], to be hard, also to split. See at 8:13, p. 551, n. 5).

[9] تبين ***tabayyana*** = he or it became clear /open/ evident/ manifest/plain/obvious (v. iii. m. s. past in form V of *bâna* [*bayn/bayân*], to be clear, evident. See at 47:25, p. 1656, n.8).

[10] يضروا ***yaḍurrû***(*na*) = they harm, damage injure, hurt (v. iii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See *taḍurrûna* at 11 : 57, p. 698, n.9).

[11] يحبط ***yuḥbiṭu***= he makes go in vain, frustrates, nullifies (v. iii. m. s. impfct. from *'aḥbaṭa,* form IV of *ḥabaṭa/ḥabiṭa* [*ḥubûṭ*], to come to nothing. See *'aḥbaṭa* at 47:28, p. 1657, n. 7).

[12] أطيعوا ***'aṭî'û*** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a,* form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 43:63, p. 1599, n. 3).

وَلَا يَسْـَٔلْكُمْ	and He will not ask of you
أَمْوَٰلَكُمْ ٣٦	your wealth.
إِن يَسْـَٔلْكُمُوهَا	37. Were He to ask you of it
فَيُحْفِكُمْ	and importune[1] you,
تَبْخَلُوا۟	you will be stingy[2]
وَيُخْرِجْ	and He will expose[3]
أَضْغَٰنَكُمْ ٣٧	your malevolence.[4]
هَٰٓأَنتُمْ هَٰٓؤُلَآءِ	38. Lo, you are those who
تُدْعَوْنَ لِتُنفِقُوا۟	are called upon[5] to spend[6]
فِى سَبِيلِ ٱللَّهِ	in the way of Allah;
فَمِنكُم مَّن	yet among you are those
يَبْخَلُ	that act miserly;
وَمَن يَبْخَلْ	and whoever is miserly
فَإِنَّمَا يَبْخَلُ	he but becomes miserly
عَن نَّفْسِهِۦ	about himself;
وَٱللَّهُ ٱلْغَنِىُّ	but Allah is Above want[7]
وَأَنتُمُ ٱلْفُقَرَآءُ	while you are the needy;[8]
وَإِن تَتَوَلَّوْا۟	and if you turn away[9]
يَسْتَبْدِلْ قَوْمًا	He will substitute[10] a people
غَيْرَكُمْ ثُمَّ	other than you, then
لَا يَكُونُوٓا۟	they will not be
أَمْثَٰلَكُم ٣٨	your likes.

[1] يحفي ***yuḥfi***(*i*) = he insists, presses, importunes (v. iii. m. s. impfct. from *'aḥfâ*, form IV of *ḥafiya* [*ḥafâ'/ḥafy*], to be familiar, to receive kindly. The final *yâ'* is dropped because the verb is in a conditional clause, being conjunctive to the previous verb preceded by *'in*. See *ḥafîy* at 7:187, p. 538, n. 8).

[2] تبخلوا ***tabkhalû***(*na*) = you become miserly, stingy, niggardly (v. ii. m. pl. impfct. from *bakhila* [*bakhal /bukhl*], to be niggardly. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause. See *bakhalû* at 9:75, p. 610, n. 11).

[3] يخرج ***yukhrij***(*u*)= he brings out, produces, expels, drives out, exposes (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See *yukhriju* at 40:67, p. 1533, n. 8).

[4] أضغان ***'aḍghân*** (pl.; s. *ḍighn*) = rancour, spite, malice, malevolence. See at 47:29, p. 1657, n. 11.

[5] تدعون ***tud'awna*** = you (all) are called/ called upon/ invoked/ invited (v. ii. m. pl. impfct. passive from *da'â* [*du'â'*], to call. See at 40:10, p. 1513, n. 1).

[6] تنفقوا ***tunfiqû***(*na*) = you (all) spend, expend, disburse, lay out (v. ii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up. The terminal *nûn* is dropped because of an implied *'an* in *li* (of motivation) coming before the verb. See at 8:60, p. 569, n. 6).

[7] Allah is not in need of man's charity and worship; he is ever in need of Allah. غني ***ghanîy*** (s.; pl. *'aghniyâ'*) = above want, free from want, rich. See at 39:7, p. 1483, n. 5.

[8] i. e., everyone is in need of Allah's grace and help. فقراء ***fuqarâ'*** (pl.; s. *faqîr*) = the poor, indigent. See at 35:15, p. 1396, n. 1.

[9] تتولوا ***tatawallaw***(*na*) = you (all) turn away, desist, refrain (v. ii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to be near. See *tawallaytum* at 47:22, p. 1655, n. 11).

[10] i. e., substitute for you. يستبدل ***yastabdil***(*u*) = he substitutes, replaces, exchanges (v. iii. m. s. impfct. from *istabdala*, form X of *badala*, to change, to replace. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by *'in*. See at 9:39, p. 594, n. 4).

48. *SÛRAT AL-FATḤ* (THE VICTORY)

Madinan: 29 *'âyahs*

This is a Madinan *sûrah* which was revealed shortly after the conclusion of the Treaty of al-Ḥudaybiyah in 6 Hijrî between the Prophet, peace and blessings of Allah be on him, and the Makkan leaders and which it calls "The Conspicuous Victory" (*al-fatḥ al-mubîn*) because it led in fact to the conquest of Makka and the acceptance of Islam by all its population. The *sûrah* is named with reference to this treaty. It also refers to the *jihâd* of the Muslims, particularly the *Bay'at al-Riḍwân* which took place before the conclusion of the treaty, whereby the Muslims pledged themselves to fight till death in the way of Allah. The *sûrah* refers also to the hypocrites and the Bedouin tribes who lagged behind and did not go out for *jihâd* and exposes their character. Further, it refers to the conquest of Khaybar, the dream of the Prophet, peace and blessings of Allah be on him, about the conquest of Makka and the entry of the Muslims therein in happiness and safety. The *sûrah* ends with an eulogy for the Prophet, peace and blessings of Allah be on him, and his companions, may Allah be pleased with them.

سُورَةُ الفَتْح

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِنَّا فَتَحْنَا	1. Verily We have given
لَكَ	victory[1] to you,
فَتْحًا مُّبِينًا ①	a victory quite conspicuous.[2]
لِّيَغْفِرَ لَكَ ٱللَّهُ	2. That Allah may forgive you
مَا تَقَدَّمَ	of whatever has preceded[3]
مِن ذَنۢبِكَ	of your sin and
وَمَا تَأَخَّرَ	whatever may come later;[4]
وَيُتِمَّ نِعْمَتَهُۥ	and complete[5] His favour
عَلَيْكَ وَيَهْدِيَكَ	on you and guide you to
صِرَٰطًا مُّسْتَقِيمًا ②	a way right and straight.
وَيَنصُرَكَ ٱللَّهُ	3. And that Allah may help
نَصْرًا عَزِيزًا ③	you an overwhelming[6] help.

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[1] The allusion is to the Treaty of Ḥudaybiyah in 6 Hijrî which led to the conquest of Makka. فتحنا ***fataḥnâ*** = we opened, disclosed, gave victory (v. i. pl. past from *fataḥa* [*fatḥ*], to open. See at 23:77, p. 1094, n. 2).

[2] مبين ***mubîn*** = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 46:32, p. 1644, n. 8).

[3] تقدم ***taqaddama*** = he or it preceded, went before, approached, moved forward (v. iii. m. s. past in form V of *qadama/qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See *qaddamat* at 42:48, p. 1578, n. 1).

[4] تأخر ***ta'akhkhara*** = he delayed, lagged behind, came later, (v. iii. m. s. past in form V from the root *'akhr*. See at 2:203, p. 98, n. 7).

[5] يتم ***yutimma***(*u*) = he completes, makes full (v. iii. m. s. impfct. from *'atamma*, form IV of *tamma* [*tamâm*], to be completed. The last letter takes *fatḥah* because the verb is conjunctive to a previous verb governed by an implied *'an* in *li* of motivation. See at 9:32, p. 580, n. 6).

[6] عزيز ***'azîz*** = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 45:37, p. 1630, n. 3.

هُوَ ٱلَّذِىٓ	4. He it is Who
أَنزَلَ ٱلسَّكِينَةَ	sent down tranquillity[1]
فِى قُلُوبِ ٱلْمُؤْمِنِينَ	in the hearts of the believers
لِيَزْدَادُوٓا۟ إِيمَـٰنًا	that they may grow[2] in faith
مَّعَ إِيمَـٰنِهِمْ ۗ	along with their faith.[3]
وَلِلَّهِ	And to Allah belong
جُنُودُ ٱلسَّمَـٰوَٰتِ	the hosts[4] of the heavens
وَٱلْأَرْضِ ۚ	and the earth;
وَكَانَ ٱللَّهُ عَلِيمًا	and Allah is All-Knowing[5]
حَكِيمًا ﴿٤﴾	All-Wise.[6]
لِّيُدْخِلَ	5. That He may admit[7]
ٱلْمُؤْمِنِينَ	the believing men
وَٱلْمُؤْمِنَـٰتِ	and the believing women
جَنَّـٰتٍ تَجْرِى	into gardens flowing[8]
مِن تَحْتِهَا ٱلْأَنْهَـٰرُ	beneath[9] them the rivers,
خَـٰلِدِينَ فِيهَا	abiding for ever[10] therein;
وَيُكَفِّرَ	and that He may obliterate[11]
عَنْهُمْ سَيِّـَٔاتِهِمْ ۚ	from them their sins.
وَكَانَ ذَٰلِكَ عِندَ ٱللَّهِ	And that is to Allah
فَوْزًا عَظِيمًا ﴿٥﴾	a success[12] most magnificent.
وَيُعَذِّبَ	6. And that He may punish

1. i. e., on the occasion of the Treaty of Ḥudaybiyah. سكينة ***sakînah*** (pl. *sakâ'in*) = peace of mind, tranquillity. See at 2:248, p. 125, n. 11.

2. يزدادوا ***yazdâdû****(na)* = they increase, grow, compound (v. iii. m. pl. impfct. from *izdâda*, form VIII of *zâda* [*ziyâdah*], to increase. The terminal *nûn* is dropped because of an implied *'an* in *li* of motivation coming before the verb. See at 3:178, p. 225, n. 5).

3. i. e., they may increase in their faith and follow the injunctions of Allah and His Messengers with firm conviction.

4. i. e., of angels, jinn, thunder, lightning and all the forces of nature are under His command wherewith He may help whom He will and may punish whom He will. جنود ***junûd*** (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 33:9, p. 1338, n. 2).

5. i. e., of the deeds, affairs and matters of well-being of His creation.

6. i. e., in His creation, it management and in His ordainments.

7. يدخل ***yudkhila*** *(u)* = he admits, makes enter, enters, puts in, includes (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* (*dukhûl*), to enter, to go in. The last letter takes *fathah* for the reason stated at n. 2 above. See at 5:84, p. 371. n. 10).

8. تجرى ***tajrî*** = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 47:12, p. 1651, n. 2).

9. تحت ***taḥt*** = under, below, beneath, underneath. See at 47:12, p. 1651, n. 3.

10. خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 46:14, p. 1636, n. 2.

11. يكفر ***yukaffira****(u)* = he forgives, he pardons, grants remission, remits, covers, effaces, obliterates, hides, makes infidel (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [*kufr*], to cover, to hide. The final letter takes *fathah* because the verb is conjunctive to a previous verb governed by an implied *'an* [see n. 7 above]. See at 39:35, p. 1493, n. 7).

12. فوز ***fawz*** = success, triumph, victory, achievement. See at 45:30, p. 1628, n. 1.

ٱلْمُنَٰفِقِينَ	the hypocrite men[1]
وَٱلْمُنَٰفِقَٰتِ	and the hypocrite women,
وَٱلْمُشْرِكِينَ	and the polytheist men[2]
وَٱلْمُشْرِكَٰتِ	and the polytheist women —
ٱلظَّآنِّينَ بِٱللَّهِ	the conjecturers[3] about Allah
ظَنَّ ٱلسَّوْءِ	the conjecture of evil[4] —
عَلَيْهِمْ	on them shall be
دَآئِرَةُ ٱلسَّوْءِ	the circle[5] of evil;[6]
وَغَضِبَ ٱللَّهُ	and Allah's wrath[7] shall fall
عَلَيْهِمْ	on them;
وَلَعَنَهُمْ	and He has cursed[8] them
وَأَعَدَّ لَهُمْ	and has made ready[9] for
جَهَنَّمَ	them hell; and
وَسَآءَتْ مَصِيرًا ۝٦	evil is[10] it as a destination.[11]
وَلِلَّهِ جُنُودُ	7. And Allah's are the hosts
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ	of the heavens and the earth;
وَكَانَ ٱللَّهُ عَزِيزًا	and Allah is All-Mighty,
حَكِيمًا ۝٧	All-Wise.
إِنَّآ أَرْسَلْنَٰكَ	8. Verily We have sent you
شَٰهِدًا	as a witness[12] and as
وَمُبَشِّرًا	a conveyer of good tidings[13]

[1] منافقين ***munâfiqîn*** (m. acc./gen. of *munâfiqûn*, s. *munâfiq*) = hypocrites, dissemblers. (active participle from *nâfaqa*, form III of *nafaqa* [*nafaq/ nufûq*], to be used up, to perish. See at 33:73, p. 1366, n. 2).

[2] مشركين ***mushrikîn*** (m. pl.; accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk/ shirkah/ sharikah*], to share. See at 40:84, p. 1539, n. 5).

[3] ظانين ***ẓânnîn*** (pl. acc./gen. of *ẓânnûn*; s. *ẓânn*)) = conjecturers, supposers, thinkers (act. participle from *ẓanna* [ظن *ẓann*], to think, to suppose. See *ẓannû* at 41:48, p. 1557, n. 8).

[4] i. e., they thought that Allah will not help the Muslims. سوء ***saw'*** = to be bad, evil, foul, wicked. See at 25:40, p. 1150, n. 4.

[5] دائرة ***dâ'irah*** (s.; pl. *dawâ'ir*) = round, circle, circuit. See at 5:52, p. 356, n. 5.

[6] i. e., the evil of Allah's punishment.

[7] غضب ***ghaḍiba*** = he was angry, wrathful, furious (v. iii. m. s. past from *ghaḍab*, to be angry. See at 5:61, p. 360, n. 2).

[8] لعن ***la'ana*** = he condemned, damned, cursed, banished from mercy (v. iii. m. s. past from *la'n*. See at 33:64, p. 1363, n. 7).

[9] أعد ***'a'adda*** = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 33:63, p. 1363, n. 8).

[10] ساءت ***sâ'at*** = she/it became foul, bad, evil (v. iii. f. s. past from *sâ'a* [*sû'/saw'*], to be bad. See at 18:29, p. 922, n. 9).

[11] مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 40:3, p. 1510, n. 1).

[12] i. e., of Allah's forgiveness and reward for the righteous. مبشر ***mubashshir*** (s.; pl. *mubshshirûn*) = deliverer of good tidings, harbinger of good news (active participle from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 25:56, p. 1155, n. 2.

[13] i. e., against the *'ummah* that the message has been delivered to them. شاهد ***shâhid*** (s.; pl. *shuhûd/'ashhâd/shawâhid*) = witness (active participle from *shahida* [*shuhûd/shahâdah*], to witness, to testify). See at 33:45, p. 1354, n. 1.

وَنَذِيرًا ٨	and as a warner.[1]
لِتُؤْمِنُوا	9. That you may believe
بِاللَّهِ وَرَسُولِهِ	in Allah and His Messenger
وَتُعَزِّرُوهُ	and support[2] Him
وَتُوَقِّرُوهُ	and rerverence[3] Him
وَتُسَبِّحُوهُ	and declare His sanctity[4]
بُكْرَةً وَأَصِيلًا ٩	morning and evening.
إِنَّ الَّذِينَ	10. Verily those who
يُبَايِعُونَكَ	pledge allegiance[5] to you
إِنَّمَا يُبَايِعُونَ	do but pledge allegiance
اللَّهَ	to Allah,
يَدُ اللَّهِ	the Hand of Allah is
فَوْقَ أَيْدِيهِمْ	on their hands.
فَمَن نَّكَثَ	So whoever violates[6]
فَإِنَّمَا يَنكُثُ	he but violates
عَلَىٰ نَفْسِهِ	against himself;
وَمَنْ أَوْفَىٰ	and whoever fulfils[7] that
بِمَا عَاهَدَ عَلَيْهُ	on which he has made the
اللَّهَ	covenant[8] with Allah,
فَسَيُؤْتِيهِ	He will give him a
أَجْرًا عَظِيمًا ١٠	reward[9] most magnificent.[10]

1. i. e., against Allah's displeasure and retribution. نذير ***nadhîr*** (pl. *nudhur*) = warner, one or that which gives warning (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 43:23, p. 1588, n. 2).
2. i. e., by supporting and helping the cause of His *dîn*. تعزروا ***tu'azzirû*** (*na*) = you suppport and help (v. ii. m. pl. impfct. from *'azzara*, form II of *'azara* [*'azr*], to censure, to prevent. The terminal *nûn* is dropped because the verb is conjunctive to a previous verb governed by an implied *'ân* in *li* of motivation coming before it).
3. توقروا ***tuwaqqirû*** (*na*) = you reverence, respect, honour, sedate (v. ii. m. pl. impfct. from *waqqara*, form II of *waqara* [*waqr*], to break, to settle. The terminal nûn is dropped for the reason stated in n. 2 above. See *waqr* at 41:44, p. 1555, n. 11).
4. تسبحوا ***tusabbiḥû*** (*na*) = you sing the glory, proclaim the sanctity, declare immunity from blemish (v. ii. m. pl. impfct. from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. The terminal *nûn* is dropped for the reason stated in n. 2 above. See *yusabbiḥûna* at 41:38, p. 1553, n. 2).
5. The allusion is to the *bay'at al-ridwân* at Ḥudaybiyah. يبايعون ***yubâyi'ûna*** = they pledge allegiance, take oath of fealty, pay homage (v. iii. m. pl. impfct. from *bâya'a*, form III of *bâ'a* [*bay'/mabî'*], to sell. See *bâya'tum* at 9:111, p. 626, n. 6).
6. i. e., violates the pledge and does not act according to it. نكث ***nakatha*** = he broke, violated, infringed (v. iii. m. s. past from *nakth*, to break, to violate. See *nakathû* at 9:12, p. 581, n. 4).
7. أوفى ***'awfâ*** = he fulfilled, gave to the full (v. iii. m. *s*. past in form IV of *wafâ* [*wafâ'*], to be perfect, to live up to. See at 3:76, p. 185, n. 5).
8. عاهد ***'âhada*** = he covenanted, made a treaty, concluded a pact (v. iii. m. s. past in form III of *'ahida* [*'ahd*] to know, to commit]. See at 9:74, p. 610, n. 8).
9. أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 42:23, p. 1570, n. 4).
10. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 46:21, p. 1640, n. 3.

Section (*Rukû'*) 2

11. There will say to you	سَيَقُولُ لَكَ
those that lagged behind[1]	ٱلْمُخَلَّفُونَ
of the bedouins:[2]	مِنَ ٱلْأَعْرَابِ
"There preoccupied[3] us	شَغَلَتْنَآ
our properties	أَمْوَٰلُنَا
and our families.	وَأَهْلُونَا
So ask forgiveness[4] for us."	فَٱسْتَغْفِرْ لَنَا
They say with their tongues[5]	يَقُولُونَ بِأَلْسِنَتِهِم
what is not in their hearts.	مَّا لَيْسَ فِى قُلُوبِهِمْ
Say: "Who can then avail[6] you	قُلْ فَمَن يَمْلِكُ لَكُم
against Allah anything	مِّنَ ٱللَّهِ شَيْـًٔا
if He intends[7] to you	إِنْ أَرَادَ بِكُمْ
any harm[8] or intends to you	ضَرًّا أَوْ أَرَادَ بِكُمْ
any benefit?"[9]	نَفْعًۢا
Nay, but Allah is	بَلْ كَانَ ٱللَّهُ
of what you do All-Aware.[10]	بِمَا تَعْمَلُونَ خَبِيرًۢا ١١
12. Nay, but you thought[11]	بَلْ ظَنَنتُمْ
that there never will return[12]	أَن لَّن يَنقَلِبَ
the Messenger	ٱلرَّسُولُ
and the believers	وَٱلْمُؤْمِنُونَ
to their people ever;	إِلَىٰٓ أَهْلِيهِمْ أَبَدًا

---

[1] i. e., those hypocrite bedouin tribes who did not accompany the Prophet on his campaign to Ḥudaybiyah. مخلفون ***mukhallafûn*** (pl.; s. *mukhallaf*) = those left behind, lagging behind (pass. participle from *khallafa*, form II of *khalafa* [*khalf/ khilâfah*], to come after, to follow, to succeed. See *khalafa* at 19:59, p. 966, n. 1).

[2] أعراب ***'a'râb*** (pl.; s. *'arabî*) = bedouins, desert Arabs. See at 33:20, p. 1342, n. 11.

[3] شغلت ***shaghalat*** = she or it occupied, preoccupied, kept busy (v. iii. f. s. past from *shaghala* [*shaghl/shughl*], to occupy, to keep busy. See *shughul* at 36:55, p. 1422, n. 7).

[4] استغفر ***istaghfir*** = ask forgiveness, pray for pardon (v. ii. m. s. imperative from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 47:19, p. 1654, n. 5).

[5] ألسنة ***'alsinah*** (pl.; sing. لسان *lisân*) = tongues, languages. See at 33:19, p. 1342, n. 3.

[6] يملك ***yamliku*** = he possesses, holds, dominates, owns, has power [has power for you = i. e., can avail you] (v. iii. m. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 43:86, p. 1604, n. 4).

[7] أراد ***'arâda*** = he intended, desired, willed (v. iii. m. s. past. in form IV of *râda* [*rawd*], to walk about. See at 39:38, p. 1494, n. 10).

[8] ضر ***ḍarr*** = harm, damage, injury, distress. See at 25:3, p. 1138, n. 6.

[9] نفع ***naf'*** = benefit, use, usefulness, profit. See at 34:42, p. 1384, n. 1.

[10] خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 42:27, p. 1572, n. 3.

[11] ظننتم ***ẓanantum*** = you thought, assumed, conjectured, supposed, firmly believed (v. ii. m. pl. past from *ẓanna* [*ẓann*], to firmly believe, to suppose. See at 41:22, p. 1547, n. 11).

[12] i. e., you thought they will be destroyed by their enemies. ينقلب ***yanqaliba*** (*u*)= he turns round, turns about, returns (v. iii. m. s. impfct. from *inqalaba*, form VII of *qalaba* [*qalb*], to turn around. The final letter takes *fatḥah* because of the particle *lan* coming before the verb. See *yanqalib* at 22:11, p. 1049, n. 2).

وَزُيِّنَ ذَٰلِكَ	and that was made charming[1]
فِي قُلُوبِكُمْ	in your hearts[2]
وَظَنَنتُمْ	and you assumed[3]
ظَنَّ ٱلسَّوْءِ	a thought of evil;[4]
وَكُنتُمْ قَوْمًا	and you are a people
بُورًا ﴿١٢﴾	doomed to ruin.[5]
وَمَن لَّمْ يُؤْمِنۢ	13. And whoever believes not
بِٱللَّهِ وَرَسُولِهِۦ	in Allah and His Messenger,
فَإِنَّآ أَعْتَدْنَا	then indeed We have got ready[6]
لِلْكَٰفِرِينَ	for the unbelievers
سَعِيرًا ﴿١٣﴾	a blazing furnace.[7]
وَلِلَّهِ	14. And to Allah belongs
مُلْكُ ٱلسَّمَٰوَٰتِ	the dominion[8] of the heavens
وَٱلْأَرْضِ	and the earth.
يَغْفِرُ	He forgives[9]
لِمَن يَشَآءُ	whomsoever[10] He will
وَيُعَذِّبُ	and punishes[11]
مَن يَشَآءُ	whomsoever He will.
وَكَانَ ٱللَّهُ غَفُورًا	And Allah is Most Forgiving,
رَّحِيمًا ﴿١٤﴾	Most Merciful.

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[1] زين ***zuyyina*** = he or it was embellished, beautified, ornamented, adorned, decorated, made charming (v. iii. m. s. past passive from *zayyana*, form II of *zâna* [*zayn*], to adorn. See at 47:14, p. 1651, n. 14).

[2] قلوب ***qulûb*** (sing. قلب *qalb*) = hearts, minds. See at 30:59, p.1310, n. 5.

[3] ظننتم ***ẓanantum*** = you thought, assumed, conjectured, supposed, firmly believed (v. ii. m. pl. past from *ẓanna* [*ẓann*], to firmly believe, to suppose. See at 48:12, p. 1665, n. 11).

[4] سوء ***saw'*** = to be bad, evil, foul, wicked. See at 48:6, p. 1663, n. 4.

[5] بور ***bûr*** = wasteland, fallow, allowed to perish, doomed to ruin. See at 25:15, p. 1107, n. 7.

[6] أعتدنا ***'a'tadnâ*** = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready. See at 33:31, p. 1347, n. 4).

[7] i. e., hell. سعير ***sa'îr*** = burning blaze, blazing furnace, inferno. See at 42:7, p. 1562, n. 7.

[8] i. e., His is the absolute ownership, possession, sovereignty and power of dispensation. ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 45:27, p. 1626, n.13.

[9] يغفر ***yaghfiru*** = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. See at 39:53, p. 1500, n. 7).

[10] i. e., of those who repentantly seek His forgiveness.

[11] يعذب ***yu'adhdhibu*** = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See *yu'adhdhiba* at 33:73, p. 1366, n. 1).

سَيَقُولُ	15. There will say
ٱلْمُخَلَّفُونَ	those that lagged behind[1]
إِذَا ٱنطَلَقْتُمْ	when you set out[2]
إِلَىٰ مَغَانِمَ	towards the booties[3]
لِتَأْخُذُوهَا	in order to capture[4] them:
ذَرُونَا نَتَّبِعْكُمْ	"Let[5] us follow[6] you."
يُرِيدُونَ	They intend
أَن يُبَدِّلُوا۟ كَلَـٰمَ ٱللَّهِ	to change[7] Allah's word.
قُل لَّن تَتَّبِعُونَا	Say: "You shall not follow us.
كَذَٰلِكُمْ قَالَ	Thus has said
ٱللَّهُ مِن قَبْلُ	Allah before."
فَسَيَقُولُونَ بَلْ	Then they will say: "Nay, but
تَحْسُدُونَنَا	you envy[8] us."
بَلْ كَانُوا۟	Nay, but they are wont
لَا يَفْقَهُونَ	not to understand[9]
إِلَّا قَلِيلًا ١٥	except a little.
قُل لِّلْمُخَلَّفِينَ	16. Say to those that lagged
مِنَ ٱلْأَعْرَابِ	behind of the bedouins:
سَتُدْعَوْنَ	"You will be called[10]
إِلَىٰ قَوْمٍ أُو۟لِى	to a people possessing
بَأْسٍ شَدِيدٍ	intrepidity[11] very tough.
تُقَـٰتِلُونَهُمْ	You will fight them

1. مخلفون ***mukhallafûn*** (pl.; s. *mukhallaf*) = those left behind, lagging behind (pass. participle from *khallafa*, form II of *khalafa* [*khalf/ khilâfah*], to come after, to follow, to succeed. See at 48:11, p. 1665, n. 1).

2. انطلقتم ***inṭalaqtum*** = departed, set out, was free, hurried, proceeded, burst out [shouting] (v. iii. m. s. past in form VII of *ṭalaqa/ ṭaluqa* [*ṭalâq/ ṭalâqah*] to be free/divorced, to be happy. See *inṭalaqa* at 38:6, p. 1460, n. 6).

3. i. e., the booties of Khaybar. مغانم ***maghânim*** (pl.; s. *maghnam*) = booties, spoils, gains, profits.

4. تأخذوا ***ta'khudhû(na)*** = you (all) take, receive, seige, capture (v. ii. m. pl. impfct. from *'akhadha* [*'akhdh*], to take. The terminal *nûn* is dropped for an implied *'an* in *li* of motivation coming before the verb. See at 2:229, p. 112, n. 13).

5. ذروا ***dharû*** = you (all) shun, give up, abandon, renounce, forsake, leave, let, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See at 11:64, p. 701, n. 6).

6. نتبع ***nattabi'(u)***= we follow, pursue (v. i. pl. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. The final letter is vowelless because the verb is conclusion of a conditional clause. See at 28:57, p. 1252, n. 2).

7. يبدلوا ***yubaddilû(na)*** = they change, alter, modify, exchange, replace, substitute (v. iii. m. pl. impfct. from *baddala*, form II of *badala* [*badal*], to replace. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yubaddila* at 40:26, p. 1518, n. 9).

8. تحسدون ***taḥsudûna*** = you (all) envy, grudge, (v. ii. m. pl. impfct. from *ḥasada* [*ḥasad*], to envy. See *yaḥsudûna* at 4:53, p. 264, n. 7).

9. يفقهون ***yafqahûna*** = they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [*fiqh*], to understand. See at 18:93, p. 944, n. 2.

10. تدعون ***tud'awna*** = you (all) are called/ called upon/ invoked/ invited (v. ii. m. pl. impfct. passive from *da'â* [*du'â'*], to call. See at 47:38, p. 1660, n. 5).

11. بأس ***ba's*** = might, strength, courage, intrepidity, prowess, fighting, punishment (also, as verbal noun of *ba'sa*, hurt, harm, violence). See at 40:29, p. 1520, n. 2.

أَوْ يُسْلِمُونَ	or they will surrender.[1]
فَإِن تُطِيعُوا	So if you obey,[2]
يُؤْتِكُمُ اللَّهُ	Allah will give you
أَجْرًا حَسَنًا	a reward[3] very handsome,[4]
وَإِن تَتَوَلَّوْا	but if you turn back[5]
كَمَا تَوَلَّيْتُم مِّن قَبْلُ	as you did turn back before,
يُعَذِّبْكُمْ	He will punish[6] you with
عَذَابًا أَلِيمًا ﴿١٦﴾	a punishment most painful.[7]

لَّيْسَ	17. There is not
عَلَى الْأَعْمَىٰ حَرَجٌ	on the blind[8] any sin[9]
وَلَا عَلَى الْأَعْرَجِ	nor on the lame[10]
حَرَجٌ	any sin
وَلَا عَلَى الْمَرِيضِ	nor on the sick[11]
حَرَجٌ	any sin.
وَمَن يُطِعِ اللَّهَ	And whoever obeys Allah
وَرَسُولَهُ	and His Messenger
يُدْخِلْهُ جَنَّاتٍ	He will admit[12] him in gardens
تَجْرِي مِن تَحْتِهَا	flowing below them
الْأَنْهَارُ	the rivers;
وَمَن يَتَوَلَّ	and whoever turns back
يُعَذِّبْهُ	He will punish him with
عَذَابًا أَلِيمًا ﴿١٧﴾	a punishment most painful.

1. يسلمون ***yuslimûna*** = they surrender, submit themselves, resign themselves (v. iii. pl. impfct. from *'aslama,* from IV of *salima* [*salâmah* /*salâm*], to be safe, secure. See *tuslimûna* at 16:81, p. 854, n. 14).

2. تطيعوا ***tuṭî'û***(*na*) = you (all) obey, comply with, accede to (v. ii. m. pl. impfct. from *'aṭâ'a*, form IV of *ṭâ'a* [*taw'*], to obey. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See at 3:149, p. 213, n. 1.

3 أجر ***'ajr*** (pl. اجور *'ujûr*) = reward, recompense, remuneration, due. See at 48:10, p. 1664, n. 9).

4. حسن ***ḥasan*** (s.; pl. *ḥisân*) = beautiful, handsome, lovely, pretty. See *'aḥsana* at 46:16, p. 1637, n. 6.

5. تتولوا ***tatawallaw***(*na*) = you (all) turn away, desist, refrain (v. ii. m. pl. impfct. from *tawallâ*, form V of *waliya,* to be near. the terminal *nûn* is dropped for the verb is in a conditional clause preceded by *'in*. See at 47:38, p. 1660, n. 9).

6. يعذب ***yu'adhdhib***(*u*) = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. The final letter is vowelless because the verb is conclusion of a conditional clause . See at 17:54, p. 890, n. 1).

7. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 46:31, p. 1644, n. 3).

8. أعمى ***'a'mâ*** (s.; pl. *'umy*) = blind. See at 40:58, p. 1530, n. 2.

9. حرج ***ḥaraj*** = restriction, constriction, tightness, difficulty, anguish, uneasiness, sin. See at 33:50, p. 1356, n. 9.

10. أعرج ***'a'raj*** (s.; pl. *'urj*/*'urjân*) = lame, limping. See at 24:61, p. 1132, n. 11.

11. مريض ***mariḍ*** (s. ; pl. *marḍâ*) = sick, ailing, diseased, unwell, indisposed. See at 24:61, p. 1132, n. 12.

12. يدخل ***yudkhil***(*u*) = he admits, enters (in the transitive sense), puts in, inserts,(v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. The final letter is vowelless because the verb is the conclusion of a conditional clause. See at 4:13, p. 244, n. 6).

Section (*Rukû'*) 3

۞ لَقَدْ رَضِيَ ٱللَّهُ	18. Indeed Allah was pleased[1]
عَنِ ٱلْمُؤْمِنِينَ إِذْ	about the believers when
يُبَايِعُونَكَ	they pledged allegiance[2] to
تَحْتَ ٱلشَّجَرَةِ	you under the tree
فَعَلِمَ	and He knew
مَا فِي قُلُوبِهِمْ	what was in their hearts;[3]
فَأَنزَلَ ٱلسَّكِينَةَ	so He sent down tranquillity[4]
عَلَيْهِمْ وَأَثَٰبَهُمْ	upon them and rewarded[5]
فَتْحًا قَرِيبًا ﴿١٨﴾	them with a victory[6] close by.[7]
وَمَغَانِمَ كَثِيرَةً	19. And spoils[8] in abundance
يَأْخُذُونَهَا	that they will capture.[9]
وَكَانَ ٱللَّهُ عَزِيزًا	And Allah is All-Mighty,
حَكِيمًا ﴿١٩﴾	All-Wise.
وَعَدَكُمُ ٱللَّهُ	20. Allah has promised[10] you
مَغَانِمَ كَثِيرَةً	spoils in plenty
تَأْخُذُونَهَا	that you will capture
فَعَجَّلَ لَكُمْ	and has hastened[11] for you
هَٰذِهِۦ وَكَفَّ	these and has restrained[12]
أَيْدِيَ ٱلنَّاسِ عَنكُمْ	the hands[13] of men[14] from you
وَلِتَكُونَ	and in order that these[15] may be

[1] رضى ***raḍiya*** = he was pleased, became happy (v. iii. m. s. past [from *riḍan/ riḍwân/ marḍâh*, to be satisfied]. See at 20:109, p. 1003, n. 4).

[2] The reference is to the *bay'at al-ridwân* at Hudaybiyah. يبايعون ***yubâyi'ûna*** = they pledge allegiance, take oath of fealty, pay homage (v. iii. m. pl. impfct. from *bâya'a*, form III of *bâ'a* [*bay'/mabî'*], to sell. See at 48:10, p. 1664, n. 5).

[3] i. e., of faith and sincerity. قلوب ***qulûb*** (sing. قلب *qalb*) = hearts, minds. See at 48:12, p.1666, n. 2.

[4] سكينة ***sakînah*** (pl. *sakâ'in*) = peace of mind, tranquillity. See at 48:4, p.1662, n. 1.

[5] أثاب ***'athâba*** = he requited, rewarded, repaid, (v. iii. m. s. past. in form IV of *thâba* [*thawb*], to come back. See at 5:85, p. 372, n. 1).

[6] فتح ***fatḥ*** (s., pl. فتوح *futûḥ*/فتوحات *futûḥât*) = decision, opening, victory, final decree. See at 32:28, p.1332, n. 11.

[7] i. e., the victory of Khaybar. قريب ***qarîb*** = near, proximate, not far away, close by, Ever Near. See at 42:17, p. 1567, n. 7.

[8] مغانم ***maghânim*** (pl.; s. *maghnam*) = booties, spoils, gains, profits. See at 48:15, p. 1667, n. 3.

[9] يأخذون ***yakhudhûna*** = they take, seize, capture (v. iii. m. pl. impfct. from *'akhadha* [*'akhdh*], to take. See *ya'khudhû* at 40:5, p. 1510, n. 9).

[10] وعد ***wa'ada*** = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 36:52, p. 1421, n. 9).

[11] عجل ***'ajjala*** = he hastened, hurried, expedited, quickened, rushed, speeded up, accelerated (v. iii. m. s. past in form II of *'ajila* [*'ajal/'ajalah*], to hurry. See at 18:58, p. 933, n. 10).

[12] كف ***kaffa*** = he restrained, desisted, refrained, prevented, checked, held back (v. iii. m. past from *kaff*, to desist. See at 5: 11, p. 333, n. 8).

[13] أيد ***'aydin*** (sing. *yad*) = hands, power, strength, control, authority, influence. See at 38:45, p. 1471, n. 5.

[14] i. e., the men of Khaybar who surrendered without a fight, and the hypocrites at Madina who could not do any harm to the Muslims.

[15] i. e., the victory, the spoils and the inability of the enemies to fight the Muslims.

ءَايَةً لِّلْمُؤْمِنِينَ	a sign[1] for the believers
وَيَهْدِيَكُمْ	and that He may guide you to
صِرَٰطًا مُّسْتَقِيمًا	a way right[2] and straight.[3]
٢٠	
وَأُخْرَىٰ	21. And others[4]
لَمْ تَقْدِرُوا۟	you have not the power[5]
عَلَيْهَا	over them;
قَدْ أَحَاطَ ٱللَّهُ بِهَا	Allah has encircled[6] them;
وَكَانَ ٱللَّهُ	and Allah is
عَلَىٰ كُلِّ شَىْءٍ	over everything
قَدِيرًا ٢١	Omnipotent.
وَلَوْ قَٰتَلَكُمُ	22. And if there fight[7] you
ٱلَّذِينَ كَفَرُوا۟	those who disbelieve they
لَوَلَّوُا۟ ٱلْأَدْبَٰرَ	will surely turn[8] their backs;
ثُمَّ لَا يَجِدُونَ	then they shall not find[9]
وَلِيًّا	any guardian-protector[10]
وَلَا نَصِيرًا ٢٢	nor any helper.[11]
سُنَّةَ ٱللَّهِ	23. As the practice[12] of Allah
ٱلَّتِى قَدْ خَلَتْ	which has already passed
مِن قَبْلُ	before;
وَلَن تَجِدَ	and you shall not find

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[1] i. e., a sign of Allah's help and Power. آية ***'âyah*** (pl. آيات *'âyât*) = sign, revelation, miracle, evidence. See at 36:33, p. 1416, n. 7.

[2] صراط ***sirât*** = way, path, road. See at 42:52, p. 1580, n. 13.

[3] مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 43:61, p. 1598, n. 7).

[4] i. e., Allah promises other victories and spoils.

[5] تقدروا ***taqdirû***[*na*] = you (all) have power, gain mastery, are able, are capable (v. ii. m. pl. impfct. from *qadara /qadira* [*qudrah/ maqdurah/ maqdarah/ qadar*], to have power, to be master. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 5:34, p. 345, n. 8).

[6] i. e., in His Power. أحاط ***'aḥâṭa*** = he or it encompassed, surrounded, encircled, contained, comprehended, closed in on from all sides (v. iii. m. s. past in form IV of *ḥâṭa* [*ḥawṭ/ḥîṭah/ḥiyâṭah*], to guard, to protect, to encircle. See at 18:29, p. 922, n.2).

[7] قاتل ***qâtala*** = he fought, battled, waged war (v. iii. m. s. past in form III of *qatala* [*qatl*], to kill. See at 3:146, p. 212, n. 1).

[8] ولوا ***wallaw*** = they retreated, turned away, turned back, returned (v. iii. m. pl. past from *wallâ*, form II of *waliya*, to follow, to lie next, to be near. See at 46:29, p. 1643, n. 7).

[9] يجدون ***yajidûna*** = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. See at 33: 17, p. 1341, n. 3).

[10] ولي ***waliy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, friend, patron friend, sponsor, protector, Lord-Protector, relative, next-of-kin. See at 42:44, p. 1576, n. 11.

[11] نصير ***naṣîr*** = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron (act. participle in the scale of *fa'îl* from *naṣara* [*naṣr /nuṣûr*], to help. See at 42:31, p. 1573, n. 5).

[12] i. e., such has been the practice of Allah regarding the opponents of the truth. سنة ***sunnah*** (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See at 40:85, p. 1539, n. 7).

لِسُنَّةِ ٱللَّهِ	in the practice of Allah
تَبْدِيلًا (٢٣)	any alteration.[1]
وَهُوَ ٱلَّذِى	24. And He it is Who
كَفَّ أَيْدِيَهُمْ	restrained[2] their hands[3]
عَنكُمْ	from you
وَأَيْدِيَكُمْ عَنْهُم	and your hands from them
بِبَطْنِ مَكَّةَ	in the inner part[4] of Makka
مِنۢ بَعْدِ أَنْ	after that
أَظْفَرَكُمْ	he had granted you victory[5]
عَلَيْهِمْ	over them.
وَكَانَ ٱللَّهُ	And Allah is
بِمَا تَعْمَلُونَ بَصِيرًا	of what you do All-Seeing.[6]
(٢٤)	
هُمُ ٱلَّذِينَ	25. They are the ones who
كَفَرُوا۟	disbelieved[7]
وَصَدُّوكُمْ	and barred[8] you
عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ	from the Sacred Mosque[9]
وَٱلْهَدْىَ	while the sacrifical animals[10]
مَعْكُوفًا أَن يَبْلُغَ	were detained[11] from reaching[12]
مَحِلَّهُۥ	the place of sacrifice[13] thereof.
وَلَوْلَا	And had there not been
رِجَالٌ مُّؤْمِنُونَ	believing men

[1] تبديل ***tabdîl*** = to vary, to change, exchange, alteration, (verbal noun in form II of *badala*, to replace. See at 35:43, p. 1406, n. 12).

[2] كف ***kaffa*** = he restrained, desisted, refrained, prevented, checked, held back (v. iii. m. past from *kaff*, to desist. See at 48: 20, p. 1669, n. 12).

[3] أيد ***'aydin*** (sing. *yad*) = hands, power, strength, control, authority, influence. See at 48:20, p. 1669, n. 13.

[4] i. e., on the occasion of the conquest of Makka. بطن (s.; pl. *butûn*) = belly, stomach, abdomen, womb, inner part. See *butûn* at 24:45, p. 1125, n. 9.

[5] أظفر ***'aẓfara***= he granted victory, made triumphant/victorious (v. iii. m. s. past in form IV of *ẓafira* [*ẓafar*], to be victorious/successful).

[6] i. e., of all deeds and events, open or secret. بصير ***baṣîr*** = one who sees/observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 42: 27, p. 1572, n. 4.

[7] The reference is to the unbelievers of Makka before their acceptance of Islam. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 47:1, p. 1647, n. 1).

[8] i. e., particularly in the year of the treaty of Ḥudaybiyah. صدوا ***ṣaddû*** = they turned away, deterred, dissuaded, repelled, prevented, barred (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See at 47:34, p. 1659, n. 2).

[9] i. e., the Ka'ba.

[10] هدى ***hady*** = what is offered as sacrifice, sacrifice, sacrificial animals. See at 5:97, p.378, n. 7.

[11] معكوف ***ma'kuf*** = detained, held back, restrained, kept (pass. participle from *'akafa* [*'akf*], to hold back).

[12] يبلغ ***yablugha(u)*** = he or it reaches, matures, brings to completion, comes of age, attains puberty (v. iii. m. s. impfct. from *balagha* [*bulûgh*], to reach. The final letter takes *fathah* for the particle *'an* coming before the verb. See at 13:14, p. 769, n. 11).

[13] محل ***maḥill*** = the place of sacrifice. See at 22:33, p. 1057, n. 7.

وَنِسَآءٌ مُّؤْمِنَٰتٌ	and believing women[1]
لَّمْ تَعْلَمُوهُمْ أَن	whom you knew not, that
تَطَـُٔوهُمْ	you would have trampled[2] them
فَتُصِيبَكُم	so there would have afflicted[3]
مِّنْهُم	you on account of them
مَّعَرَّةٌۢ	a stigma[4]
بِغَيْرِ عِلْمٍ	without knowing —[5]
لِّيُدْخِلَ ٱللَّهُ	that Allah may admit
فِى رَحْمَتِهِۦ مَن يَشَآءُ	to His mercy whom He will.
لَوْ تَزَيَّلُوا۟	If they had got separated[6]
لَعَذَّبْنَا	We would have punished[7]
ٱلَّذِينَ كَفَرُوا۟	those who disbelieved
مِنْهُمْ عَذَابًا	of them with a punishment
أَلِيمًا ﴿٢٥﴾	most painful.[8]
إِذْ جَعَلَ	26. When there had set[9]
ٱلَّذِينَ كَفَرُوا۟	those who disbelieved
فِى قُلُوبِهِمُ	in their hearts
ٱلْحَمِيَّةَ	the heat of rage,[10]
حَمِيَّةَ ٱلْجَٰهِلِيَّةِ	the heat of ignorance,[11]
فَأَنزَلَ ٱللَّهُ	then Allah had sent down
سَكِينَتَهُۥ	His tranquillity[12]
عَلَىٰ رَسُولِهِۦ	on His Messenger

[1] i. e., among the unbelievers of Makka, concealing their faith for fear of oppression by the latter.

[2] تطئوا ***taṭ'û(na)*** = you trample, tread underfoot (v. ii. m. pl. impfct. from *waṭi'a* [*waṭ'*], to trample, to have sexual intercourse. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yaṭa'ûna* at 9:120, p 631, n.1).

[3] تصيب ***tuṣîba(u)*** = she or it hits, reaches, afflicts, befalls (v. iii. f. s. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb / saybûbah*], to hit the mark, to be right. The final letter takes *fatḥah* because the verb is conjunctive to a previous verb governed by the particle *'an*. See at 28:47, p. 1248, n. 10).

[4] معرة ***ma'arrah*** = stain, stigma, disgrace, blemish.

[5] The conclusion of the condition is kept silent, which is: We would not have restrained your hands from them while entering Makka.

[6] تزيلوا ***tazayyalû*** = they got separated; were distinguished (v. iii. m. pl. past from *tazayyala*, form V of *zâla* [*zayl/zawl*], to disappear, to vanish. See *zayyalnâ* at 10:28, p. 648, n. 6).

[7] عذبنا ***'adhdhabnâ*** = we punished, chastised, tormented (v. i. pl. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See *yu'adhdhibu* at 48:14, p. 1666, n. 11).

[8] أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 48:16, p. 1668, n. 7).

[9] i. e., at the time of writing the Treaty of Hudaybiyah when they refused to have "Messenger of Allah" written after the name of the Prophet, pace and blessings of Allah be on him. جعل ***ja'ala*** = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 42: 11, p. 1563, n. 7).

[10] حمية ***ḥamiyyah*** = heat of excitement, temperament, rage, fury.

[11] جاهلية ***jâhiliyyah*** = state of ignorance, pre-Islamic paganism. See at 33:33, p. 1348, n. 2.

[12] سكينة ***sakînah*** (pl. *sakâ'in*) = peace of mind, tranquillity. See at 48:18, p. 1669, n. 4.

وَعَلَى ٱلْمُؤْمِنِينَ	and on the believers,
وَأَلْزَمَهُمْ	and had made them adhere[1]
كَلِمَةَ ٱلتَّقْوَىٰ	to the word of piety,[2]
وَكَانُوٓا۟	and they were
أَحَقَّ بِهَا	the most deserving[3] of it
وَأَهْلَهَا	and worthy[4] of it.
وَكَانَ ٱللَّهُ	And Allah is
بِكُلِّ شَىْءٍ عَلِيمًا	of everything All-Knowing.
﴿٢٦﴾	

Section (*Rukû'*) 4

لَّقَدْ صَدَقَ ٱللَّهُ	27. Indeed Allah will prove
رَسُولَهُ	true[5] to His Messenger
ٱلرُّءْيَا بِٱلْحَقِّ	the dream[6] in fact.
لَتَدْخُلُنَّ	Surely you will enter[7]
ٱلْمَسْجِدَ ٱلْحَرَامَ	the Sacred Mosque,
إِن شَآءَ ٱللَّهُ	if Allah wills,
ءَامِنِينَ	safe and secure,[8]
مُحَلِّقِينَ رُءُوسَكُمْ	shaving[9] your heads
وَمُقَصِّرِينَ	and making the hair short,[10]
لَا تَخَافُونَ	having no fear.[11]
فَعَلِمَ	For He knew
مَا لَمْ تَعْلَمُوا۟	what you did not know,
فَجَعَلَ	and He set

[1] ألزم *'alzama* = he forced, compelled, imposed, obligated, made to stick/adhere, attached (v. iii. m. s. past in form IV of *lazima* [*luzûm*], to cling, to stick, to be incumbent. See *'alzamnâ* at 17:13, p. 877, n. 1).

[2] i. e., to the word of *tawhîd* — لا اله الا الله. تقوى *taqwâ* = godliness, piety, righteousness, fear of Allah (verbal noun in form V/ VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See at 47:17, p. 1653, n. 11.

[3] أحق *'aḥaqq* = more/most entitled, more/most deserving. See at 10:35, p. 650, n. 7.

[4] أهل *'ahl* (s.; pl. أهلون *'ahlûn*/أهال *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, inmates, owner, author, worthy. See at 38:43, p. 1470, n. 9.

[5] صدق *ṣadaqa* = he said the truth, was truthful, proved to be true (v. iii. m. s. past from *ṣadq/ṣidq*, to speak the truth. See at 39:74, p. 1507, n. 9).

[6] The Messenger of Allah, peace and blessings of Allah be on him, saw a dream that he was entering the Ka'ba Mosque along with his companions. رؤيا *ru'yâ* (s. ; pl. *ru'an*) = dream, vision. See at 37:105, p. 1446, n. 14.

[7] لتدخلن *la tadkhukunna* = you will surely enter, go in (v. ii. m. s. impfct. emphatic from *dakhala* [(*dukhûl*), to enter, to go in. See *la nudkhilanna* at 29:8, p. 1267, n. 12).

[8] ءامنين *'âminîn* (pl.; acc./gen. of *'âminûn*; s. *'âmin*) = peaceful, safe and secure (act. participle from *'âmana*, form IV of *'amina* [*'amn/ 'amân/ 'amânah*], to be safe. See at 44:55, p. 1616, n. 6).

[9] محلقين *muḥalliqîn* (pl. acc./gen. of *muḥalliqûn*; s. *muḥalliq*) = those having a shave [of head or face] (act. participle from *hallaqa*, form II of *ḥalaqa* [*ḥalq*], to shave. See *lâ taḥliqû* at 2:196, p. 94, n. 6).

[10] مقصرين *muqaṣṣirîn* (pl. acc/gen. of *muqaṣṣirûn*; s. *muqaṣṣir*) = those that make short, shorten, reduce [the hair, etc.] (act. participle from *qaṣṣara*, form II of *qaṣura/ qaṣara* [*qiṣar/ qaṣr/ qaṣârah/ quṣûr*] become short, to fall short. See *qâṣirât* at 38:52, p. 1472, n. 9).

[11] تخافون *takhâfûna* = you (all) fear, are afraid of (v. ii. m. pl. impfct. from *khâfa* [*khawf /makhâfah / khîfah*] , to fear. See at 30:28, p. 1299, n. 1).

مِن دُونِ ذَٰلِكَ	before[1] that
فَتْحًا قَرِيبًا ﴿٢٧﴾	a victory[2] close by.[3]
هُوَ ٱلَّذِىٓ أَرْسَلَ	28. He it is Who has sent[4]
رَسُولَهُۥ	His Messenger
بِٱلْهُدَىٰ	with the guidance
وَدِينِ ٱلْحَقِّ	and the religion of the truth,
لِيُظْهِرَهُۥ	in order to make it prevail[5]
عَلَى ٱلدِّينِ كُلِّهِۦ	over all the faiths.
وَكَفَىٰ بِٱللَّهِ	And Sufficient[6] is Allah
شَهِيدًا ﴿٢٨﴾	as a Witness.[7]
مُّحَمَّدٌ	29. Muḥammad is
رَّسُولُ ٱللَّهِ	the Messenger of Allah;
وَٱلَّذِينَ مَعَهُۥٓ	and those who are with him
أَشِدَّآءُ عَلَى ٱلْكُفَّارِ	are stern[8] upon the unbelievers,
رُحَمَآءُ بَيْنَهُمْ	kind[9] amongst themselves.
تَرَىٰهُمْ رُكَّعًا	You see them bowing down[10]
سُجَّدًا	and prostrating themselves,
يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ	seeking[11] grace from Allah
وَرِضْوَٰنًا	and Pleasure.
سِيمَاهُمْ	Their distinctive marks[12] are
فِى وُجُوهِهِم	in their faces

1. دون ***dûna*** = below, under, without, more than من دون ***min dûni*** = without, with the exclusion of, instead of, besides, before, in advance of. See at 34:41, p. 1383, n. 9.

2. فتح ***fatḥ*** (s., pl. فتوح *futûḥ*/فتوحات *futûḥât*) = decision, opening, victory, final decree. See at 48:18, p.1669, n. 6.

3. i. e., the victory of Khaybar. قريب ***qarîb*** = near, proximate, not far away, close by, Ever Near. See at 48:18, p. 1669, n. 7.

4. أرسل ***'arsala*** = he sent, sent out, despatched, discharged (v. iii. s. past in form IV of *rasila* [*rasal*], to be long and flowing. See at 35:9, p. 1392, n. 7).

5. يظهر ***yuẓhira***(*u*) = he makes prevail, grants victory, manifests, makes visible, exposes, demonstrates (v. iii. m. s. impfct. from *'aẓhara*, form IV of *ẓahara*[*zuhûr*], to be visible. The final letter takes *fatḥah* because of a hidden *'an* in *li* of motivation coming before the verb. See at 40:27, p. 1518, n. 10).

6. كفى ***kafâ*** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 46:9, p. 1633, n. 10).

7. i. e., that you are His Messenger. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr, All-Witnessing (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 41:53, p. 1559, n. 10).

8. أشداء ***'ashiddâ'*** (pl.; s. *shadîd*) = most severe, stern, rigorous, hard, harsh, strong. See *shadîd* at 42:26, p. 1571, n. 10).

9. رحماء ***ruḥamâ'*** (pl.; s. *raḥîm*) = kind, compassionate, merciful (act. participle in the scale of *fa'îl* from *raḥima* [[*raḥmah* / *marḥamah*], to have mercy. See *râḥimîn* at 23:118, p. 1104, n. 4).

10. ركع ***rukka'*** (sing. *râki'*) = those bowing in submission (active participle from *raka'a* (*rukû'*), to bow, bend the body, especially in prayer. See at 22:27, p. 1054, n. 12.

11. يبتغون ***yabtaghûna*** = they seek, desire , wish (v. iii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, desire. See at 24:33, p. 1118, n. 11).

12. سيما ***sîmâ*** = marks, distinctive marks.

مِّنْ أَثَرِ ٱلسُّجُودِ	from the trace[1] of prostration.
ذَٰلِكَ مَثَلُهُمْ	This is their model[2]
فِى ٱلتَّوْرَىٰةِ	in the *Tawrâh*;
وَمَثَلُهُمْ	and their model
فِى ٱلْإِنجِيلِ	in the *Injîl* is
كَزَرْعٍ أَخْرَجَ	like a seed[3] that produces[4]
شَطْـَٔهُۥ فَـَٔازَرَهُۥ	its spout[5] and strengthens[6] it,
فَٱسْتَغْلَظَ	then it becomes thick[7] and
فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ	stands erect[8] on its stem,[9]
يُعْجِبُ ٱلزُّرَّاعَ	impressing[10] the farmers;[11]
لِيَغِيظَ	in order that He may enrage[12]
بِهِمُ ٱلْكُفَّارَ	by them the disbelievers.
وَعَدَ ٱللَّهُ ٱلَّذِينَ	Allah promises those who
ءَامَنُوا۟	believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds[13]
مِنْهُم	from among them
مَّغْفِرَةً وَأَجْرًا	forgiveness and a reward
عَظِيمًۢا ﴿٢٩﴾	most magnificent.

1. أثر ***'athar*** (s.; pl. *'âthâr*) = trace, mark, track, vestiges, relics. See at 20:84, p. 995, n. 11.

2. مثل ***mathal*** (pl. أمثال *'amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 43:56, p. 1597, n. 3.

3. زرع ***zar'*** (s.; pl. *zurû'*) = seed, green crop, plantation, cultivation, corn-field. See at 39:21, p. 1488, n. 12.

4. أخرج ***'akhraja*** = he ousted, drove out, expelled, dislodged, got out, produced (v. iii. m. s. past in form IV of ***kharaja*** [***khurûj***], to go out, to leave. See at 9:40, p. 594, n.6).

5. شطء ***shaṭ'*** (s.; pl. *'ashṭâ'*) = spout, shoot.

6. آزر ***'âzara*** = he strengthened, made strong (v. iii. m. s. past in form IV of *'azara*[*'azr*], to surround, to strengthen).

7. استغلظ ***istaghlaẓa*** = he or it became thick/ rugged (v. iii. m. s. past in form X of *ghaluẓa/ ghalaẓa*[*ghilâẓ/ghilẓah/ghilâẓah*], to become thick. See *ghalîẓ* at 41:50, p. 1558, n. 10).

8. استوى ***istawâ*** = he became even (i. e., took position), well balanced, straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 41:11, p. 1543, n. 3).

9. سوق ***sûq*** (pl.; s. *sâq*) = thigh, leg, trunk, stem. See at 38:33, p. 1468, n. 10.

10. يعجب ***yu'jibu*** = he impresses, amazes, pleases, delights (v. iii. m. s. impfct. from *'a'jaba*, form IV of *'ajiba* [*'ajab*], to wonder, to marvel. See at 2:204, p. 99, n. 1).

11. زراع ***zurrâ'*** (pl.; s. *zâri'*) = sowers, peasants, farmers, (act. participle from *zara'a* [*zar'*], to sow, to spread. See *zar'* at n.3 above).

12. يغيظ ***yaghîẓa***(*u*) = he angers, enrages, vexes, infuriates, exasperates (v. iii. m. s. impfct. from *ghâẓa* [*ghayẓ*], to anger. The final letter takes *fatḥah* because of a hidden *'an* in *li* of motivation coming before the verb. See *yaghîẓu* at 22:15, p. 61050, n. 13).

13. صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 47:12, p. 1651, n. 1.

49. *SÛRAT AL-ḤUJURÂT* (The Chambers)

Madinan: 18 *'âyahs*

This is a Madinan *sûrah*. It is a short *sûrah;* but it is full of important rules of manners and etiquette. It starts by directing that no decision should be made nor any opinion on any matter be expressed in advance of Allah's and His Messenger's. Then it directs that Muslims should not carry on conversations in raised voices in the presence of the Messenger of Allah, peace and blessings of Allah be on him, and should address him with due respect and courtesy. Next it deals with a very important matter of social harmony and peace, namely, not to lend ear to gossips and rumours and to ascertain the truth before jumping to a conclusion on any information given by a person of doubtful integrity. It then directs the Muslims to settle their differences and quarrels mutually and reminds that they are brethren. Another equally important teaching given in the *sûrah* is that no group of people should ridicule another group of people, males or females, nor defame one another. Further it is advised not to surmise or entertain unnecessary suspicion about any matter, not to spy on or backbite anyone. It also emphasizes that races, tribes and nations are made by Allah so that they may know one another and that real honour and merit lie in righteousness and fear of Allah, not in birth, race or colour. The *sûrah* ends by indicating the qualities of a true believer and by stressing that the act of believing is for one's own benefit not a favour done to Allah and His Messenger.

The *sûrah* is called *al-ḥujurât* (The Chambers) with reference to its fifth *'âyah* wherein Muslims were advised not to call the Messenger of Allah, peace and blessings of Allah be on him, from behind his dwelling chambers but to wait for him till he came out.

سُورَةُ الحُجُرَاتِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ	1. O you who believe,
لَا تُقَدِّمُواْ	do not push forward[1]
بَيۡنَ يَدَيِ ٱللَّهِ	in the presence of Allah
وَرَسُولِهِۦۖ	and his Messenger,
وَٱتَّقُواْ ٱللَّهَۚ	and beware[2] of Allah.
إِنَّ ٱللَّهَ سَمِيعٌ	Verily Allah is All-Hearing,
عَلِيمٞ ١	All-Knowing.[3]
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ	2. O you who believe,
لَا تَرۡفَعُوٓاْ أَصۡوَٰتَكُمۡ	do not raise[4] your voices[5]

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[1] i. e., in word and deed, nor pass judgement on any matter except in accordance with the injunctions of the Qur'ân and *sunnah*. لا تقدموا *lâ tuqaddimû* = you (all) do not advance/ send in advance/ push forward (v. ii. m. pl. imperative [prohibition] from *qaddama*, form II of *qadama* [*qudûm*], to precede. See *tuqaddimû* at 2:110, p. 52, n. 10).

[2] اتقوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 43:63, p. 1599, n. 2).

[3] i. e., of your words, deeds and thoughts, open or secret.

[4] لا ترفعوا *lâ tarfa'û* = you (all) do not raise/make high/lift up (v. ii. m. pl. imperative [prohibition] from *rafa'a* [*raf'*], to raise, to lift up. See *rafa'nâ* 43:32, p. 1590, n. 6).

[5] i. e., while talking to or addressing the Messenger of Allah, peace and blessings of Allah be on him. This is an important instruction regarding the manner and etiquette of speaking to superiors and in assemblies. أصوات *'aṣwât* (pl.; s. *ṣawt*) = voices, sounds. See at 31:19, p. 1317, n. 10.

فَوْقَ صَوْتِ ٱلنَّبِيِّ	above[1] the voice of the Prophet
وَلَا تَجْهَرُوا۟ لَهُۥ	nor shout[2] to him
بِٱلْقَوْلِ	in the talk
كَجَهْرِ بَعْضِكُمْ	as the shouting of some of
لِبَعْضٍ	you to the others;
أَن تَحْبَطَ	lest futile should become[3]
أَعْمَٰلُكُمْ	your deeds
وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾	and you realize[4] not.
إِنَّ ٱلَّذِينَ	3. Verily those who
يَغُضُّونَ أَصْوَٰتَهُمْ	lower[5] their voices
عِندَ	in the presence of
رَسُولِ ٱللَّهِ	the Messenger of Allah,
أُو۟لَٰٓئِكَ ٱلَّذِينَ	they are the ones
ٱمْتَحَنَ ٱللَّهُ قُلُوبَهُمْ	Allah has tested[6] their hearts
لِلتَّقْوَىٰ	for righteousness.[7]
لَهُم مَّغْفِرَةٌ	For them is forgiveness
وَأَجْرٌ عَظِيمٌ ﴿٣﴾	and a reward[8] very great.[9]
إِنَّ ٱلَّذِينَ يُنَادُونَكَ	4. Verily those who call you[10]
مِن وَرَآءِ ٱلْحُجُرَٰتِ	from behind[11] the chambers,[12]
أَكْثَرُهُمْ	most of them
لَا يَعْقِلُونَ ﴿٤﴾	do not undertsand.[13]

1. فوق ***fawq*** = above, over, on top. See at 33:10, p. 1338, n. 6.

2. لا تجهروا ***lâ tajharû*** = do not shout/ make loud/ public (v. ii. m. pl. imperative {prohibition} from *jahara* [*jahr /jihâr*], to declare publicly, to come out. See *lâ tajhar* at 17:110, p. 909, n. 5).

3. تحبط ***taḥbaṭa*** = she or it falls through, miscarries, goes in vain, is futile, is of no avail (v. iii. f. s. past from *ḥabaṭa* [*ḥubûṭ*], to come to nothing. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *yuḥbiṭu* at 47:32, p. 1658, n. 11).

4. تشعرون ***tash'urûna*** = you (all) realize, perceive, are aware of (v. ii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to know, to realize. See at 39:55, p. 1501, n. 5).

5. يغضون ***yaghuḍḍûna*** = they lower, cast down (v. iii. m. pl. imperative from *ghaḍḍa* [*ghaḍḍ/ghaḍâḍah*], to lower, cast down. See *ughḍuḍ* at 31:19, p. 1317, n. 8).

6. امتحن ***imtaḥana*** = he tried, tested, examined (v. iii. m. s. past in form VIII of *maḥana* [*maḥn*], to try, to test).

7. تقوى ***taqwâ*** = godliness, piety, righteousness, fear of Allah (verbal noun in form V/ VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See at 48:25, p. 1673, n. 2.

8. أجر ***'ajr*** (pl. اجور *'ujûr*) = reward, recompense, remuneration, due. See at 48:10, p. 1664, n. 9).

9. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 48:10, p. 1664, n. 10.

10. The allusion is to certain bedouin Arabs. ينادون ***yunâdûna*** = they call out, call, address, summon (v. iii. m. pl. impfct. from *nâdâ*, form III of *nadâ* [*nadw*], to call. See *nâdâ* at 43:51, p. 1595, n. 10).

11. وراء ***warâ'*** = in the rear of, after, at the back of, behind, close on (one's) heels, beyond. See at 45:10, p. 1620, n. 9.

12. حجرات ***ḥujurât*** (pl.; s. *ḥujrah*) = rooms, chambers, compartments.

13. يعقلون ***ya'qilûna*** = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to have intelligence. See at 45:5, p. 1619, n. 9).

وَلَوْ أَنَّهُمْ صَبَرُوا	5. And had they been patient[1]
حَتَّىٰ تَخْرُجَ إِلَيْهِمْ	till you came out[2] to them
لَكَانَ	it would have been
خَيْرًا لَّهُمْ	better[3] for them.
وَاللَّهُ غَفُورٌ	And Allah is Most Forgiving,
رَّحِيمٌ ٥	Most Merciful.
يَا أَيُّهَا الَّذِينَ آمَنُوا	6. O you who believe,
إِن جَاءَكُمْ	if there comes to you
فَاسِقٌ بِنَبَإٍ	a sinful person[4] with a news,[5]
فَتَبَيَّنُوا	ascertain the fact[6],
أَن تُصِيبُوا قَوْمًا	lest you should hit[7] a people
بِجَهَالَةٍ	in ignorance
فَتُصْبِحُوا	then become[8]
عَلَىٰ مَا فَعَلْتُمْ	on what you have done
نَادِمِينَ ٦	repentant.[9]
وَاعْلَمُوا أَنَّ فِيكُمْ	7. And know that amidst you
رَسُولَ اللَّهِ	is the Messenger of Allah.
لَوْ يُطِيعُكُمْ	If he were to obey[10] you
فِي كَثِيرٍ مِّنَ الْأَمْرِ	in most of the matter,
لَعَنِتُّمْ	you will be in distress;[11]
وَلَٰكِنَّ اللَّهَ	but Allah

1. صبروا ***ṣabarû*** = they were patient, persevered, endured (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 41:35, p. 1552, n. 5).

2. تخرج ***takhruja***(*u*) = you come out, go out, leave (v. ii. m. s. impfct. from *kharaja* [*khurûj*], to go out, to leave. The final letter takes *fathah* because of an implied *'an* in *hattâ* coming before the verb. See *takhrujûna* at 30:25, p. 1297 n. 14).

3. خير ***khayr*** = good/better/ best, charity, wealth, property, affluence. See at 44:37, p. 1612, n. 12.

4. فاسق ***fâsiq*** (s.; pl. *fâsiqûn*) = disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 32:18, p. 1329, n. 8).

5. نبأ ***naba'*** (s.; pl. *'anbâ'*) = news, information, intelligence. See at 38:88, p. 1479, n. 6.

6. تبينوا ***tabayyanû*** = you (all) make sure, make clear, ascertain the fact (v. ii. m. pl. imperative from *tabayyana*, form V of *bâna* [*bayân*], to be evident. See at 4:94, p. 285, n. 2).

7. تصيبوا ***tuṣîbû*** (*na*) = you (all) hit, reach, afflict, befall (v. ii. m. pl. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *tuṣîba* at 48:25, p. 1672, n. 3).

8. تصبحوا ***tuṣbiḥû***(*na*) = you (all) enter into the morning, become in the morning, become (v. ii. m. pl. impfct. from *'asbaha*, form IV of *ṣabaha* [*ṣabḥ*], to be in the morning. The terminal *nûn* is dropped because the verb is conjunctive to a previous verb governed by the particle *'an*. See *tuṣbiḥûna* at 30:17, p. 1295, n. 3.

9. نادمين ***nâdimîn*** (acc./gen. of *nâdimûn*; s. *nâdim*) = repentant, remorseful (active participle from *nadima* (*nadam/nadâmah*), to repent. See at 26:157, p. 1189, n. 9).

10. يطيع ***yuṭî'u*** = he obeys, complies with (v. iii. m. s. impfct. from *'aṭâ'a*, form IV of *ṭâ'a* (*ṭaw'*), to obey. See *yuṭi'* at 33:71, p. 1365, n. 5.

11. عنتم ***'anittum*** = you suffered adversely, were in distress, grieved, (v. ii. m. pl. past from *'anita* [*'anat*], to be in distress, to suffer adversely. See at 9:128, p. 634, n. 6).

حَبَّبَ إِلَيْكُمُ	endeared[1] to you
ٱلْإِيمَٰنَ	the faith
وَزَيَّنَهُۥ فِى قُلُوبِكُمْ	and adorned[2] it in your hearts,
وَكَرَّهَ إِلَيْكُمُ	and made repugnant[3] to you
ٱلْكُفْرَ وَٱلْفُسُوقَ	unbelief, outrage[4]
وَٱلْعِصْيَانَ	and disobedience.[5]
أُو۟لَٰٓئِكَ هُمُ	Such are the ones
ٱلرَّٰشِدُونَ ⑦	rightly guided.[6]
فَضْلًا مِّنَ ٱللَّهِ	8. As a grace[7] from Allah,
وَنِعْمَةً	and as a favour.
وَٱللَّهُ عَلِيمٌ	And Allah is All-Knowing,
حَكِيمٌ ⑧	All-Wise.
وَإِن طَآئِفَتَانِ	9. And if two groups[8]
مِنَ ٱلْمُؤْمِنِينَ	of the believers
ٱقْتَتَلُوا۟	fight amongst themselves,[9]
فَأَصْلِحُوا۟	make reconciliation[10]
بَيْنَهُمَا	between the two.
فَإِنۢ بَغَتْ إِحْدَىٰهُمَا	So if one of them commits
عَلَى ٱلْأُخْرَىٰ	outrage[11] on the other,
فَقَٰتِلُوا۟ ٱلَّتِى	then fight[12] the one
تَبْغِى	that commits the outrage

1. حبب ***ḥabbaba*** = he made dear/ attractive/ loveable, endeared (v. iii. m. s. past in form II of *habba* [*ḥubb*], to love. See *istaḥabbû* at 41:17, p. 1545, n. 12).

2. زين ***zayyana*** = he embellished, decorated, ornamented, beautified, made charming, adorned (v. iii. m. s. past in form II of *zâna* [*zayn*], to decorate, adorn. See at 29:38, p. 1278, n. 10).

3. كره ***karraha*** = he made repugnant/ detestable, disliking /abhorrent (v. iii. m. s. past in form II of *kariha* [*karh/ kurh/ karâhah/ karâhiyah*], to detest. See *kariha* at 40:14, p. 1514, n. 8).

4. فسوق ***fusûq*** = outrage, iniquity, foul play. See at 2:282, p. 149, n. 11.

5. عصيان ***'iṣyân*** = disobedience, insubordination, rebellion. See *'aṣaytu* at 39:13, p. 1486, n. 5.

6. راشدون ***râshidûn*** (pl.; s. *râshid*) = those rightly guided, following the right way, reasonable, of full legal age (act. participle from *rashada* [*rushd*], to be on the right way, to be mature. See ***rushd*** at 21:51, p. 1026, n. 11).

7. i. e., the above mentioned qualities are given as a grace from Allah. فضل ***faḍl*** (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 45:12, p. 1621, n. 8.

8. طائفتان ***ṭâ'ifatân*** (dual; s. *ṭâ'ifah*; pl. *tawâ'if*) = two parts/ portions/ groups/ bands. See *tâ'ifah* at 33:13, p. 1339, n. 5.

9. اقتتلوا ***iqtatalû*** = they fought amongst themselves (v. iii. m. pl. past from *iqtatala*, form VIII of *qatala* [*qatl*], to kill. See at 2:253p. 130, n. 1).

10. أصلحوا ***'aṣliḥû*** = you (all) set right, put in order, make peace, make reconciliation, settle, (v. ii. m. pl. imperative from *'aṣlaḥa*, form IV of *ṣalaḥa/ṣaluḥa*[*ṣalâḥ/ṣulûḥ/maṣlaḥah/ ṣalâḥiyah*], to be good, right. See *ṣâliḥât* at 48:29, p. 1675, n. 13).

11. بغت ***baghat*** = she committed outrage, outraged, oppressed, wronged (v. iii. f. s. past from *baghâ* [*baghy*], to wrong, oppress. See *baghaw* at 42:27, p. 1571, n. 12).

12. قاتلوا ***qâtilû*** = you (all) fight, wage war (v. ii. m. pl. imperative from *qâtala*, form III of *qatala* [*qatl*], to kill, slay. See at 9:123, p. 632, n. 5).

حَتَّىٰ تَفِيٓءَ	until it returns[1]
إِلَىٰٓ أَمۡرِ ٱللَّهِ	to the command of Allah,
فَإِن فَآءَتۡ	Then if it returns,
فَأَصۡلِحُواْ بَيۡنَهُمَا	make peace[2] between the two
بِٱلۡعَدۡلِ	with justice[3]
وَأَقۡسِطُوٓاْ	and deal equitably.[4]
إِنَّ ٱللَّهَ يُحِبُّ	Verily Allah loves
ٱلۡمُقۡسِطِينَ ﴿٩﴾	just persons.[5]
إِنَّمَا ٱلۡمُؤۡمِنُونَ	10. The believers are but
إِخۡوَةٞ	brethren.[6]
فَأَصۡلِحُواْ	So make peace
بَيۡنَ أَخَوَيۡكُمۡ	between your two brethren;
وَٱتَّقُواْ ٱللَّهَ	and beware[7] of Allah that
لَعَلَّكُمۡ تُرۡحَمُونَ ﴿١٠﴾	you may have mercy on you.[8]

Section (*Rukû'*) 2

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ	11. O you who believe,
لَا يَسۡخَرۡ	there must not mock[9]
قَوۡمٞ مِّن قَوۡمٍ	one people at another.
عَسَىٰٓ أَن يَكُونُواْ خَيۡرٗا	Maybe they are better[10]
مِّنۡهُمۡ	than those;
وَلَا نِسَآءٞ	nor must any women

[1] تفيء ***tafî'a*** (*u*) = she returns, turns herself, inclines (v. iii. m. s. impfct. from *fâ'a* [*fay'*], to return, to shift from west to east. The final letter takes *fathah* because of an implied *'an* in *hattâ* coming before the verb. See *yatafayya'u* at 16:48, p. 843, n. 4).

[2] أصلحوا ***'aṣliḥû*** = you (all) set right, put in order, make peace, make reconciliation, settle, (v. ii. m. pl. imperative from *'aṣlaḥa*, form IV of *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ṣulûḥ/maṣlaḥah/ṣalâḥiyah*], to be good, right. See at 49:9, p. 1679, n. 10).

[3] عدل ***'adl*** = impartiality, equity, justice, fairness, equivalence, equivalent. See at 16:90, p. 857, n. 9).

[4] أقسطوا ***'aqsiṭû*** = deal equitably/ impartially/ justly (v. ii. m. pl. imperative from *'aqsaṭa*, form IV of *qasaṭa* [*qasṭ/qisṭ/qusûṭ*], to act justly. See *tuqsiṭû* at 4:3, p. 237, n. 6).

[5] مقسطين ***muqsiṭîn*** = just, equitable, doers of justice (active participle from *'aqsaṭa*, form IV of *qasaṭa* [*qasṭ/qisṭ/qusûṭ*], to act justly. See at 5:42, p. 350, n. 3).

[6] اخوة ***'ikhwah*** (pl.; s. *'akh*) = brothers, brethren. See *ikhwân* at 33:55, p. 1360, n. 1.

[7] اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 49:1, p. 1646, n. 2).

[8] ترحمون ***turḥamûna*** = you (all) are bestowed mercy on (v. ii. m. pl. impfct. passive from *raḥima* [*raḥmah / marḥamah*], to have mercy. See at 36:46, p. 1419, n. 10).

[9] لا يسخر ***lâ yaskhar*** = he must not make fun, let him not ridicule/ mock/ deride (v. iii. m. s. imperative {prohibition} from *sakhira* [*sukhr/ maskhar*], to ridicule, deride. See *sâkhirîn* at 39:56, p. 1501, n. 8).

[10] خير ***khayr*** = good/better/ best, charity, wealth, property, affluence. See at 49:5, p. 1678, n. 3.

مِّن نِّسَآءٍ	at other women.
عَسَىٰٓ أَن يَكُنَّ خَيْرًا	Maybe that they are better
مِّنْهُنَّ	than those.
وَلَا تَلْمِزُوٓا۟ أَنفُسَكُمْ	And defame[1] not one another,
وَلَا تَنَابَزُوا۟ بِٱلْأَلْقَٰبِ	nor insult[2] by nicknames.[3]
بِئْسَ ٱلِٱسْمُ	How bad is the name[4]
ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَٰنِ	"outrage"[5] after the believing!
وَمَن لَّمْ يَتُبْ	And those that repent[6] not,
فَأُو۟لَٰٓئِكَ هُمُ	they are the ones
ٱلظَّٰلِمُونَ ١١	the transgressors.
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟	12. O you who believe,
ٱجْتَنِبُوا۟	refrain[7] from
كَثِيرًا مِّنَ ٱلظَّنِّ	most surmising.[8]
إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ	Indeed some surmising is sin.
وَلَا تَجَسَّسُوا۟	And do not spy,[9]
وَلَا يَغْتَب بَّعْضُكُم	nor backbite[10] some of you
بَعْضًا	the others.
أَيُحِبُّ أَحَدُكُمْ	Will one of you like
أَن يَأْكُلَ لَحْمَ	to eat the flesh
أَخِيهِ مَيْتًا	of his brother when dead?
فَكَرِهْتُمُوهُ	But you hate[11] it.
وَٱتَّقُوا۟ ٱللَّهَ	And beware[12] of Allah.

1. لا تلمزوا ***lâ talmizû*** = do not defame, vilify, slander, libel (v. ii. m. pl. imperative {prohibition} from *lamaza* [*lamz*], to vilify, slander. See *yalmizûna* at 9:79, p. 611, n. 9).

2. لا تنابزوا ***lâ tanâbazû*** = do not insult by calling names (v. ii. m. pl. imperative {prohibition} from *tanâbaza*, form VI of *nabaza* [*nabz*], to give insulting names).

3. ألقاب ***'alqâb*** (pl.; s. *laqab*) = nicknames, titles.

4. اسم ***ism*** (s.; pl. *'asmâ'*) = name, apellation.

5. i. e., how bad is the outrage of mocking at one another, defaming and insulting by nicknames! فسوق ***fusûq*** = outrage, iniquity, foul play. See at 2:282, p. 149, n. 11.

6. يتب ***yatub*** (*yatûbu*) = he forgives, he turns to, turns in forgiveness, returns in repentance (v. iii. m. s. impfct. from *tâba* [*tawb/ tawbah / matâb*], to turn. The final letter is vowelless and hence the medial *waw* is dropped because of the particle *lam* coming before the verb. See *tâbû* at 40:7, p. 1511, n. 10).

7. اجتنبوا ***ijtanibû*** = you (all) shun, avoid, keep away, refrain, abstain (v. ii. m. pl. imperative from *ijtanaba*, form VIII of *janaba* [*janb*], to avert. See at 22:30, p. 1056, n. 5).

8. ظن ***ẓann*** (s.; pl. *ẓunûn*) = conjecture, surmise, supposition, assumption, view, idea, opinion, belief. See at 37:87, p. 1444, n. 1).

9. i. e., on one another. لا تجسسوا ***lâ tajassasû*** = do not spy, pry on (v. ii. m. pl. imperative {prohibition} from *tajassasa*, form V of *jassa* [*jass/majassah*], to touch, probe, spy).

10. لا يغتب ***lâ yaghtab*** = he must not/let him not backbite, slander, calumniate (v. iii. m. s. imperative from *ightâba*, form VIII of *ghâba* [*ghayb/ghaybah/ghiyâb/ghaybûbah/maghîb*], to be absent. See *ghayb* at 39:46, p. 1497, n. 8).

11. كرهتم ***karihtum*** = you (all) disliked, detested, abhorred, hated (v. ii. m. pl. past from *kariha* [*karh/kurh/karâhiyah*], to dislike, to detest. See at 4:19, p. 247, n. 8).

12. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 49:10, p. 1680, n. 7).

إِنَّ ٱللَّهَ تَوَّابٌ	Verily is Allah Oft-Forgiving,
رَّحِيمٌ ١٢	Most Merciful.
يَٰٓأَيُّهَا ٱلنَّاسُ	13. O mankind,
إِنَّا خَلَقْنَٰكُم	indeed We have created[1] you
مِّن ذَكَرٍ وَأُنثَىٰ	from a male[2] and a female[3]
وَجَعَلْنَٰكُمْ	and have made[4] you
شُعُوبًا وَقَبَآئِلَ	peoples[5] and tribes[6] that
لِتَعَارَفُوٓا۟	you may know one another.[7]
إِنَّ أَكْرَمَكُمْ	Verily the most honourable[8]
عِندَ ٱللَّهِ	in the sight of Allah is
أَتْقَىٰكُمْ	the one most righteous[9] of you.
إِنَّ ٱللَّهَ عَلِيمٌ	Verily Allah is All-Knowing,
خَبِيرٌ ١٣	All-Aware.[10]
۞ قَالَتِ ٱلْأَعْرَابُ	14. The bedouins say:
ءَامَنَّا	"We believe."
قُل لَّمْ تُؤْمِنُوا۟	Say: "You have not believed;
وَلَٰكِن قُولُوٓا۟ أَسْلَمْنَا	but say:'We have surrendered';[11]
وَلَمَّا يَدْخُلِ	and there has not yet entered
ٱلْإِيمَٰنُ فِى قُلُوبِكُمْ	the faith in your hearts.
وَإِن تُطِيعُوا۟ ٱللَّهَ	And if you obey[12] Allah
وَرَسُولَهُۥ	and His Messenger

[1] خلقنا **khalaqnâ** = we created, made, originated (v. i. pl. past from *khalaqa* [*khalq*], to create. See at 46:3, p. 1631, n. 4).

[2] ذكر **dhakar** (s.; pl. *dhukûr/dhukûrah/dhukrân*) = male. See at 40:40, p. 1524, n. 5.

[3] i. e., initially from Adam and Hawwâ', and then from father and mother. So all men are basically equal. أنثى **'unthâ** (s.; pl. *'inâth/'anâthâ*) = female, feminine. See at 40:40, p. 1524, n. 6.

[4] جعلنا **ja'alnâ** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 45:18, p. 1623, n. 6).

[5] شعوب **shu'ûb** (pl.; s. *sha'b*) = peoples, folks, nations, races.

[6] قبائل **qabâ'il** (pl.; s. *qabîlah*) = tribes.

[7] تعارفوا **ta'ârafû** (originally *tata'ârafûna*) = you (all) know one another, become acquainted with one another (v. ii. m. pl. impfct. from *ta'ârafa*, form VI of *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. The terminal *nûn* is dropped for a hidden *'an* in *li* of motivation coming before the verb. See *yata'ârafûna* at 10:45, p. 653, n. 11).

[8] أكرم **'akram** = more/most honourable, esteemed, noble, generous (elative of *karîm*, (act. participle in the scale of *fa'îl* from *karuma* [*karam/ karamah/ karâmah*], to be noble, to be generous. See *karîm* at 44:49, p. 1615, n. 3).

[9] i. e., honour and distinction is by righteousness and moral quality, not by birth, race or nationality. أتقى **'atqâ** = more/most righteous, godfearing, pious (elative of *taqîy*). See *ittaqû* at 49:12, p. 1681, n. 12.

[10] خبير **khabîr** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 48:11, p. 1665, n. 10).

[11] أسلمنا **'aslamnâ** = we surrendered, submitted, gave ourselves up (v. i. pl. past from *'aslama*, form IV of [*salâmah/salâm*], to be safe, secure. See *'aslamâ* at 37:103, p. 1446, n. 9).

[13] تطيعوا **tuṭî'û**(*na*) = you (all) obey, comply with, accede to (v. ii. m. pl. impfct. from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See at 48:16, p. 1668, n. 2.

He will not discount[1]	لَا يَلِتْكُم
from your deeds anything.	مِّنْ أَعْمَـٰلِكُمْ شَيْـًٔا
Verily Allah is	إِنَّ ٱللَّهَ
Most Forgiving,	غَفُورٌ
Most Merciful.	رَّحِيمٌ ﴿١٤﴾
15. The believers are but	إِنَّمَا ٱلْمُؤْمِنُونَ
those who believe in Allah	ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ
and His Messenger	وَرَسُولِهِۦ
and thereafter do not doubt[2]	ثُمَّ لَمْ يَرْتَابُوا۟
and fight[3] with their wealth[4]	وَجَـٰهَدُوا۟ بِأَمْوَٰلِهِمْ
and persons[5]	وَأَنفُسِهِمْ
in the way[6] of Allah.	فِى سَبِيلِ ٱللَّهِ
Such ones are	أُو۟لَـٰٓئِكَ هُمُ
the truthful.[7]	ٱلصَّـٰدِقُونَ ﴿١٥﴾
16. Say: "Do you inform[8]	قُلْ أَتُعَلِّمُونَ
Allah about your religion,[9]	ٱللَّهَ بِدِينِكُمْ
while Allah knows	وَٱللَّهُ يَعْلَمُ
all that is in the heavens	مَا فِى ٱلسَّمَـٰوَٰتِ
and all that is in the earth?"	وَمَا فِى ٱلْأَرْضِ
And Allah is of everything	وَٱللَّهُ بِكُلِّ شَىْءٍ
All-Knowing.[10]	عَلِيمٌ ﴿١٦﴾

1. يلت ***yalit*** (*yalîtu*) = he diminishes, discounts (v. iii. m. s. impfct. from *lâta* [*layt*], to diminish. The final letter is vowelless [hence the medial *yâ'* is dropped] because the verb is conclusion of a conditional clause) .

2. i. e., do not vacillate in their faith. يرتابوا ***yartâbû*** (*na*) = they entertain doubts, doubt, are sceptical, are in doubt, suspect, have misgivings (v. iii. m. pl. past from *irtâba* form VIII (رتياب *irtiyâb*) of *râba* (*rayb*), to doubt, to suspect. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *irtâbû* at 24:50, p. 1127, n. 2).

3. جاهدوا ***jâhadû*** = they fought, struggled hard, strove (v. iii. m. pl. past from *jâhada*, form III of *jahada* [*jahd*], to strive. See at 29:69, p. 1289, n. 11).

4. i. e., help the cause of fighting in the way of Allah with their wealth. أموال ***'amwâl*** (pl.; sing. *mâl*) = riches, wealth, properties, goods. See at 34:35, p. 1381, n. 7.

5. i. e., by personally taking part in the *jihâd* in the way of Allah. أنفس ***'anfus*** (sing. *nafs*) = lives, persons, living beings, individuals, selves. See at 39:42, p. 1496, n. 5.

6. سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course. See at 47:32, p. 1658, n. 7.

7. i. e., in their belief. صادقون ***ṣâdiqûn*** = truthful, those who speak the truth (act. participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 15:64, p. 820, n. 4).

8. The address is to the bedouin Arabs and such others who outwardly professed the faith but inwardly entertained doubts. تعلمون ***tu'allimûna*** = you (all) teach, instruct, educate, inform (v. ii. m. pl. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See at 5:4, p. 328, n. 12).

9. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 42:21, p. 1568, n. 12.

10. i. e., of all events, words, deeds and thoughts of His creatures, open or secret. عليم ***'alîm*** (s.; pl. *'ulamâ'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 44:6, p. 1607, n. 5.

يَمُنُّونَ	17.They think they do favour[1]
عَلَيْكَ	to you
أَنْ أَسْلَمُوا	that they embraced Islam.[2]
قُل لَّا تَمُنُّوا	Say: "You bestow no favour on
عَلَيَّ إِسْلَامَكُم	me by your embracing Islam.[3]
بَلِ اللَّهُ يَمُنُّ	Nay, Allah bestows favour
عَلَيْكُمْ أَنْ هَدَاكُمْ	on you that He has guided[4]
لِلْإِيمَانِ	you to the faith,
إِن كُنتُمْ صَادِقِينَ	if you are truthful.[5]
﴿١٧﴾	
إِنَّ اللَّهَ يَعْلَمُ	18. Verily Allah knows
غَيْبَ السَّمَٰوَٰتِ	the unseen[6] of the heavens
وَالْأَرْضِ	and the earth.
وَاللَّهُ بَصِيرٌ	And Allah is All-Seeing[7]
بِمَا تَعْمَلُونَ ﴿١٨﴾	of what you do.

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[1] يمنون ***yamunnûna*** = they bestow grace, grace, favour, (v. iii. m. s. impfct. from *manna* [*mann*], to be kind, gracious. See *yamunnu* at 12:90, p. 755, n. 10).

[2] أسلموا ***aslamû*** = they surrendered, submitted, gave themselves up, embraced Islam (v. iii. m. pl. past from *'aslama*, form IV of *salima* [*salâmah/ salâm*], to be safe, secure. See *'aslamnâ* at 49:14, p. 1672, n. 12).

[3] For the benefit of your faith is for you.

[4] هدى ***hadâ*** = he guided, gave guidance, showed the way (v. iii. m. s. past from *hady/ hudan/ hidâyah*, to guide, to lead. See at 39:57, p. 1501, n. 9).

[5] i. e., in your profession of the faith. صادقين ***sâdiqîn*** (pl.; acc./gen. of *sâdiqûn; s. sâdiq*) = truthful, those who speak the truth (active participle from *sadaqa* [*sadq/ sidq*], to speak the truth. See at 46:22, p. 1640, n. 6).

[6] غيب ***ghayb*** (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 39:46, p. 1497, n. 8.

[7] بصير ***baṣîr*** = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 48: 24, p. 1671, n. 4.

50. SÛRAT QÂF
Makkan: 45 *'âyahs*

This is a Makkan *sûrah* which, like the other Makkan *sûrahs,* deals with the fundamentals of the faith, namely, *tawḥîd* (monotheism), the Messengership (*risâlah*) of Muḥammad, peace and blessings of Allah be on him, Resurrection and the life after death. The main emphasis of the *sûrah* is, however, on Resurrection and the attitude of the unbelievers to it. It brings home this theme by referring to Allah's creation of the heavens and the earth and all that exists and also His providing for the creatures in various ways. In this connection reference is also made to what happened to the unbelieving nations of the past. It ends by mentioning some circumstances of death, Resurrection and the Day of Judgement.

The *sûrah* is named after the disjointed letter with which it starts.

سُورَةُ قٓ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قٓ	1. *Qâf.*[1]
وَٱلْقُرْءَانِ ٱلْمَجِيدِ	By the Qur'ân, most glorious.[2]
(١)	
بَلْ عَجِبُوٓا۟	2. Nay, they wonder[3]
أَن جَآءَهُم	that there has come to them
مُّنذِرٌ مِّنْهُمْ	a warner[4] from among them.
فَقَالَ ٱلْكَٰفِرُونَ	So the unbelievers say:
هَٰذَا شَىْءٌ عَجِيبٌ	"This is a thing very strange."[5]
(٢)	
أَءِذَا مِتْنَا	3. "Is it that when we are dead
وَكُنَّا تُرَابًا	and become dust?[6]
ذَٰلِكَ رَجْعٌۢ بَعِيدٌ	That is a return[7] quite remote."[8]
(٣)	
قَدْ عَلِمْنَا	4. We already know
مَا تَنقُصُ ٱلْأَرْضُ	what the earth diminishes[9]

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[1] Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

[2] مجيد ***majîd*** = glorious, illustrious, splendid, exalted, All-Glorious (act. participle in the intensive scale of *fa'îl* from *majada/majuda* [*majd/majâdah*], to be glorious, illustrious. See at 11:73, p. 704, n. 5).

[3] عجبوا ***'ajibû*** = they wondered, were surprised/ astonished (v. iii. m. pl. past from *'ajiba* [*'ajab*], to wonder, to be astonished. See at 38:4, p. 1460, n. 1).

[4] منذر ***mundhir*** = warner, one who warns (act. participle from *'andhara,* to warn, form IV of *nadhara,* [*nadhr /nudhûr*], to dedicate, to make a vow. See at 38:4, p. 1460, n. 2).

[5] i. e., the unbelievers expressed surprise at the rise of a warner from among them and at the idea of Resurrection and Judgement.

[6] i. e., shall we be raised after we have become dead and dust? تراب ***turâb*** (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 37:54, p. 1439, n. 1.

[7] رجع ***raj'*** = return, coming back. See *yarji'ûna* at 46:27, p. 1642, n.9.

[8] بعيد ***ba'îd*** = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far away, far-reaching, distant, remote, unlikely. See at 42:18, p. 1568, n. 2).

[9] تنقص ***tanquṣu*** = she or it diminishes, reduces, lessens, decreases (v. iii. f. s. impfct. from *naqaṣa* [*naqṣ/ nuqṣân*], to decrease, diminish. See *yunqaṣu* at 35:11, p. 1394, n. 1).

مِنْهُمْ	of them;
وَعِندَنَا كِتَٰبٌ	and with Us is a Book
حَفِيظٌ (٤)	preserving.[1]
بَلْ كَذَّبُوا۟	5. Nay, they disbelieve[2]
بِٱلْحَقِّ	the truth
لَمَّا جَآءَهُمْ	when it has come to them.
فَهُمْ فِىٓ أَمْرٍ	So they are in a state
مَّرِيجٍ (٥)	confused and disturbed.[3]
أَفَلَمْ يَنظُرُوٓا۟ إِلَى	6. Do they not look at
ٱلسَّمَآءِ فَوْقَهُمْ	the sky above them
كَيْفَ بَنَيْنَٰهَا	how We have set it up
وَزَيَّنَّٰهَا	and adorned[4] it
وَمَا لَهَا مِن فُرُوجٍ (٦)	and it has no breaches?[5]
وَٱلْأَرْضَ	7. And the earth,
مَدَدْنَٰهَا	We have spread[6] it out
وَأَلْقَيْنَا فِيهَا	and have cast[7] therein
رَوَٰسِىَ	high and firm mountains,[8]
وَأَنۢبَتْنَا فِيهَا مِن	and have grown[9] therein of
كُلِّ زَوْجٍۭ بَهِيجٍ (٧)	every sort[10] quite delightful.[11]

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[1] i. e., in which everything is recorded and preserved. حفيظ ***ḥafîz*** = attentive, mindful, preserving, guarding, guard, (act. participle in the scale of *fa'îl* from *ḥafiẓa* [*ḥifẓ*], to preserve, to guard. See at 42:48, p. 1578, n. 18).

[2] كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 40:70, p. 1534, n. 7).

[3] مريج ***marîj*** = confused and disturbed, confounded (act. participle in the scale of *fa'îl* from *maraja* [*marj/murûj*], to rise, to let loose, to mix. See *maraja* at 25:53, p. 1154, n. 1).

[4] زينا ***zayyannâ*** = we adorned, embellished, decorated, ornamented, beautified (v. i. pl. past from *zayyana*, form II of *zâna* [*zayn*], to decorate, adorn. See at 41:12, p. 1543, n. 11).

[5] فروج ***furûj*** (pl.; s. *farj*) = private parts, openings, apertures, breaches. See at 33:35, p. 1349, n. 12.

[6] The earth, though spherical, is made habitable by being planed and spread out (See *Al-Tafsîr al-Kabîr*, XIX, 179). مددنا ***madadnâ*** = we spread out, extended, laid out, stretched out, lengthened, prolonged (v. i. pl. past from *madda* from *madd*, to extend. See at 15:19, p. 811, n. 4).

[7] ألقينا ***'alqaynâ*** = we cast, flung, plunged, posed, set forth, offered (v. i. pl. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah /luqan*], to meet. See at 38:34, p. 1468, n. 13).

[8] رواس ***rawâsin*** (pl.; s. *râsin/râsiyah*) = firm, anchored, fixed, towering mountains. See at 41:10, p. 1542, n. 10.

[9] أنبتنا ***'anbatnâ*** = we caused to grow, produced, sprouted, grew, germinated (v. i. pl. past from *'anbata*, form IV of *nabata* [*nabt*], to grow, to sprout. See at 31:10, p. 1313, n. 12).

[10] زوج ***zawj*** (pl. أزواج *'azwâj*) = wife, husband, spouse, one of a pair, consort, kind, sort. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 39:6, p. 1482, n. 9.

[11] بهيج ***bahîj*** = delightful, joyful, splendid, magnificent, beautiful (act. partciple in the scale of *fa'îl* from *bahaja/bahuja*, to be happy, to be beautiful. See *bahjah* at 27:60, p. 1220, n.

تَبۡصِرَةٗ وَذِكۡرَىٰ	8. As an insight[1] and reminder[2]
لِكُلِّ عَبۡدٖ	for every servant
مُّنِيبٖ ٨	turning in repentance.[3]
وَنَزَّلۡنَا	9. And We send down
مِنَ ٱلسَّمَآءِ	from the sky
مَآءٗ مُّبَٰرَكٗا	water full of blessings,[4]
فَأَنۢبَتۡنَا بِهِۦ جَنَّٰتٖ	then grow therewith gardens
وَحَبَّ ٱلۡحَصِيدِ ٩	and cereal[5] of harvest.[6]
وَٱلنَّخۡلَ بَاسِقَٰتٖ	10. And date palm[7] tall[8]
لَّهَا طَلۡعٞ نَّضِيدٞ ١٠	having spadix[9] in layers.[10]
رِّزۡقٗا	11. As provision
لِّلۡعِبَادِۖ	for the servants.
وَأَحۡيَيۡنَا بِهِۦ	And We give life[11] therewith
بَلۡدَةٗ مَّيۡتٗاۚ	to a land dead and barren.
كَذَٰلِكَ	Likewise will be
ٱلۡخُرُوجُ ١١	the coming out.[12]
كَذَّبَتۡ قَبۡلَهُمۡ	12. Disbelieved before them
قَوۡمُ نُوحٖ	the people of Nûḥ and
وَأَصۡحَٰبُ ٱلرَّسِّ	the inahabitants[13] of al-Rass[14]
وَثَمُودُ ١٢	and the Thamûd.

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[1] تبصرة ***tabṣirah*** = insight, enlightenment, instruction. See *baṣîr* at 49:18, p. 1684, n. 7.

[2] i. e., reminder of the Power and Omnipotence of the Creator, Allah, and of the inevitability of return to Him. ذكرى ***dhikrâ*** = recollection, remembrance, memory, reminder. See at 40:54, p. 1528, n. 8.

[3] i. e., to Allah, for forgiveness and mercy. منيب ***munîb*** = one who turns in repentance, penitent (act. participle from *'anâba*, form IV of *nâba* [*nawb/niyâbah*], to return, to come near, to represent. See at 34:9, p. 1370, n. 13).

[4] مبارك ***mubârak*** = blessed, full of blessings (passive participle from *bâraka*, form III of *baraka*, to kneel down. See at 23:29, p. 1083, n. 2).

[5] حب ***ḥabb*** (s.; pl. *ḥubûb*) = grain, corn, seed, cereal. See at 36:33, p. 1416, n. 11.

[6] حصيد ***ḥaṣîd*** = mown, reaped, harvested, harvest, crop (act. participle from *hasada* [*hasd/hasâd/hisâd*], to harvest, to reap. See at 21:15, p. 1016, n. 6).

[7] نخل ***nakhl*** = date palm. See at 26:148, p. 1188, n. 1.

[8] باسقات ***bâsiqât*** (f. pl.; s. *bâsiqah;* m. *bâsiq*) = tall. towering.

[9] طلع ***ṭal'*** = spadix or inflorescence of the palm tree, pollen, spathe. See at 37:65, p. 1440, n. 14.

[10] نضيد ***naḍîd*** = in layers, arranged one above the other (pass. participle in the scale of *fa'îl* from *naḍada* [*naḍd*], to pile up. See *manḍûd* at 11:82, p. 707, n. 9).

[11] i. e., make lively by vegetation. أحيينا ***'aḥyaynâ*** = brought to life, gave life (v. i. pl. past from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 36:33, p. 1416, n. 9).

[12] i. .e, of the dead on the Day of Resurrection.

[13] أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, inhabitants, dwellers, companions, associates, followers, owners. See at 40:43, p. 1525, n. 6).

[14] A remnant of the Thamûd people.

وَعَادٌ وَفِرْعَوْنُ وَ	13. And 'Âd and Fir'awn
إِخْوَٰنُ لُوطٍ ﴿١٣﴾	and the brethren[1] of Lûṭ.
وَأَصْحَٰبُ	14. And the inhabitants
ٱلْأَيْكَةِ	of the Wood[2]
وَقَوْمُ تُبَّعٍ	and the people of Tubba'.[3]
كُلٌّ كَذَّبَ	Each disbelieved[4]
ٱلرُّسُلَ	the Messengers.
فَحَقَّ وَعِيدِ ﴿١٤﴾	So there came true[5] My threats.[6]
أَفَعَيِينَا	15. Are We then tired[7]
بِٱلْخَلْقِ	with the creation
ٱلْأَوَّلِ	in the first instance?[8]
بَلْ هُمْ فِى لَبْسٍ	Nay, they are in confusion[9]
مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾	about the creation anew.[10]

Section (*Rukû'*) 2

وَلَقَدْ خَلَقْنَا	16. And indeed We have
ٱلْإِنسَٰنَ وَنَعْلَمُ	created man and We know
مَا تُوَسْوِسُ بِهِۦ	wherewith there tempts[11] him
نَفْسُهُۥ	his self;
وَنَحْنُ أَقْرَبُ إِلَيْهِ	and We are nearer[12] to him
مِنْ حَبْلِ ٱلْوَرِيدِ ﴿١٦﴾	than the jugular vein.[13]

---

[1] In Arabic the tribe of a particular person is generally referred to as his brethren, and vice-versa. اخوان ***'ikhwân*** (pl.; sing. اخ *'akh*) = brothers, brethren. See at 33:55, p. 1360, n. 1.

[2] i. e., the people of Prophet Shu'ayb, peace be on him. They were so-called because they lived in a region full of trees and forest, most probably in the region of Tabuk. أيكة ***'aykah*** = wood, forest, thicket, jungle. See at 38:13, p. 1462, n. 4.

[3] The name of an ancient people or a ruling dynasty in Yaman. See at 44:37, p. 1612, n. 13.

[4] كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 34:45, p. 1385, n. 4).

[5] حق ***ḥaqqa*** = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from *ḥaqq*. See at 46:18, p. 1638, n. 6).

[6] i. e., the punishment with which they had been threatened was inflicted on them. ***wa'îdi*** (originally *wa'îdî*) : وعيد ***wa'îd*** = threats, promises. See at 14:14, p. 792, n. 5.

[7] عيينا ***'ayîna*** = we became tired, was fatigued, lost the strength (v. i. pl. past from *'ayya* [عي *'iyy*], to lack the strength. See *ya'ya* at 46:33, p. 1644, n. 10).

[8] i. e., do the unbelievers then think that We are tired by creating in the first instance so that We cannot create again?

[9] لبس ***labs*** = confusion, perplexity, uncertainty, tangle, muddle. See *yalbasûna* at 44:54, p. 1615, n. 9.

[10] i. e., about the Resurrection. جديد ***jadîd*** (s.; pl. *judud/judad*) = new, novel. See at 35:16, p. 1396, n. 5.

[11] توسوس ***tuwaswisu*** = she whispers, tempts with wicked suggestions (v. iii. f. s. impfct. from *waswasa* at 20:120, p. 1006, n. 1).

[12] أقرب ***'aqrab*** = closer, closest, nearer, nearest, more/most likely (elative of *qarîb*. See at 18:81, p. 940, n. 12).

[13] حبل ***ḥabl*** (pl. *ḥibâl/'aḥbul/'aḥbâl/ḥubûl*) = rope, cord, string, vein, sinew. حبل الوريد *ḥabl al-warîd* = jugular vein. See *ḥabl* at 3:103, p. 196, n. 5.

حِكْمَةٌۢ بَٰلِغَةٌ	5. A wisdom[1] most perfect;[2]
فَمَا تُغْنِ	but there avail[3] not
ٱلنُّذُرُ ٥	the warners.[4]
فَتَوَلَّ عَنْهُمْ	6. So turn away[5] from them.
يَوْمَ يَدْعُ ٱلدَّاعِ	On the day the caller will call
إِلَىٰ شَىْءٍ نُّكُرٍ ٦	to a thing most terrible.[6]
خُشَّعًا أَبْصَٰرُهُمْ	7. Their eyes humbled,[7]
يَخْرُجُونَ	they will come out
مِنَ ٱلْأَجْدَاثِ	of the graves[8]
كَأَنَّهُمْ جَرَادٌ	as if they are locusts[9]
مُّنتَشِرٌ ٧	spreading abroad.[10]
مُّهْطِعِينَ	8. Running in haste[11]
إِلَى ٱلدَّاعِ	towards the caller.
يَقُولُ ٱلْكَٰفِرُونَ	The unbelievers will say:
هَٰذَا يَوْمٌ عَسِرٌ ٨	"This is a day most hard."[12]
۞ كَذَّبَتْ قَبْلَهُمْ	9. Disbelieved before them
قَوْمُ نُوحٍ	the people of Nûḥ.
فَكَذَّبُوا۟	So they cried lies to
عَبْدَنَا وَقَالُوا۟	Our servant and said:

---

[1] i. e., this Qur'ân contains the most perfect wisdom and guidance. حكمة ***ḥikmah*** (pl. *ḥikam*) = wisdom, sagacity. See at 43:63, p. 1598, n. 12).

[2] بالغة ***bâlighah*** = she or that which attains, reaches, is major, intense, perfect, profound, far-reaching (active participle from *balagha* [*bulûgh*], to reach. See *balligh* at 5:67, p. 363, n. 4).

[3] i. e., there avail not the unbelievers the warnings of the warners. تغن ***tughni(î)*** = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 36:23, p. 1414, n. 9).

[4] نذر ***nudhur*** (pl.; s. *nadhîr*) = warners (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 46:21, p. 1639, n. 11).

[5] i. e., let them alone for sometime. تول *tawalla* = you turn away (v. ii. m. s. imperative from *tatawallâ*, form V of *waliya*, to be near. See at 51:54, p. 1705, n. 5).

[6] i. e., on the Day of Judgement all will be called to account for their deeds and it will be a terrible situation. نكر ***nukur*** (s.; pl. *'ankâr*) = disagreeable, detestable, terrible, not recognized (i. e., unprecedented).

[7] خشع ***khushsha'*** (pl.; s. *khâshi'*) = submissive, humbled (act. participle from *khasha'a* [*khushû'*], to be submissive, humble. See *khâshi'ah* at 41:39, p. 1553, n. 5).

[8] أجداث ***'ajdâth*** (pl.; s. *jadath*) = graves, tombs. See at 36:51, p. 1421, n. 6.

[9] جراد ***jarâd*** = locusts. See at 7:133, p. 513, n. 9.

[10] منتشر ***muntashir*** (s.; pl. *muntashirûn*) = he or that which spreads abroad, is scattered, dispersed (act. participle from *intashara*, form VIII of *nashara* [*nashr*], to spread out. See *intashirû* at 33:53, p. 1358, n. 9).

[11] مهطعين ***muhṭi'în*** (pl.; acc./gen. of *muhṭi'ûn*; s. *muhṭi'*) = those who protrude their necks in running, rushing, running in haste (act. participle from *'ahṭa'a*, to protrude or outstretch the neck. See at 14:43, p. 803, n. 1).

[12] عسر ***'asir*** = hard, most hard, difficult, trying. See *'asîr* at 25:26, p. 1146, n. 1.

إِذْ يَتَلَقَّى 17. Lo, there receive[1]
ٱلْمُتَلَقِّيَانِ the two receivers[2]
عَنِ ٱلْيَمِينِ from the right[3]
وَعَنِ ٱلشِّمَالِ قَعِيدٌ ﴿١٧﴾ and from the left,[4] sitting.[5]

مَّا يَلْفِظُ مِن قَوْلٍ 18. He utters[6] not of a word
إِلَّا لَدَيْهِ but there is by him
رَقِيبٌ عَتِيدٌ ﴿١٨﴾ an overseer[7] quite ready.[8]

وَجَآءَتْ 19. And there shall come
سَكْرَةُ ٱلْمَوْتِ the agony[9] of death
بِٱلْحَقِّ in truth.
ذَٰلِكَ مَا كُنتَ That is what you use to
مِنْهُ تَحِيدُ ﴿١٩﴾ turn away[10] from.

وَنُفِخَ 20.And blown shall be[11]
فِى ٱلصُّورِ the Trumpet.[12]
ذَٰلِكَ That will be the
يَوْمُ ٱلْوَعِيدِ ﴿٢٠﴾ Day of the Threats.[13]

وَجَآءَتْ 21. And there shall come
كُلُّ نَفْسٍ every person;
مَّعَهَا سَآئِقٌ with him will be one driving[14]
وَشَهِيدٌ ﴿٢١﴾ and a witness.[15]

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1. يتلقى ***yatalaqqâ*** = he receives, accepte (v. iii. m. s. impfct. from *talaqqâ*, form V of *laqiya* [*liqâ' /luqyân /luqan /luqy /luqyah*] to meet with. See *talaqqâ* at 2:37, p. 19, n. 12).

2. i. e., two specially appointed angels. متلقيان ***muatlaqqiyân*** (dual; s. *mtalaqqin;* pl. *matalqqûn*) = two receivers (act. participle from *talaqqâ*. See n. 1 above).

3. يمين ***yamîn*** (s.; pl. *'aymân*) = right, right hand. See at 37:28, p. 1435, n. 2.

4. شمال ***shimâl*** = north, left hand, left side, left.

5. i. e., each sitting on one side. قعيد ***qa'îd*** = one who sits down, sitting, infirm (act. particple in the scale of *fa'îl* from *qa'ada* [*qu'ûd*], to sit down. See *qawâ'id* at 2:127, p. 60, n. 10).

6. يلفظ ***yalfiẓu*** = he speaks, utters, articlulates, pronounces, spits out (v. iii. m. s. impfct. from *lafaẓa* [*lafẓ*], to emit, to speak, to spit out).

7. رقيب ***raqîb*** = Ever-Watchful, vigilant, overseer, supervisor (active participle in the scale of *fa'îl* from *raqaba* [*ruqûb/raqâbah*], to watch, to control. See at 33:52, p. 1358, n. 1).

8. i. e., ready to record. عتيد ***'atîd*** = ready, prepared (pass. parciple from *'atada* [*'atâd*], to be ready. See *'a'tadnâ* at 48:13, p. 1666, n. 6).

9. سكرة ***sakrah*** (f. s., pl. *sakarât*) = intoxication, agony. See *sakarât* 15:72, p. 822, n. 4.

10. تحيد ***tahîdu*** = you deviate, depart, avoid, turn away (v. ii. m. s. impfct. from *hâda* [*hayd/ huyûd/ haydân/ mahîd*], to deviate, to avoid).

11. نفخ ***nufikha*** = it was blown, inflated, breathed (v. iii. m. s. past passive from *nafakha* [*nafkh*], to blow. See at 39:68, p. 1505, n. 1).

12. i. e., for the Resurrection. This will be the second blowing of the Trumpet . صور ***ṣûr*** = horn, bugle, trumpet. See at 39:68, p. 1505, n. 2.

13. i. e., the Day of Resurrection about which threats are given. وعيد ***wa'îd*** = threats, promises. See at 50:14, p. 1688, n. 6.

14. i. e., an angel will be driving them to the judgement arena. سائق ***sâ'iq*** = one who drives, urges on, pilots (act. participle from *sâqa* [*sawq/ siyâqah/ masâq*], to drive, to urge on. See *sûq* at 48:29, p. 1675, n. 9).

15. i. e., another angel as witness.

22. "You had indeed been	لَقَدْ كُنتَ
in indifference[1] to this.	فِى غَفْلَةٍ مِّنْ هَٰذَا
So We have removed[2]	فَكَشَفْنَا
from you your covering.[3]	عَنكَ غِطَآءَكَ
Hence your sight[4] today is	فَبَصَرُكَ ٱلْيَوْمَ
sharp."[5]	حَدِيدٌ ٢٢
23. And there will say	وَقَالَ
his companion:[6]	قَرِينُهُۥ
"This is what I have with me	هَٰذَا مَا لَدَىَّ
ready."[7]	عَتِيدٌ ٢٣
24. "You two throw[8]	أَلْقِيَا
in hell	فِى جَهَنَّمَ
everyone infidel,[9]	كُلَّ كَفَّارٍ
stubbornly defiant."[10]	عَنِيدٍ ٢٤
25. "Preventer[11] of the good,	مَّنَّاعٍ لِّلْخَيْرِ
transgressor,[12] skeptic."[13]	مُعْتَدٍ مُّرِيبٍ ٢٥
26. He who set with Allah	ٱلَّذِى جَعَلَ مَعَ ٱللَّهِ
another god.	إِلَٰهًا ءَاخَرَ
So you two throw him	فَأَلْقِيَاهُ

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[1] غفلة ***ghaflah*** = negligence, indifference, carelessness, inadvertence. See at 28:15, p. 1236, n. 1.

[2] كشفنا ***kashafnâ*** = we removed, lifted, disclosed, exposed (v. i. pl. past from *kashafa* [*kashf*], to remove. See at 43:50, p. 1595, n. 8).

[3] غطاء ***ghiṭâ'*** (s.; pl. *'aghṭiyah*) = cover, covering, wrap, wrapping, envelop, lid. See at 18:100, p. 946, n. 9.

[4] بصر ***baṣar*** (s.; pl. *'abṣâr*) = eye, sight, vision, glance, look, insight. See at 45:23, p. 1625, n. 9.

[5] حديد ***ḥadîd*** (s.; pl. *ḥadâ'id/ḥidâd*) = iron, ironware, sharp. See at 17:50, p. 888, n. 11.

[6] i. e., the angel accompanying as witness. قرين ***qarîn*** (s.; pl. *quranâ'*) = associate, companion, comrade, consort, connected, joined (act. participle in the scale of *fa'îl* from *qarana* [*qarn*], to connect, to associate. See *muqarranîn* at 25:13, p. 1141, n. 9).

[7] i. e., the record of his deeds. عتيد ***'atîd*** = ready, prepared (pass. participle from *'atada* [*'atâd*], to be ready. See at 50:18, p. 1689, n. 7).

[8] i. e., Allah will say to the two angels. لقيا ***'alqiyâ*** = you (two) throw, fling, cast, deliver (v. ii. m. dual imperative from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See *'alqû* at 37:97, p. 1415, n. 5).

[9] كفار ***kaffâr*** = infidel, unbeliever. See *kuffâr* at 47:34, p. 1659, n. 4.

[10] عنيد ***'anîd*** = obstinate, stubborn, resisting stubbornly, stubbornly defiant (act. participle in the scale of *fa'îl* from *'anada* [*'unûd*], to deviate, to resist stubbornly. See at 14:515, p. 792, n. 9).

[11] مناع ***mannâ'*** = one who prevents, forbids, defends, resists, bars, blocks (act. participle in the scale of *fa''âl* from *mana'a* [*man'*], to prevent. See *mana'a* at 38:75, p. 1477, n. 1).

[12] معتد ***mu'tadin*** (s.; pl. *mu'tadûn*) = transgressor, aggressor, assailant (active participle from *i'tadâ*, form VIII of *'adâ* [*'adw*], to speed, to run. See *mu'tadîn* at 10:74, p. 664, n. 9).

[13] مريب ***murîb*** (s.; pl. *murîbûn*) = one who arouses suspicion/misgivings, startler (act. participle from *'arâba*, form IV of *râba* [*rayb*], to disquiet, doubt. See *murtâb* at 40:35, p. 1522, n. 3).

فِي ٱلْعَذَابِ	in the punishment
ٱلشَّدِيدِ ۝٢٦	most rigorous.[1]
۞ قَالَ	27. There will say
قَرِينُهُۥ رَبَّنَا	his comrade:[2] "Our Lord,
مَآ أَطْغَيْتُهُۥ	I did not make him transgress,[3]
وَلَٰكِن كَانَ فِي ضَلَٰلٍ	but he was astray[4]
بَعِيدٍ ۝٢٧	far away."[5]
قَالَ	28. He will say:
لَا تَخْتَصِمُوا۟	"Do not quarrel[6]
لَدَىَّ	in My Presence; and
وَقَدْ قَدَّمْتُ إِلَيْكُم	I had given you in advance[7]
بِٱلْوَعِيدِ ۝٢٨	the threats."
مَا يُبَدَّلُ	29. "Altered[8] shall not be
ٱلْقَوْلُ لَدَىَّ	the sentence on My part,
وَمَآ أَنَا۠ بِظَلَّٰمٍ	nor am I unjust[9]
لِّلْعَبِيدِ ۝٢٩	to the servants."[10]

Section (*Rukû'*) 3

يَوْمَ نَقُولُ	30. On the day We shall say
لِجَهَنَّمَ	to hell:

[1] شديد ***shadīd*** (pl. أشداء *'ashiddâ'*/ شداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 42:26, p. 1567, n. 2).

[2] i. e., his evil comrade in the worldly life, Satan. قرين ***qarîn*** (s.; pl. *quranâ'*) = associate, companion, comrade, consort, connected, joined (act. participle in the scale of *fa'îl* from *qarana* [*qarn*], to connect, to associate. See ***muqarranîn*** at 25:13, p. 1141, n. 9).

[3] أطغيت ***'aṭghaytu*** = I made (someone) transgress/exceed all bounds/rebel (v. i. s. past from *'aṭghâ*, form IV of *ṭaghâ* [*ṭaghan/ ṭughyân*], to exceed all bounds. See at 37:30, 1435, n. 5).

[4] ضلال ***ḍalâl*** = error, straying from the right path. ***fî ḍalâl*** = in error, astray, in vain. See at 46:32, p. 1644, n. 7.

[5] i. e., from the right course and the truth. بعيد ***ba'îd*** = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far away, far-reaching, distant, remote, unlikely. See at 50:3, p. 1685, n. 8).

[6] i. e., Allah will say to them. لا تختصموا ***lâ takhtaṣimû*** = You (all) do not quarrel, dispute, argue, debate, contest one another (v. ii. m. pl. imperative {prohibition} from *ikhtaṣama*, form VIII of *khaṣama* [*khaṣm/ khiṣâm/ khuṣûmah*], to defeat in argument. See *takhtaṣimûna* at 39:31, p. 1492, n. 5).

[7] قدمت ***qaddamtu*** = I sent ahead, forwarded, advanced, given in advance (v. i. s. past from *qaddama*, form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 42:48, p. 1579, n. 1).

[8] يبدل ***yubaddalu***= he or it is exchanged, changed, altered, replaced, substituted (v. iii. m. s. impfct. passive from *baddala*, form II of *badala* [*badal*], to replace. See *yubaddilû* at 48:15, p. 1667, n. 7).

[9] ظلام ***ẓallâm***= unjust, oppressor, evildoer (act. participle in the scale of *fa''âl* from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 41:46, p. 1556, n. 11).

[10] عبيد ***'abîd*** (pl.; s. عبد *'abd*) = serfs, servants, slaves, bondsmen. See at 22:10, p. 1048, n. 10.

"Have you become full?"[1]	هَلِ ٱمْتَلَأْتِ
And she will say:	وَتَقُولُ
"Is there any more?"[2]	هَلْ مِن مَّزِيدٍ ٣٠
31. And brought near[3] will be	وَأُزْلِفَتِ
paradise for the righteous,[4]	ٱلْجَنَّةُ لِلْمُتَّقِينَ
not far away.[5]	غَيْرَ بَعِيدٍ ٣١
32. "This is what	هَٰذَا مَا
you were promised[6] —	تُوعَدُونَ
for everyone oft-returning,[7]	لِكُلِّ أَوَّابٍ
attentive."[8]	حَفِيظٍ ٣٢
33. "Who feared[9] the	مَنْ خَشِيَ
Most Merciful in the unseen,	ٱلرَّحْمَٰنَ بِٱلْغَيْبِ
and came with a heart	وَجَآءَ بِقَلْبٍ
turning in repentance."[10]	مُّنِيبٍ ٣٣
34. "Enter you all in it	ٱدْخُلُوهَا
in peace."	بِسَلَٰمٍ
This is the Day of Eternity.[11]	ذَٰلِكَ يَوْمُ ٱلْخُلُودِ ٣٤
35. They shall have	لَهُم

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1. امتلأت **imtala'ti**= you (fem.) became full, filled yourself (v. iii. f. s. past from *imtala'a*, form VIII of *mala'a* [*mal'/ mal'ah /mil'ah*], to fill, to fill up. See *la 'amla'anna* at 38:85, p. 1478, n. 7).

2. مزيد **majîd** = excess, more, additional (verbal noun of *jâda*; also passive participle from *zâda*. See *zâda* at 47:17, p. 1653, n. 9).

3. أزلفت **'uzlifat** = she or it was brought near, advanced (v. iii. f. s. past passive from *'azlafa*, form IV of *zalafa* [*zalf/zalaf/zalîf*], to go near, approach, advance. See *'azlafnâ* at 26:90, p. 1178, n. 8).

4. متقين **muttaqîn** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 45:19, p. 1624, n. 3).

5. بعيد **ba'îd** = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far away, far-reaching, distant, remote, unlikely. See at 50:27, p. 1691, n. 5).

6. توعدون **tû'adûna** = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from *wa'ada* {also from *'aw'ada*, form IV of *wa'ada*] [*wa'd*], to promise. See at 41:30, p. 1550, n. 11).

7. أواب **'awwâb** (s.; pl. *'awwâbûn*) = oft-returning, oft-returning in penitence, ever penitent, ever-obedient (act. participle in the scale of *fa''âl* from *'âba* [*'awb/ 'awbah/ 'iyâb*], to return. See at 38:44, p. 1471, n. 3).

8. i. e., to the injunctions of the Qur'ân and *sunnah*. حفيظ **ḥafîẓ** = attentive, mindful, preserving, guarding, guard, (act. participle in the scale of *fa'îl* from *ḥafiẓa* [*ḥifẓ*], to preserve, to guard. See at 42:48, p. 1578, n. 18).

9. خشى **khashiya** = he feared, was afraid of, apprehended (v. iii. m. s. past from *khashy /khashyah*, to fear. See at 36:11, p. 1411, n. 5).

10. منيب **munîb** = one who turns in repentance, penitent (act. participle from *'anâba*, form IV of *nâba* [*nawb/niyâbah*], to return, to come near, to represent. See at 50:8, p. 1687, n. 2).

11. خلود **khulûd** = to last for ever, to be everlasting/ eternal (verbal noun of *khalada*. See *khâlidîn* at 48:5, p. 1662, n. 10.

مَا يَشَآءُونَ فِيهَا	all that they desire[1] therein;
وَلَدَيْنَا مَزِيدٌ ۝٣٥	and with Us will be more.[2]

وَكَمْ	36. And how many
أَهْلَكْنَا قَبْلَهُم	We destroyed[3] before them
مِّن قَرْنٍ	of a generation[4]
هُمْ أَشَدُّ مِنْهُم	who were stronger[5] than they
بَطْشًا	in might[6]
فَنَقَّبُوا	and they had penetrated[7]
فِى ٱلْبِلَٰدِ	into the land.
هَلْ	Was there
مِن مَّحِيصٍ ۝٣٦	any palce of escape?[8]

إِنَّ فِى ذَٰلِكَ	37. Verily therein is
لَذِكْرَىٰ	a reminder[9]
لِمَن كَانَ لَهُۥ قَلْبٌ	for anyone that has a heart[10]
أَوْ أَلْقَى ٱلسَّمْعَ	or casts[11] ear to
وَهُوَ شَهِيدٌ ۝٣٧	and he is heedful.[12]

وَلَقَدْ خَلَقْنَا	38. And indeed We created
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ	the heavens and the earth
وَمَا بَيْنَهُمَا	and all that is between them
فِى سِتَّةِ أَيَّامٍ	in six days,
وَمَا مَسَّنَا	and there touched[13] Us not

[1] يشاءون ***yashâ'ûna*** = they wish, desire, want (v. iii. m. pl. impfct. from *shâ'a* [*mashî'ah*], to wish. See at 42:22, p. 1569, n. 13).

[2] مزيد ***mazîd*** = excess, more, additional (verbal noun of *jâda*; also passive participle from *zâda*. See at 50:35, p. 1693, n. 2).

[3] أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 47:13, p. 1651, n. 11).

[4] i. e., because of their unbelief and persistent sinning. قرن ***qarn*** (s.; pl. قرون *qurûn*) = generation, century, horn. See at 38:3, p. 1459, n. 6.

[5] أشد ***ashadd*** = more/most intense, stronger/ strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/toughest, (elative of *shadîd*). See at 40:46, p. 1526, n. 5.

[6] بطش ***baṭsh*** = power, might, strength, force, valour. See at 43:8, p. 1583, n. 10.

[7] i. e., by travels, settlement and building. ***naqqabû*** = they penetrated, drilled, examined thoroughly, travelled (v. iii. m. pl. past from *naqqaba*, form II of *naqaba* [*naqb*], to bore, pierce. See *naqb* at 18:97, p. 945, n. 7).

[8] i. e., from death and Allah's retribution? محيص ***maḥîṣ*** = escape, flight, place of retreat, sanctuary (verbal noun of, also noun of place from *ḥâsa*, [*ḥayṣ/ ḥayṣah/maḥîṣ*], to escape, to flee.See at 41:48, p. 1557, n. 9).

[9] i. e., reminder of Allah's Power and of the inevitability of return to Him. ذكرى ***dhikrâ*** = recollection, remembrance, memory, reminder. See at 50:8, p. 1687, n. 2.

[10] i. e., to understand and realize.

[11] i. e., lends ear to the admonitions and listens carefully. ألقى ***'alqâ*** = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 31:10, p. 1313, n. 7).

[12] شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, heedful, martyr, All-Witnessing (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 48:28, p. 1674, n. 17).

[13] مس ***massa*** = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 39:49, p. 1498, n. 10).

مِن لُّغُوبٍ (٣٨)	any weariness.[1]
فَٱصْبِرْ	39. So have patience[2]
عَلَىٰ مَا يَقُولُونَ	over what they say,[3]
وَسَبِّحْ	and declare sanctity[4]
بِحَمْدِ رَبِّكَ	with the praise of your Lord
قَبْلَ طُلُوعِ ٱلشَّمْسِ	before the rise[5] of the sun
وَقَبْلَ ٱلْغُرُوبِ (٣٩)	and before the sunset.[6]
وَمِنَ ٱلَّيْلِ	40. And in part of the night[7]
فَسَبِّحْهُ	declare His sanctity,
وَأَدْبَٰرَ	and in the wake[8]
ٱلسُّجُودِ (٤٠)	of prostrations.
وَٱسْتَمِعْ يَوْمَ	41. And listen[9] on the day
يُنَادِ ٱلْمُنَادِ	there will call[10] the caller[11]
مِن مَّكَانٍ قَرِيبٍ (٤١)	from a place quite near.
يَوْمَ يَسْمَعُونَ	42. On the day they will hear
ٱلصَّيْحَةَ	the thunderous blast[12]
بِٱلْحَقِّ	in truth.
ذَٰلِكَ يَوْمُ	That will be the day of
ٱلْخُرُوجِ (٤٢)	the coming out.[13]

[1] So, it is not at all difficult on Allah's part to resurrect and create anew. لغوب ***lughûb*** = exhaustion, weariness. See at 35:35, p. 1402, n. 13.

[2] The address is to the Prophet, pace and blessings of Allah be on him, and through him to the believers. اصبر ***iṣbir*** = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 30:60, p. 1310, n. 7).

[3] i. e., what the unbelievers say in respect of the Qur'ân and its message.

[4] سبح ***sabbiḥ*** = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 40:55, p. 1529, n. 1).

[5] i. e., at dawn (*fajr*). طلوع ***ṭulû'*** = to rise, ascend. See at 20:130, p. 1009, n. 7.

[6] i. e., the late afternoon (*'asr*) prayer. غروب ***ghurûb*** = setting, sunset. See at 18:17, p. 915, n. 8.

[7] i. e., *magrib, 'ishâ'* and *tahajjud* prayers.

[8] i. e., after completing the prayers. أدبار ***'adbâr*** (pl.; sing. دبر *dubr/ dubur*) = backs, rear parts, rear, in the wake. See at 47:24, p. 1656, n. 7.

[9] استمع ***istami'*** = listen, hear, pay attention (v. ii m. s. imperative from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *istami'û* at 22:73, p. 1071, n. 13).

[10] ينادى ***yunâdî*** = he calls, calls out, summons (v. iii. m. s. impfct. from *nâda*, form III of *nadâ* [*nadw*], to call. See at 41:47, p. 1557, n. 2).

[11] i. e., the angel Isrâfîl, on the occasion of Resurrection. (مناد(ى ***munâdin*** = summoner, caller (active participle from *nâda*, form III of *nadâ*, [*nadw*], to call. See at 3:193, p. 232, n. 1).

[12] i. e., the blowing in the trumpet by Isrâfîl. صيحة ***ṣayḥah*** (s.; pl. *ṣayḥât*) = outcry, piercing sound, thunderous blast. See at 38:15, p. 1462, n. 10).

[13] i. e., i. e., the coming into existence alive out of the dead on the Day of Resurrection. خروج ***khurûj*** = going out, coming out, departure (verbal noun of *kharaja*. See *yukhriju* at 47:37, p. 1660, n. 3).

إِنَّا نَحْنُ	43. Verily it is We Who
نُحْيِۦ وَنُمِيتُ	give life[1] and cause to die;[2]
وَإِلَيْنَا ٱلْمَصِيرُ ﴿٤٣﴾	and to Us is the destination.[3]
يَوْمَ	44. On the Day
تَشَقَّقُ ٱلْأَرْضُ	rent asunder[4] will be the earth
عَنْهُمْ سِرَاعًا	off them in haste.[5]
ذَٰلِكَ حَشْرٌ	That will be the assembling[6]
عَلَيْنَا يَسِيرٌ ﴿٤٤﴾	on Our part quite easy.[7]
نَحْنُ أَعْلَمُ	45. We do know best[8]
بِمَا يَقُولُونَ	what they say,
وَمَآ أَنتَ عَلَيْهِم	and you are not over them
بِجَبَّارٍ	a compeller.[9]
فَذَكِّرْ	So remind[10]
بِٱلْقُرْءَانِ	by means of the Qur'ân
مَن يَخَافُ	those that fear[11]
وَعِيدِ ﴿٤٥﴾	My threats.[12]

[1] نحيى ***nuḥyî*** = we give life, animate, enliven (v. i. pl. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 36:12, p. 1411, n. 7).

[2] So, it is nothing unusual for Him to resurrect the dead. نميت ***numîtu*** = we cause to die, put to death (v. i. pl. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See at 15:23, p. 812, n. 6).

[3] مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 48:7, p. 1663, n. 11).

[4] تشقق ***tashaqqaqu*** (originally *tatashaqqaqu*) = she gets split, is rent asunder, cleft, ripped, torn (v. iii. f. s. impfct. from *tashaqqaqa*, form V of *shaqqa* [*shaqq*], to split, cleave. See at 25:25, p. 1145, n. 11).

[5] So the dead will come out alive from the earth. ***sirâ'*** (pl.; s. *sarî'*)= those in haste. ***sirâ'an*** = in haste, quickly, in a hurry.

[6] حشر ***ḥashr*** = to gather, assemble, rally (verbal noun of *ḥashara*. See *ḥushira* at 46:6, p. 1632, n. 12.

[7] يسير ***yasîr*** = easy, gentle, simple, insignificant. See at 29:19, p. 1271, n. 8.

[8] أعلم ***'a'lamu*** = better-knowing, best aware (elative of *'âlim*, active participle from *'alima* [*'ilm*], to know. See at 29:32, p. 1276, n. 5).

[9] جبار ***jabbâr*** (s.; pl. *jabbârûn/ jabâbîr/ jabâbirah*) = of overwhelming power, tyrant, oppressor, compeller (act. participle in the scale of *fa''âl* from *jabara* [*jabr/jubûr*], to set, to restore, to force. See at 28:19, p. 1237, n. 12).

[10] ذكر ***dhakkir*** = remind, call to attention (v. m. s. imperative from *dhakkara*, form II of *dhakara* [*dhikr/tadhkâr*], to remember. See at 14:5, p. 787, n. 5).

[11] يخاف ***yakhâfu*** = he fears, dreads, is afraid (v. iii. m. s. impfct. from *khâfa* [*khawf/ makhâfah/ khîfah*], to fear. See at 27:10, p. 1204, n. 2).

[12] ***wa'îdi*** (originally *wa'îdî*) = وعيد ***wa'îd*** = threats, promises. See at 50:20, p. 1689, n. 13.

51. *SÛRAT AL-DHÂRIYÂT* (THE SCATTERING WINDS)

Makkan: 60 *'âyahs*

This is an early Makkan *sûrah*. It deals with the fundamentals of the faith, mainly *tawḥîd* (monotheism), Resurrection, Judgement and the life in the hereafter. It starts by emphasizing that the Resurrection and Judgement shall take place. Next it refers to the unbelievers who disbelieve in the Qur'ân and the Resurrection and their condition in the hereafter. In contrast the condition of the believers and the righteous is then mentioned. It then refers to the heavens and the earth and all that exist as signs of Allah's Power of creation and His Lordship and Absolute Oneness. In this context reference is made to some of the Messengers whom Allah had sent with the message of monotheism and worship of Allah Alone and how the previous nations had been destroyed because of their unbelief and persistent disobedience to Allah.

سُورَةُ الذَّارِيَاتِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَٱلذَّٰرِيَٰتِ 1. By the scattering winds[1]
ذَرۡوٗا ① blowing away;

فَٱلۡحَٰمِلَٰتِ 2. And the carriers[2]
وِقۡرٗا ② of heavy load;[3]

فَٱلۡجَٰرِيَٰتِ 3. And those that move on[4]
يُسۡرٗا ③ at ease;[5]

فَٱلۡمُقَسِّمَٰتِ 4. And the distributors[6]
أَمۡرًا ④ by command;[7]

إِنَّمَا تُوعَدُونَ 5. Verily what you are
لَصَادِقٞ ⑤ promised[8] is true.

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[1] ذاريات *dhâriyât* (f. pl.; s. *dhâriyah*) = scattering winds, scatterers, dispersers, those that blow away/carry off (act. participle from *dharâ* [*dharw*], to scatter, to blow away. See *tadhrû* at 18:45, p. 927, n. 13).

[2] i. e., the clouds. حاملات *ḥamilât* (f. pl; s. *ḥâmilât*; m. *ḥâmil*) = those who carry, carriers, bearers (act. participle from *ḥamala*. See *ḥâmilîn* at 29:12, p. 1269, n. 3).

[3] وقر *wiqr* = heavy load, burden.

[4] i. e., the ships. جاريات *jâriyât* (f. pl.; s. *jâriyah*) = those that move on/flow [ships] (act. participle from *jarâ* [*jary*], to flow. A ship is called *jâriyah* because it flows on the surface of the sea. See *jawârin* at 42:32, p. 1573, n. 6).

[5] يسر *yusr* = ease, facility. See at 18:88, p. 943, n. 2.

[6] i. e., the angels who distribute Allah's assignments and graces among the creatures. مقسمات *muqassimât* (f. pl.; s. *muqassimah*) = distributors, dividers, those that parcel out/break up (act. participle from *qassama*, form II of *qasama* [*qasm*], to divide. See *yaqsimûna* at 43:32, p. 1590, n. 4).

[7] أمر *'amr* (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree / matter, issue, affair. See at 45:18, p. 1623, n. 8.

[8] i. e. , the Resurrection and Judgement. توعدون *tû'adûna* = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from *wa'ada* [also from *'aw'ada*, form IV of *wa'ada*] [*wa'd*], to promise. See at 50:32, p. 1692, n. 6).

وَإِنَّ ٱلدِّينَ	6. And verily the Judgement[1]
لَوَٰقِعٌ ٦	shall take place.[2]
وَٱلسَّمَآءِ	7. By the sky
ذَاتِ ٱلْحُبُكِ ٧	full of routes.[3]
إِنَّكُمْ لَفِى قَوْلٍ	8. Indeed you are in a talk
مُّخْتَلِفٍ ٨	quite divergent.[4]
يُؤْفَكُ عَنْهُ	9. Deluded[5] from it is
مَنْ أُفِكَ ٩	the one who is deluded.
قُتِلَ ٱلْخَرَّٰصُونَ ١٠	10. Doomed are the liars.[6]
ٱلَّذِينَ هُمْ	11. Those that are
فِى غَمْرَةٍ سَاهُونَ	in heedlessness[7] distracted.[8]
١١	
يَسْـَٔلُونَ أَيَّانَ	12. They ask: "When[9] is
يَوْمُ ٱلدِّينِ ١٢	the day of Judgement?
يَوْمَ هُمْ	13. The day they shall be
عَلَى ٱلنَّارِ يُفْتَنُونَ ١٣	on the fire put to trial.[10]

[1] دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 49:16, p. 1683, n. 9.

[2] واقع ***wâqi'*** = that which falls/befalls, is about to fall, is going to occur/take place (act. participle from *waqa'a* [وقوع *wuqû'*], to fall. See at 42:22, p. 1569, n. 9).

[3] حبك ***ḥubuk*** (p.; s. *ḥabîkah*) = routes, ways, paths, orbits of the celestial bodies.

[4] i. e., you express divergent opinions and make contradictory statements about the Qur'ân and the Prophet, peace and blessings of Allah be on him. Thus sometimes you say he is a poet, sometimes you say he is possessed; again you say he has fabricated the Qur'ân, then you say someone else has composed it for him, and the like. مختلف ***mukhtalif*** = diverse, different, varying, divergent (act. participle from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See at 39:21, p. 1488, n. 13).

[5] i. e., deluded from the Qur'ân are by such talks those who are deluded. يؤفك ***yu'faku*** = he is deluded, beguiled, deceived, turned away (v. iii. m. s. impfct. passive from *'afaka*. See at 40:63, p. 1531, n. 8 above).

[6] خراصون ***kharrâṣûn*** (pl.; s. *kharrâṣ*) = liars, surmisers, conjecturers (act. participle in the scale of *fa''âl* from *kharaṣa* [*kharṣ*], to guess, to tell an untruth. See *yakhruṣûna* 43:20, p. 1587, n. 4).

[7] غمرة ***ghamrah*** (s.; pl. *ghumar*) = perplexity, bewilderment, confusion, error, heedlessness, hardship, pangs. See at 23:54, p. 1089, n. 2.

[8] ساهون ***sâhûn*** (pl.; s. *sâhin*) = unmindful, heedless, inattentive, distracted, negligent (act. participle from *sahâ* [*sahw/suhûw*], to overlook, to forget).

[9] أيان ***'ayyân***= when, at what time. See at 16:21, p. 833, n. 5.

[10] يفتنون ***yuftanûna*** = they are tried, put to test (v. iii. m. pl. impfct. passive from *fatana* [*fatn/ futûn*], to turn away, to put to trial. See at 29:2, p. 1265, n. 4).

ذُوقُوا۟ فِتْنَتَكُمْ	14. "Taste[1] your trial.[2]
هَٰذَا ٱلَّذِى كُنتُم بِهِۦ	This is what you had been
تَسْتَعْجِلُونَ ﴿١٤﴾	wishing to hasten."[3]
إِنَّ ٱلْمُتَّقِينَ	15. Verily the righteous[4]
فِى جَنَّٰتٍ	shall be amidst gardens
وَعُيُونٍ ﴿١٥﴾	and springs.[5]
ءَاخِذِينَ	16. Receiving[6]
مَآ ءَاتَىٰهُمْ	all that there will give[7] them
رَبُّهُمْ	their Lord.
إِنَّهُمْ كَانُوا۟	Indeed they had been
قَبْلَ ذَٰلِكَ مُحْسِنِينَ ﴿١٦﴾	before that doing good deeds.[8]
كَانُوا۟	17. The had been
قَلِيلًا مِّنَ ٱلَّيْلِ	for very little of the night
مَا يَهْجَعُونَ ﴿١٧﴾	that they slept.[9]
وَبِٱلْأَسْحَارِ	18. And by the pre-dawn
هُمْ	hours[10] they had been
يَسْتَغْفِرُونَ ﴿١٨﴾	praying for forgiveness.[11]
وَفِىٓ أَمْوَٰلِهِمْ	19. And in their properties

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[1] i. e., it will be said to them. ذوقوا ***dhûqû*** = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 46:34, p. 1646, n. 3).

[2] فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 39:49, p. 1499, n. 4.

[3] تستعجلون ***tasta'jilûna*** = you hasten, make haste, hurry, wish to expedite (v. ii. m. pl. impfct. from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See at 27:72, p. 1224, n. 6).

[4] متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 50:31, p. 1692, n. 4).

[5] عيون ***'uyûn*** (pl.; s. *'ayn*) = springs, fountains, eyes. See at 44:52, p. 1615, n. 8).

[6] ءاخذين ***'âkhidhîn*** (pl. acc./gen. of *'âkhidûn*; s.*'âkhidh*) = those who take, seize, receive (act. participle from *'akhadha* (*'akhdh*], to take. See *'âkhidh* 11:56, p. 698, n. 2).

[7] ءاتى ***'âtâ*** = he or it came, gave, brought, afforded (v. iii. m. s. past from *ityân/aty/ma'tâh*, to come, bring, give. See at 28:46, p. 1258, n. 6).

[8] محسنين ***muḥsinîn*** = (pl.; acc. /gen. of *muḥsinûn*; sing. *muḥsin*) = those who do good/ right things, righteous, charitable, generous (active participle from *'ahsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 39:58, p. 1502, n. 2).

[9] يهجعون ***yahja'ûna*** = they sleep peacefully (at night, become quiet (v. iii. m. pl. impfct. from *haja'a* [*hujû'*], to sleep peacefully, to calm down).

[10] أسحار ***'as-ḥâr*** (sing. سحر *saḥar*) = time before daybreak, pre-dawn hours. See at 3:17, p. 161, n. 5).

[11] i. e., *tahajjud* prayers. يستغفرون ***yastaghfirûna*** = they pray for forgiveness, ask for pardon (v. iii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 40:7, p. 1511, n. 8).

حَقٌّ لِّلسَّآئِلِ was a right[1] for the beggar[2]
وَٱلْمَحْرُومِ ١٩ and the deprived.[3]

وَفِي ٱلْأَرْضِ ءَايَٰتٌ 20. And in the earth are signs
لِّلْمُوقِنِينَ ٢٠ for the firm believers.[4]

وَفِيٓ أَنفُسِكُمْ 21. And in your selves.
أَفَلَا تُبْصِرُونَ ٢١ Will you not then see?[5]

وَفِي ٱلسَّمَآءِ 22. And in the heaven
رِزْقُكُمْ is your provision[6]
وَمَا تُوعَدُونَ ٢٢ and what you are promised.[7]

فَوَرَبِّ 23. So, by the Lord of
ٱلسَّمَآءِ وَٱلْأَرْضِ the heaven and the earth,
إِنَّهُۥ لَحَقٌّ verily it is true,[8]
مِّثْلَ مَآ أَنَّكُمْ like[9] that you
تَنطِقُونَ ٢٣ do speak.[10]

Section (*Rukû'*) 2

هَلْ أَتَىٰكَ 24. Has there come to you
حَدِيثُ the account[11] of
ضَيْفِ إِبْرَٰهِيمَ the guests of Ibrâhim,
ٱلْمُكْرَمِينَ ٢٤ the honoured ones?[12]

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[1] i. e., they regularly paid *zakâh* and *sadaqah.* حق ***ḥaqq*** = right, truth, liability, justice, just cause. See at 44:38, p. 1613, n. 5.

[2] سائل ***sâ'il*** (s.; pl. *sâ'ilûn*) = beggar, petitioner, questioner, enquirer (active participle from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask. See *sâ'ilîn* at 41:10, p. 1543, n. 2).

[3] محروم ***maḥrûm*** (s.; pl. *maḥrumûn*) = deprived, precluded, excluded, divested, bereaved (pass. participle from *ḥarama* [*ḥirm/ḥirmân*], to deprive, to dispossess).

[4] موقنين ***mûqinîn*** (pl.; acc./gen. of *mûqinûn*, s. *mûqin*) = those believing with certitude, firmly convinced, firm believers, those who are sure (active participle from *'ayqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure, be certain. See at 44:7, p. 1607, n.6).

[5] تبصرون ***tubṣirûna*** = you see, see through, understand, (v. ii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/baṣira* [*basar*], to see. See at 43:51, p. 1596, n. 1).

[6] i. e., the means for your provision, such as rain, sunshine, air, oxygen, etc. رزق ***rizq*** (pl. أرزاق *arzâq*) = provision, means of livelihood, food, sustenance. See at 45:5, p. 1619, n. 5).

[7] i. e., of rewards and punishment, recorded in *al-lawḥ al-maḥfûz.* توعدون ***tû'adûna*** = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from *wa'ada* {also from *'aw'ada,* form IV of *wa'ada*} [*wa'd*], to promise. See at 51:5, p. 1696, n. 8).

[8] i. e., the Resurrection, Judgement, rewards and punishment are true.

[9] مثل ***mithl*** (s.; pl. أمثال *'amthâl*) = like, similar, equivalent. See at 46:10, p. 1634, n. 9.

[10] تنطقون ***tanṭiqûna*** = you (all) speak, talk, pronounce, articulate (v. ii. m. pl. impfct. from *naṭaqa* [*nuṭq/nuṭûq/manṭiq*], to talk, speak, articulate. See at 37:92, p. 1444, n. 19).

[11] حديث ***ḥadîth*** (s.; pl. أحاديث *'aḥâdîth*) = speech, talk, narrative, report, account. See at 45:6, p. 1619, n. 11.

[12] مكرمون ***mukramûn*** (pl.; s. *mukram*) = those honoured (passive participle from *'akrama,* form IV of *karuma* [*karam/ karamah/ karâmah*], to be noble, generous. See at 37:42, p. 1437, n. 5).

إِذْ دَخَلُوا۟ عَلَيْهِ	25. When they entered[1] on
فَقَالُوا۟ سَلَٰمًا	him and said: "Salâm",
قَالَ سَلَٰمٌ	he said "Salâm ...
قَوْمٌ مُّنكَرُونَ ﴿٢٥﴾	a people unknown!"[2]
فَرَاغَ	26. Then he slipped away[3]
إِلَىٰٓ أَهْلِهِۦ فَجَآءَ	to his family and came
بِعِجْلٍ سَمِينٍ ﴿٢٦﴾	with a calf[4] fleshy and fatty.[5]
فَقَرَّبَهُۥٓ	27. Then he brought it near[6]
إِلَيْهِمْ قَالَ	to them saying:
أَلَا تَأْكُلُونَ ﴿٢٧﴾	"Will you not eat.?"[7]
فَأَوْجَسَ	28. Then he got apprehensive[8]
مِنْهُمْ خِيفَةً	of them in fear.
قَالُوا۟ لَا تَخَفْ	They said: "Do not be afraid"
وَبَشَّرُوهُ	and gave him the good news[9] of
بِغُلَٰمٍ عَلِيمٍ ﴿٢٨﴾	a son well informed.
فَأَقْبَلَتِ	29. Then there came forward[10]
ٱمْرَأَتُهُۥ فِى صَرَّةٍ	his wife crying[11]
فَصَكَّتْ وَجْهَهَا	and beat her[12] face
وَقَالَتْ عَجُوزٌ	and said: "An old woman,
عَقِيمٌ ﴿٢٩﴾	barren."[13]

[1] دخلوا ***dakhalû*** = they entered, went in, called on (v. iii. m. pl. past from *dakhala* [*dukhûl*], to enter. See at 15:52, p. 818, n. 2).

[2] Ibrâhîm, peace be on him, could not recognize them because they were angels in the form of human beings. منكرون ***munkarûn*** (pl.; s. *munkar*) = those not known, unrecognized, strangers, unknown (pass. participle from *'ankara*, form IV of *nakira* [*nakar/ nukr/ nukûr/ nakîr*], not to know. See at 15:61, p. 820, n. 1.

[3] راغ ***râgha*** = he went away, furtively turned away, slipped away (v. iii. m. s. past from *rawgh*, to go away, to go out of the way).

[4] i. e., a roasted calf. عجل ***'ijl*** (s.; pl. *'ujûl/'ijalah*) = calf. See at 20:88, p. 997, n. 8.

[5] سمين ***samîn*** (s.; pl. *simân*) = fat, fleshy, obese. See *simân* at 12:43, p. 718, n. 7).

[6] قرب ***qarraba*** = he brought near, made someone/ something close, approximated, advanced (v. iii. m. s. past *in* form II of *qaruba* [*qurb/ maqrabah*], to be near. See *qarrabnâ* at 19:52, p. 964, n. 3).

[7] تأكلون ***ta'kulûna*** = you (all) eat, consume (v. ii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See at 43:73, p. 1601, n. 6).

[8] Because they did not partake of the food. أوجس ***'awjasa*** = he became apprehensive, afraid (v. iii. m. s. past in form IV of *wajisa* [*wajs /wajasân*], to be afraid, worried. *'awjasa khîfatan* is an idiom meaning " had a sense of fear, became apprehensive". See at 20:67, p. 990, n. 10).

[9] بشروا ***bashsharû*** = they gave good news (v. iii. m. pl. past from *bashshara*, form II of *bashara/ bashira* [*bishr/bushr]*, to be happy. See *bashsharnâ* at 37:112, p. 1447, n. 11).

[10] أقبلت ***'aqbalat*** = she came forward, turned to, approached, advanced (v. iii. f. s. past in from IV of *qabila* [*qabûl/qubûl*), to accept. See *'aqbala* at 37:50, p. 1438, n. 7).

[11] صرة ***ṣarrah*** = yell, sharp cry.

[12] صكت ***ṣakkat*** = she beat, struck, shut (v. iii. f. s. past from *ṣakka* [*ṣakk*], to beat, to strike).

[13] عقيم ***'aqîm*** = unavailing, barren, sterile, futile, unproductive, fruitless (active participle in the scale of *fa'îl* from *'aqama/aquma* [*'aqm/'uqm*], to be barren, sterile. See at 42:50, p. 1579, n. 9).

قَالُوا كَذَٰلِكِ 30. They said: "Even so,
قَالَ رَبُّكِ says your Lord.
إِنَّهُۥ هُوَ الْحَكِيمُ Verily He is the All-Wise,[1]
الْعَلِيمُ ٣٠ the All-Knowing."[2]

PART (*JUZ'*) 27

قَالَ فَمَا ۞ 31. He said: "Then what is
خَطْبُكُمْ the matter[3] with you,
أَيُّهَا الْمُرْسَلُونَ ٣١ O you the Messengers?"

قَالُوٓا إِنَّآ 32. They said: "Indeed we
أُرْسِلْنَآ إِلَىٰ قَوْمٍ have been sent[4] to a people
مُّجْرِمِينَ ٣٢ committing sins."[5]

لِنُرْسِلَ عَلَيْهِمْ 33. "That we discharge[6] on
حِجَارَةً مِّن طِينٍ ٣٣ them stones[7] of clay."[8]

مُّسَوَّمَةً عِندَ رَبِّكَ 34. "Marked[9] with your Lord
لِلْمُسْرِفِينَ ٣٤ for the transgressors."[10]

فَأَخْرَجْنَا 35. So We brought out
مَن كَانَ فِيهَا whoever was therein
مِنَ الْمُؤْمِنِينَ ٣٥ of the believers.

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1. i. e., in His deeds, commandments and dispensation. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 45:37, p. 1630, n. 4).
2. i. e., of all events, words, deeds and thoughts of His creatures, open or secret, and of what is good and suitable for His creatures. عليم ***'alîm*** (s.; pl. *'ulamâ'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 49:16, p. 1683, n. 10.
3. خطب ***khaṭb*** (s.; pl. *khuṭûb*) = matter, affair, conditions, circumstances, situation, concern. See at 28:23, p. 1239, n. 8.
4. أرسلنا ***'ursilnâ*** = we were sent out, sent, despatched (v. i. pl. past passive from *'arsala*, form IV of *rasila*. See at 15:58, p. 819, n. 5).
5. i. e., the sinful people of Prophet Lûṭ, peace be on him. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 46:25, p. 1641, n. 10).
6. نرسل ***nursila***(*u*) = we send, despatch, discharge (v. i. pl. impfct. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. The final letter takes *fathah* because of a hidden *'an* in *li* of motivation coming before the verb. See *nursilu* at 6:48, p. 409, n. 8).
7. i. e., of hardened clay. حجارة ***ḥijârah*** (pl.; sing. *ḥajar*) = stones. See at 17:50, p. 888, n. 10.
8. طين ***ṭîn*** = clay, soil. See at 38:71, p. 1476, n. 3.
9. Each stone was marked with the name of the person it hit (Ibn Kathîr, IV, 271). مسومة ***musawwamah*** = beautiful, marked for goodness, marked, branded, (passive participle from *sawwama*, form II of *sâma* [*sawm*], to mark, to brand. See at 11:83, p. 707, n. 10).
10. i. e., persisting in unbelief and evil deeds. مسرفين ***musrifîn*** (pl; acc./gen. of *musrifûn*; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See at 44:31, p. 1611, n. 10).

فَمَا وَجَدْنَا فِيهَا	36. But We found[1] not therein
غَيْرَ بَيْتٍ	except one household
مِّنَ ٱلْمُسْلِمِينَ ٣٦	of the Muslims.[2]
وَتَرَكْنَا فِيهَآ	37. And We left[3] therein
ءَايَةً لِّلَّذِينَ	a sign for those who
يَخَافُونَ ٱلْعَذَابَ	fear[4] the punishment
ٱلْأَلِيمَ ٣٧	most painful.[5]
وَفِى مُوسَىٰٓ	38. And in Mûsa,
إِذْ أَرْسَلْنَٰهُ إِلَىٰ فِرْعَوْنَ	when We sent him to Fir'aun
بِسُلْطَٰنٍ مُّبِينٍ ٣٨	with an authority[6] quite clear.[7]
فَتَوَلَّىٰ	39. But he turned away[8]
بِرُكْنِهِۦ وَقَالَ	with his force and said:
سَٰحِرٌ أَوْ مَجْنُونٌ ٣٩	"A sorcerer[9] or an insane."[10]
فَأَخَذْنَٰهُ	40. So We seized him
وَجُنُودَهُۥ	and his hosts[11]
فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ	and hurled[12] them in the sea[13]
وَهُوَ مُلِيمٌ ٤٠	and he was to blame.[14]
وَفِى عَادٍ	41. And in 'Âd,

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[1] وجدنا ***wajadnâ*** = we found, got (v. i. pl. past from *wajada* [*wujûd*], to find. See at 43:22, p. 1587, n. 6).

[2] i. e., the household of Lût, peace be on him.

[3] i. e., in the ruins as a result of the punishment inflicted. تركنا ***taraknâ*** = we left, abandoned, gave up, forsook (v. i. pl. past from *taraka* [*tark*], to leave. See at 37:129, p. 1450, n. 9.

[4] يخافون ***yakhâfûna*** = they fear, dread (v. iii. m. pl. impfct. from *khâfa* [*khawf/ makhâfah/ khîfah*], to fear. See at 24:50, p. 1127, n. 3).

[5] أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 48:25, p. 1672, n. 8).

[6] سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 44:19, p. 1609, n. 11.

[7] مبين ***mubîn*** = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 46:32, p. 1644, n. 8).

[8] تولى ***tawallâ*** = he took over, undertook, turned away, takes for a friend (v. iii. m. s. past in form V of *waliya* [*walâ'/wilâyah*], to be near, to be a friend. See at 28:24, p. 1239, n. 11).

[9] ساحر ***sâḥir*** (s.; pl. *saḥarah/suḥḥâr*) = sorcerer, magician, enchanter (act. participle from *saḥara* [*siḥr*], to enchant. See at 40:24, p. 1517, n. 12).

[10] مجنون ***majnûn*** (s.; pl. *majânîn*) = possessed, insane, mad, one gone off his head (pass. participle from *janna* [*junûn*], to cover, to hide. See at 44:14, p. 1608, n. 10).

[11] جنود ***junûd*** (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 48:4, p. 1662, n. 4).

[12] i. e., drowned them. نبذنا ***nabadhnâ*** = we threw, hurled (v. i. pl. past from *nabadha* [*nabdh*], to hurl. See at 37:145, p. 1452, n. 9).

[13] يم ***yamm*** (s.; pl. *yamûm*) = open sea, river. See at 28:40, p. 1246, n. 7.

[14] مليم ***mulîm*** = one deserving blame, balmeworthy, one who is to blame (pass. participle from *'alâma*, form IV of *lâma* [*lawm/ malâm/ malâmah*], to blame, to censure. See *lâ'im* at 5:54, p. 357, n. 9).

إِذْ أَرْسَلْنَا عَلَيْهِمُ	when We sent[1] against them
الرِّيحَ الْعَقِيمَ ﴿٤١﴾	the wind[2] most barren.[3]
مَا تَذَرُ مِن شَيْءٍ	42. It spared[4] not anything
أَتَتْ عَلَيْهِ إِلَّا	that it came upon but
جَعَلَتْهُ كَالرَّمِيمِ ﴿٤٢﴾	made it as if decomposed.[5]
وَفِي ثَمُودَ	43. And in Thamûd,
إِذْ قِيلَ لَهُمْ	when it was said to them:
تَمَتَّعُوا	"Enjoy yourselves[6]
حَتَّىٰ حِينٍ ﴿٤٣﴾	till a time."
فَعَتَوْا	44. But they hurled defiance[7]
عَنْ أَمْرِ	at the command
رَبِّهِمْ	of their Lord.
فَأَخَذَتْهُمُ	So there seized[8] them
الصَّاعِقَةُ	the thunderbolt[9]
وَهُمْ يَنظُرُونَ ﴿٤٤﴾	and they were gazing.[10]
فَمَا اسْتَطَاعُوا	45. And they were not able[11]
مِن قِيَامٍ	to stand up[12]
وَمَا كَانُوا	nor could they
مُنتَصِرِينَ ﴿٤٥﴾	help themselves.[13]

[1] أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 43:25, p. 1594, n. 2).

[2] ريح ***rîḥ*** (s.; pl. *riyâḥ*) = wind, smell, odour. See at 30:51, p. 1307, n. 6.

[3] i. e., a dry and devastating wind. عقيم ***'aqîm*** = unavailing, barren, sterile, futile, unproductive, fruitless (active participle in the scale of *fa'îl* from *'aqama/aquma* [*'aqm/'uqm*], to be barren, sterile. See at 51:29, p. 1700, n. 13).

[4] تذر ***tadharu*** = she or it leaves, lets alone, abandons, forsakes (v. iii. f. s. impfct. from *wadhara/ yadharu*[*wadhr*] to leave. See at 7:127, p. 511, n. 3).

[5] رميم ***ramîm*** = rotten, decayed, decomposed. See at 36:78, p. 1428, n. 3.

[6] تمتعوا ***tamatta'û*** = you (all) enjoy, enjoy yourselves (v. ii. m. pl. imperative from *tamatta'a*, form V of *mata'a* [*mat'/mut'ah*], to carry away. See at 30:34, p. 1301, n. 5).

[7] عتوا ***'ataw*** = they turned insolent, turned defiant, hurled defiance (v. iii. m. pl. past from *'atâ* [*'utûw/'utîy/'itîy*], to be insolent).

[8] أخذت ***'akhadhat*** = she took, seized (v. iii. f. s. past from *'akhadha* [*'akhdh*], to take. See at 29:37, p. 1278, n. 2).

[9] صاعقة ***ṣâ'iqah*** (s.; pl. *ṣawa'iq*) = thunderbolt, bolt of lightning. See at 41:18, p. 1546, n. 2.

[10] ينظرون ***yanẓurûna*** = they look gaze, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 43:66, p. 1599, n. 9).

[11] استطاعوا ***istaṭâ'û*** = they were able to, were capable of (v. iii. m. pl. past from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See at 36:67, p. 1425, n. 2).

[12] قيام ***qiyâm*** = subsistence, means of support, standing, standing up, rising, existence. See at 39:68, p. 1505, n. 4.

[13] منتصرين ***muntaṣirîn*** (pl.; acc./ gen. of *muntaṣirûn*;s. *muntaṣir*) = victorious, triumphant, those who help themselves (act. participle from *intaṣara*, form VIII of *naṣara* [*naṣr/nuṣûr*], to help, to assist. See at 28:81, 1261, n. 10).

وَقَوْمَ نُوحٍ	46. And in the people of Nûh
مِّن قَبْلُ	before.
إِنَّهُمْ كَانُوا قَوْمًا	Verily they were a people
فَاسِقِينَ ٤٦	defiantly sinful.[1]

Section (*Rukû'*) 3

وَالسَّمَاءَ	47. And the heaven,
بَنَيْنَاهَا	We have set[2] it up
بِأَيْدٍ	with power;[3]
وَإِنَّا لَمُوسِعُونَ ٤٧	and verily We are expanding.[4]
وَالْأَرْضَ	48. And the earth,
فَرَشْنَاهَا	We have spread[5] it;
فَنِعْمَ	and how excellent are
الْمَاهِدُونَ ٤٨	We to spread out![6]
وَمِن كُلِّ شَيْءٍ	49. And of everything
خَلَقْنَا زَوْجَيْنِ	We have created pairs.[7]
لَعَلَّكُمْ تَذَكَّرُونَ ٤٩	Maybe that you take heed.[8]
فَفِرُّوا إِلَى اللَّهِ	50. So flee[9] to Allah.
إِنِّي لَكُم	Verily I am to you
مِّنْهُ نَذِيرٌ	from Him a warner[10]
مُّبِينٌ ٥٠	open and clear.

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[1] فاسقين ***fâsiqîn*** (pl., acc/gen. of *fâsiqûn*; sing *fâsiq*) = those that disobey, disobedient, defiant, defiantly sinful, (active participle from *fasaq* [*fisq*], to stray from the right course, to renounce obedience. See at 43:54 p. 1596, n. 9).

[2] بنينا ***banaynâ*** = we built, set up, founded, constructed (v. i. pl. past from *banâ* [*binâ'/ bunyân*], to build. See *ibni* at 40:36, p. 1522, n. 10.

[3] أيد ***'aydin*** (sing. *yad*) = hands, power, strength, control, authority. See at 38:45, p. 1471, n. 5.

[4] This is a very significant *'âyah* in view of the modern scientific discovery that the sky is ever in the process of expanding! موسعون ***mûsi'ûn*** (pl.; s. *mûsi'*) = those who expand, are in the process of expanding/extending, rich (act. participle from *'awsa'a*, form IV of *wasi'a* [*wasâ'h/ sa'h*], to be wide. See *wasi'ta* at 40:7, p. 1511, n. 9).

[5] فرشنا ***farashnâ*** = we spread , spread out, paved (v. i. pl. past from *farasha* [*farsh/firâsh*], to spread. See *farsh* at 6:142, p. 452, n. 3).

[6] ماهدون ***mâhidûn*** (pl.; s. *mâhid*) = those who spread out, prepare bed (act participle from *mahada* [*mahd*], to prepare a cradle, bed. See *yamhadûna* at 30:44, p. 1304, n. 12).

[7] This is another very significant *'âyah* which modern science acknowledges. زوجين ***zawjayn*** (acc./gen/ of *zawjân*; s. *zawj*) = both of a pair, a pair, male and female. *zawj* means one of a pair and is applicable to either the husband or the wife. See at 23:27, p. 1082, n. 5.

[8] تذكرون ***tadhakkarûna*** (originally *tatadhakkarûna*) = you bear in mind, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 45:23, p. 1625, n. 11).

[9] i. e., from unbelief and disobedience and hence the punishment of Allah to His Mercy. فروا ***firrû*** = you (all) flee, run away (v. ii. m. pl. imperative from *farra* [*firâr/mafarr*], to flee, to run away. See *farartum* at 33:16, p. 1340, n. 12).

[10] i. e., against Allah's displeasure and retribution. نذير ***nadhîr*** (pl. *nudhur*) = warner, one or that which gives warning (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 48:8, p. 1664, n. 1).

وَلَا تَجْعَلُوا مَعَ اللَّهِ	51. And set not with Allah
إِلَٰهًا آخَرَ	another god.
إِنِّي لَكُمْ مِنْهُ	Indeed I am to you from Him
نَذِيرٌ مُبِينٌ ﴿٥١﴾	a warner open and clear.
كَذَٰلِكَ	52. Likewise
مَا أَتَى الَّذِينَ	there came not to those
مِنْ قَبْلِهِمْ مِنْ رَسُولٍ	before them any Messenger
إِلَّا قَالُوا سَاحِرٌ	but they said: "A sorcerer[1]
أَوْ مَجْنُونٌ ﴿٥٢﴾	or an insane."[2]
أَتَوَاصَوْا بِهِ	53. Did they make a bequest[3]
بَلْ هُمْ	of that? Nay, they are
قَوْمٌ طَاغُونَ ﴿٥٣﴾	a people transgressing.[4]
فَتَوَلَّ عَنْهُمْ	54. So turn away[5] from them,
فَمَا أَنْتَ بِمَلُومٍ ﴿٥٤﴾	and you are not to blame.[6]
وَذَكِّرْ	55. And remind,[7]
فَإِنَّ الذِّكْرَىٰ	for indeed the reminding
تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾	does benefit[8] the believers.
وَمَا خَلَقْتُ الْجِنَّ	56. And I created not the *jinn*
وَالْإِنْسَ إِلَّا	and mankind but

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[1] ساحر **sâḥir** (s.; pl. *saḥarah/suḥḥâr*) = sorcerer, magician, enchanter (act. participle from *saḥara* [*siḥr*], to enchant. See at 51:39, p. 1702, n. 9).

[2] مجنون **majnûn** (s.; pl. *majânîn*) = possessed, insane, mad, one gone off his head (pass. participle from *janna* [*junûn*], to cover, to hide. See at 51:39, p. 1702, n. 10).

[3] i. e., did the previous generation of unbelievers make a behest to the succeeding generation of unbelievers to disbelieve and abuse the Messengers? تواصوا **tawâṣaw** = they made a bequest/behest, enjoined (v. iii. m. pl. past from *tawâṣâ*, form VI of *waṣâ* [*waṣy*], to be joined, lightened, degraded. See *waṣṣaynâ* at 46:15, p. 1636, n. 4).

[4] طاغون **ṭâghûn** (pl.; s. *ṭâghin*) = transgressors, oppressors, tyrants, those exceeding the bounds (act. participle from *ṭaghâ* [*ṭaghan/ ṭughyân*], to exceed all bounds. See *ṭâghîn* at 38:55, 1473, n. 2).

[5] i. e., let them alone for sometime. تول **tawalla** = you turn away (v. ii. m. s. imperative from *tatawallâ*, form V of *waliya*, to be near. See at 37:178, p. 1457, n. 8).

[6] ملوم **malûm** = blamed, censured, blameworthy, reproached, condemned (pass. participle from *lâma* [*lawm/malâm/malâmah*], to blame. See at 17:29, p. 885, n. 5).

[7] ذكر **dhakkir** = remind, call to attention (v. m. s. imperative from *dhakkara*, form II of *dhakara* [*dhikr/tadhkâr*], to remember. See at 50:45, p. 1695, n. 10).

[8] تنفع **tanfa'u** = she or it avails, benefits, is of use (v. iii. f. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 34:23, p. 1376, n. 8).

that they should worship Me.	لِيَعْبُدُونِ (٥٦)
57. I desire[1] not from them	مَآ أُرِيدُ مِنْهُم
any provision	مِّن رِّزْقٍ
nor do I wish that	وَمَآ أُرِيدُ أَن
they should give Me food.[2]	يُطْعِمُونِ (٥٧)
58. Verily Allah is	إِنَّ ٱللَّهَ
the All-Provider,[3]	هُوَ ٱلرَّزَّاقُ
the Owner of Power,	ذُو ٱلْقُوَّةِ
Most Firm.[4]	ٱلْمَتِينُ (٥٨)
59. So indeed there is	فَإِنَّ
for those who transgress[5]	لِلَّذِينَ ظَلَمُوا۟
a portion[6] like the portion	ذَنُوبًا مِّثْلَ ذَنُوبِ
of their comrades.[7]	أَصْحَٰبِهِمْ
So let them not	فَلَا
ask Me to hasten.[8]	يَسْتَعْجِلُونِ (٥٩)
60. Then woe to those who	فَوَيْلٌ لِّلَّذِينَ
disbelieve	كَفَرُوا۟
on account of their Day[9]	مِن يَوْمِهِمُ
which they are promised.[10]	ٱلَّذِى يُوعَدُونَ (٦٠)

[1] أريد ***'urîdu*** = I desire, intend (v. i. s. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See at 28:28, p. 1241, n. 4).

[2] ***yuṭ'imûni*** (originally *yuṭ'imûna+nî*) : يطعموا ***yuṭ'imû*** = they feed, give food (v. iii. m. pl. impfct. from *'aṭ'ama*, form IV of *ṭa'ima* [*ṭa'm*], to eat, to taste. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *'aṭ'ama* at 36:47, p. 1420, n. 4).

[3] رزاق ***razzâq*** = All-Provider, feeder, one who provides/ gives food, means of subsistence (act. participle in the scale of *fa''âl* from *razaqa* [*rizq*], to provide with the means of subsistence. See *razaqnâ* at 35:29, p. 1400, n. 5.

[4] متين ***matîn*** = solid, firm, Most Firm (act. participle in the scale of *fa'îl* from *matuna* [*matânah*], to be firm. See at 7:183, p. 537, n. 3).

[5] i. e., set partners with Allah. ظلموا *ẓalamû* = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* (setting partners with Allah) is called a grave *ẓulm*.] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 46:12, p. 1635, n. 7).

[6] i. e., of punishment. ذنوب ***dhanûb*** = portion.

[7] i. e., those like them of the preceding peoples. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, inhabitants, dwellers, companions, comrades, associates, followers, owners. See at 40:43, p. 1525, n. 6).

[8] i. e., to hasten the punishment (as they used to do by way of disbelief and challenge). ***lâ yasta'jilûni*** (originally *lâ yasta'jilûnî*) = يستعجلوا لا ***lâ yasta'jilû*** = let them not ask to hasten, they must not seek to hasten (v. iii. m. pl. imperative {prohibition} from *ista'jala*, form X of *'ajila* [*'ajal/ 'ajalah*], to hasten. See *lâ tasta'jil* at 46:35, p. 1645, n.6).

[9] i. e., the Day of Resurrection and Judgement.

[10] يوعدون ***yû'adûna*** = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from *w'ada* [*wa'd*], to make a promise. See at 46:35, p. 1645, n. 8).

52. *SÛRAT AL-ṬÛR* (THE MOUNT)

Makkan: 49 *'âyahs*

This is a Makkan *sûrah* which deals with the fundamentals of the faith, namely, *tawḥîd,* Resurrection, Judgement, rewards, punishment and the Messengership of Muhammad, peace and blessings of Allah be on him.

It starts with an abjuration by five things emphasizing the inevitability of Resurrection and Judgement. Then it refers to the condition of the unbelievers in the hereafter and the punishment that awaits them. In contrast, the condition of the believers and the righteous, and the rewards that await them, are then mentioned. Next it speaks about the Messengership of Muḥammad, peace and blessings of Allah be on him, and gives appropriate replies to the assumptions and allegations of the unbelievers about it. The *sûrah* ends by denouncing the polytheists' worship of idols and imaginary gods and goddesses , their intransigence and the severity of their punishment in the hereafter.

The *sûrah* is named *Al-Ṭur* (The Mount Sinai), which was the scene of the receipt of Allah's revelation by Prophet Mûsâ, peace be on him, and with an abjuration by which the *sûrah* starts.

سُورَةُ الطُّورِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَالطُّورِ ① 1. By the Mount.[1]

وَكِتَٰبٍ مَّسْطُورٍ ② 2. By a Book[2] written down[3]

فِي رَقٍّ مَّنشُورٍ ③ 3. In a parchment[4] unrolled.[5]

وَالْبَيْتِ الْمَعْمُورِ ④ 4. By the House Populated.[6]

وَالسَّقْفِ الْمَرْفُوعِ ⑤ 5. By the roof[7] elevated.[8]

وَالْبَحْرِ الْمَسْجُورِ ⑥ 6. By the sea fired up.[9]

إِنَّ عَذَابَ 7. Verily the punishment

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[1] i. e., the Mount Sinai on which Mûsâ, peace be on him, received Allah's *why.* طور *ṭûr* = mountain, Mount Sinai. See at 28:46, p. 1248, n. 2.

[2] i. e., the Qur'ân.

[3] مسطور *masṭûr* = recorded, written down (passive participle from *saṭara* [*saṭr*], to draw lines, to write. See at 33:6, p. 1337, n. 5).

[4] رق *raqq* = thin hide to write on, parchment.

[5] منشور *manshûr* = spread out, unfolded, unrolled, opened, published (pass. participle from *nashara* [*nashr*], to spread out, to unroll. See at 17:13, p. 877, n. 6).

[6] *al-Bayt al-Ma'mûr* (House Populated) is a House in the heaven which is visited each day by a new group of 70 thousand angels. معمور *ma'mûr* = inhabited, populated (pass. participle from *'amara* [*'amr/ 'umr/ 'amârah*], to inhabit, to populate, to build, to make prosperous).

[7] i. e., the sky. سقف *saqf* (s.; pl. *suqûf/ suquf/ 'asquf*) = roof, ceiling. See at 21:32, p. 1021, n. 1.

[8] مرفوع *marfû'* = raised, elevated, made high (pass. participle from *rafa'a* [*raf'*], to raise, to lift up. See *lâ tarfa'û* at 49:2, p. 1676, n. 4).

[9] On the Day of Resurrection the seas will be transformed into oceans of fire (see 81:6). مسجور *masjûr* = flared up, fired up, ignited, heated (pass. participle from *sajara,* to fire up. See *yusjarûna* at 40:72, p. 1535, n. 2.).

رَبِّكَ	of your Lord
لَوَٰقِعٌ ٧	shall surely take place.[1]
مَّا لَهُۥ	8. There is not for it
مِن دَافِعٍ ٨	anyone to ward off.[2]
يَوْمَ تَمُورُ ٱلسَّمَآءُ	9.The day the sky will swing[3]
مَوْرًا ٩	to and fro.
وَتَسِيرُ ٱلْجِبَالُ	10.And the mountain will flow[4]
سَيْرًا ١٠	in a motion.
فَوَيْلٌ يَوْمَئِذٍ	11. So woe[5] that day
لِّلْمُكَذِّبِينَ ١١	to the disbelievers.[6]
ٱلَّذِينَ هُمْ فِى خَوْضٍ	12. Who are in a venture[7]
يَلْعَبُونَ ١٢	having fun.[8]
يَوْمَ	13. That day
يُدَعُّونَ	they shall be thrust[9]
إِلَىٰ نَارِ جَهَنَّمَ	to the fire of hell
دَعًّا ١٣	in a violent push.

1. واقع **wâqi'** = that which falls/befalls, is about to fall, is going to occur/take place (act. participle from *waqa'a* [وقوع *wuqû'*], to fall. See at 51:6, p. 1697, n. 2).

2. دافع **dâfi'** (s.; pl. *dâfi'ûn*) = one or that which pushes, wards off, repels, defends, drives away, repels; also one who pays, delivers, makes over (act. participle from *dafa'a* [*daf'*], to push, push away. See *idfa'* at 41:34, p. 1551, n. 11).

3. تمور **tamûru** = she swings, sways, moves to and fro (v. iii. f. s. impfct. from *mâra* [*mawr*], to swing, to move to and fro, to move side to side).

4. On the Day of Resurrection the mountains will be set in motion and will flow in speed (see 78:20 & 81:3). تسير **tasîru**= she travels, flows, moves on, goes about (v. iii. f. s. impfct. from *sâra* [*sayr /sayrûrah /masîr /masîrah /tasyâr*] to move, to travel. See *yasîrû* at 47:10, p. 1650, n. 4).

5. ويل **wayl** = woe, distress, the deepest depth of ruin and degradation. See at 43:65, p. 1599, n. 6.

6. مكذبين **mukadhdhibîn** (acc./gen. of *mukadhdhibûn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 43:25, p. 1588, n. 11).

7. i. e., in a venture of falsehood. خوض **khawḍ** = venture, plunge, rushing in. See at 6:91, p. 428, n. 7).

8. i. e., are indifferent to the truth which they take in jest and ridicule. يلعبون **yal'abûna** = they play, are at play, make fun (v. iii. m. pl. impfct. from *la'iba* [*lu'b/ li'b/ la'ib tal'âb*], to play, to have fun. See at 44:9, p. 1607, n. 11).

9. يدعون **yuda''ûna** = they are thrust, violently pushed (v. iii. m. pl. impfct. passive from *da''a* [*da''*], to thrust, to push violently and disdainfully).

هَٰذِهِ ٱلنَّارُ	14. This is the fire
ٱلَّتِي كُنتُم بِهَا	in which you used to
تُكَذِّبُونَ ﴿١٤﴾	disbelieve.[1]
أَفَسِحْرٌ هَٰذَآ	15. Is it then a sorcery[2]
أَمْ أَنتُمْ لَا تُبْصِرُونَ ﴿١٥﴾	or that you see not?[3]
ٱصْلَوْهَا	16. Broil[4] in it;
فَٱصْبِرُوٓا۟	then whether you be patient[5]
أَوْ لَا تَصْبِرُوا۟	or do not be patient,
سَوَآءٌ عَلَيْكُمْ	it is the same[6] on you.
إِنَّمَا تُجْزَوْنَ	You are but requited[7] for
مَا كُنتُمْ تَعْمَلُونَ ﴿١٦﴾	what you used to do.
إِنَّ ٱلْمُتَّقِينَ	17. Verily the righteous[8]
فِى جَنَّٰتٍ وَنَعِيمٍ ﴿١٧﴾	will be in gardens and bliss.[9]
فَٰكِهِينَ بِمَآ	18. Enjoying[10] at all that
ءَاتَىٰهُمْ رَبُّهُمْ	there will give them their Lord;
وَوَقَىٰهُمْ	and there will protect them
رَبُّهُمْ	their Lord
عَذَابَ	from the punishment
ٱلْجَحِيمِ ﴿١٨﴾	of the blazing fire.

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[1] i. e., it will be said to them that this is the hell which you used to disbelieve. تكذبون ***tukadhdhibûna*** = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 37:21, p. 1433, n. 10).

[2] This will be said by way of reproach because the unbelievers considered the Messengers, the miracles and the Qur'ân as sorcery. سحر ***siḥr*** (pl. *ashâr*) = sorcery, magic. See at 46:8, p. 1633, n. 6.

[3] تبصرون ***tubṣirûna*** = you see, see through, understand, (v. ii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/baṣira* [*baṣar*], to see. See at 51:21, p. 1699, n. 5).

[4] اصلوا ***iṣlaw*** = you (all) burn, broil, enter into fire (v. ii. m. pl. imperative from *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ'*), to roast, to burn, to be exposed to the blaze. See at 36:64, p. 1424, n. 2).

[5] اصبروا ***iṣbirû*** = (you all) be patient, have patience, bear calmly, persevere, (v. ii. m. pl. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 38:6, p. 1460, n. 9).

[6] i. e., the punishment will neither be mitigated nor terminated. سواء ***sawâ'*** = straight, even, equal, same, alike, on a par. See at 45:21, p.1624, n. 10.

[7] تجزون ***tujzawna*** = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 46:20, p. 1639, n. 4).

[8] متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 51:15, p. 1698, n. 4).

[9] نعيم ***na'îm*** = bliss, felicity, comfort, happiness, delight. See at 37:43, p. 1437, n. 6.

[10] فاكهين ***fâkihîn***(pl.; acc./gen. of *fâkihûn*; s. *fâkih*) = those enjoying, cheerful, merry (act. participle from *fakiha* [*fakah/fakâhah*], to be cheerful, merry, sportive. See at 44:27, p. 1611, n. 3).

كُلُوا وَاشْرَبُوا	19. "Eat and drink
هَنِيٓـًٔا	in ease and well-being[1]
بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٩﴾	for what you used to do."
مُتَّكِـِٔينَ عَلَىٰ سُرُرٍ	20. Reclining[2] on couches[3]
مَّصْفُوفَةٍ	arranged in rows.[4]
وَزَوَّجْنَـٰهُم	And We will marry[5] them
بِحُورٍ	to *hûr*[6]
عِينٍ ﴿٢٠﴾	with eyes attractively wide.[7]
وَالَّذِينَ ءَامَنُوا	21. And those who believe,
وَاتَّبَعَتْهُمْ	and there follow[8] them
ذُرِّيَّتُهُم بِإِيمَـٰنٍ	their progeny[9] in faith,
أَلْحَقْنَا بِهِمْ	We shall join[10] with them[11]
ذُرِّيَّتَهُمْ	their progeny
وَمَآ أَلَتْنَـٰهُم	and shall not detract[12] from
مِّنْ عَمَلِهِم مِّن شَىْءٍ	them of their deed anything.
كُلُّ امْرِئٍ	Every person is
بِمَا كَسَبَ	for what he earns[13]
رَهِينٌ ﴿٢١﴾	responsible.[14]
وَأَمْدَدْنَـٰهُم	22. And We shall provide[15]
بِفَـٰكِهَةٍ وَلَحْمٍ	them with fruit and meat

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1. هنيء ***hanî'*** = ease, well-being,. See at 4:4, p. 238, n. 5.

2. متكين ***muttaki'în*** (pl.; acc./gen. of *muttaki'ûn* ; s. *muttaki'*) = those reclining, supporting, resting (act. participle from *ittaka'a*, form VIII of *waka'a*. See at 38:51, p. 1472, n. 7).

3. سرر ***surur*** (pl.; s. سرير *sarîr*) = bedsteads, thrones, couches. See at 43:34, p. 1591, n. 8.

4. مصفوفة ***maṣfûfah*** (f.) = arranged in rows, lined up, set in ranks (pass. participle from *ṣaffa* [*ṣaff*], to set up in a row, to line up, classify, compose. See *ṣâffûn* at 37:165, p. 1455, n. 7).

5. زوجنا ***zawwajnâ*** = we coupled, paired, doubled, gave in marriage (v. i. pl. past from *zawwaja*, form II of *zâja* [*zawj*], to incite, to instigate. See at 44:54, p. 1616, n. 1.

6. حور ***ḥûr*** (f. pl.; s. *ḥûrîyah*) = beautiful damsels of paradise. See at 44:54, p. 1616, n. 2.

7. عين ***'în*** (f. pl:, s. *'aynâ'*) = attractively wide eyed. See at 44:54, p. 1616, n. 3.

8. اتبعت ***ittaba'at*** = she followed, pursued (v. iii. f. s. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See *ittaba'û* at 47:28, p. 1657, n. 4).

9. ذرية ***dhurriyah*** (pl. *dhurriyât/ dharârîy*) = offspring, progeny, children, descendants. See at 46:15, p. 1637, n. 3).

10. ألحقنا ***'alḥaqnâ*** = we attached, appended, joined, united (v. i. pl. past from *'alḥaqa*, form IV of *laḥiqa* [*laḥq/laḥâq*], to catch up with, to join. See *'alḥaqtum* at 34:27, p. 1378, n. 1).

11. i. e., in the *jannah*.

12. ألتنا ***'alatnâ*** = we detracted, diminished, decreased, reduced (v. i. pl. impfct. from *'alâta*, form IV of *lâta* [*layt*], to diminish).

13. كسب ***kasaba*** = he or it earned, acquired, gained (v. iii. m. s. past from *kasb*, to gain. See *kasabat* at 45:22, p. 1625, n. 3).

14. رهين ***rahîn*** = held in pledge, mortgaged, responsible (pass. participle in the scale of *fa'îl* from *rahana* [*rahn*], to pawn, to mortgage. See *rihân* at 2:283, p. 150, n. 3).

15. أمددنا ***'amdadnâ*** = we aided, helped, assisted, supported, provided, (v. i. pl. past from *'amadda*, form IV of *madda* [*madd*], to extend. See *madadnâ* at 15:19, p. 811, n. 4).

such as they long for.[1]	مِمَّا يَشْتَهُونَ ٢٢
23. They will take over from	يَتَنَٰزَعُونَ
one another[2] therein a cup[3]	فِيهَا كَأْسًا
wherein is no talking nonsense[4]	لَّا لَغْوٌ فِيهَا
nor any cause for sinning.[5]	وَلَا تَأْثِيمٌ ٢٣
24. And there will go round[6]	۞ وَيَطُوفُ عَلَيْهِمْ
them young servants[7] for	غِلْمَانٌ لَّهُمْ
them as if pearls[8] well-kept.[9]	كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ٢٤
25. And they will turn[10]	وَأَقْبَلَ
one to another	بَعْضُهُمْ عَلَىٰ بَعْضٍ
making enquiries.[11]	يَتَسَآءَلُونَ ٢٥
26. They will say:	قَالُوٓاْ
"Indeed we had been before	إِنَّا كُنَّا قَبْلُ
amidst our families	فِىٓ أَهْلِنَا
full of apprehension."[12]	مُشْفِقِينَ ٢٦
27. "But Allah has graced[13]	فَمَنَّ ٱللَّهُ
on us and has saved us from	عَلَيْنَا وَوَقَىٰنَا
the punishment of heat storm.[14]	عَذَابَ ٱلسَّمُومِ ٢٧

[1] يشتهون ***yashtahûna*** = they desire, wish, covet, crave, long for (v. iii. m. pl. impfct. from *ishtahâ*, form VIII of *shahâ/ shahiya* [*shahw/ shahy/ shahwah*], to desire, to wish. See at 34:54, p. 1388, n. 5).

[2] يتنازعون ***yatanâza'ûna*** = they dispute, wrangle, contest, take over from one another (v. iii. m. pl. impfct. from *tanâza'a*, form VI of *naza'a* [*naz'*], to remove. See at 18:21, p. 918, n. 5).

[3] i. e., full if a special kind of drink.

[4] i. e., will not intoxicate. لغو ***laghw*** = loose talk, thoughtless utterance, vanity, nonsense, ineffectual. See at 28:55, p. 1251, n. 9.

[5] تأثيم ***ta'thîm*** = to cause sin, offence, sin, crime.

[6] يطوف ***yaṭûfu*** = he goes round, circumambulates, (v. iii. m. s. impfct. from *ṭâfa* [*ṭawf/ ṭawâf/ ṭawfân*], to go about, to run around. See *yuṭâfu* at 43:71, p. 1600, n. 10).

[7] غلمان ***ghilmân*** (pl.; s. *ghulâm*) = boys, youths, servants, waiters. See *ghulâm* at 37:101, p. 1446, n. 1.

[8] لؤلؤ ***lu' lu'*** (s.; pl. *la'âlî'*) = pearls. See at 35:33, p. 1402, n. 2.

[9] مكنون ***maknûn*** = covered, sheltered, hidden, well-kept (passive participle from *kanna* [*kann/kunûn*], to conceal, cover. See at 37:49, p. 1438, n. 6).

[10] أقبل ***'aqbala*** = he turned to, approached, advanced (v. iii. m. s. past in from IV of *qabila* [*qabûl/qubûl*), to accept. See at 37:50, p. 1438, n. 7).

[11] يتسآءلون ***yatasâ'alûna*** = they ask one another, enquire of one another, make queries, make claims, demand (v. iii. m. pl. impfct. from *tasâ'ala*, form VI of *sa'ala* [*su'âl*], to ask. See at 37:50, p. 1438, n. 8).

[12] مشفقين ***mushfiqîn*** (pl.; acc./gen. of *mushfiqûn*; s. *mushfiq*) = those who are apprehensive, anxious, worried (act. participle from *'ashfaqa*, form IV of *shafaqa* [*shafaq*], to fear, to pity. See at 42:22, p. 1569, n. 7).

[13] منّ ***manna*** = he bestowed favour, graced, showed kindness (v. iii. m. s. past from *mann*, to be kind. See at 28:83, p. 1262, n. 1.

[14] i. e., hell. سموم ***samûm*** = heat storm, hot sand storm, hot wind.

إِنَّا كُنَّا	28. "Indeed we had been
مِن قَبۡلُ نَدۡعُوهُۖ	afore invoking[1] Him.
إِنَّهُۥ هُوَ ٱلۡبَرُّ	Verily He is the Beneficent,[2]
ٱلرَّحِيمُ ٢٨	the Most Merciful."

Section (*Rukû'*) 2

فَذَكِّرۡ	29. Therefore remind;[3]
فَمَآ أَنتَ	for you are not
بِنِعۡمَتِ رَبِّكَ	by the grace of your Lord
بِكَاهِنٖ	any soothsayer[4]
وَلَا مَجۡنُونٍ ٢٩	nor one possessed.[5]
أَمۡ يَقُولُونَ شَاعِرٞ	30. Or do they say: "A poet,
نَّتَرَبَّصُ بِهِۦ	we await[6] for him
رَيۡبَ ٱلۡمَنُونِ ٣٠	the vicissitude[7] of fate?"[8]
قُلۡ تَرَبَّصُواْ	31. Say: "Await,[9]
فَإِنِّي مَعَكُم	indeed I am along with you
مِّنَ ٱلۡمُتَرَبِّصِينَ ٣١	of those awaiting."[10]
أَمۡ تَأۡمُرُهُمۡ	32. Or do there bid them
أَحۡلَٰمُهُم بِهَٰذَآۚ أَمۡ	their insights[11] to this[12] or are
هُمۡ قَوۡمٞ طَاغُونَ ٣٢	they a people transgressing?[13]

[1] ندعوا ***nad'û*** = we call, invoke, invite (v. i. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 17:71, p. 896, n. 6).

[2] بر ***barr*** (s.; pl. *'abrâr*) = dutiful, upright, kind, Most Kind, land. See at 30:42, n. 1303, n. 10.

[3] The address is to the Prophet, peace and blessings of Allah be on him. ذكر ***dhakkir*** = remind, call to attention (v. m. s. imperative from *dhakkara*, form II of *dhakara* [*dhikr/tadhkâr*], to remember. See at 51:55, p. 1705, n. 7).

[4] The Makkan unbelievers used to allege that the Prophet, peace and blessings of Allah be on him, was a soothsayer, one pssessed by *jinn* or a poet. This and the following *'âyah* gives a reply to such allegations. كاهن ***kâhin*** (s.; pl. *kuhhân/ kahanah)* = soothsayer, diviner, fortuneteller (act. participle from *kahana* [*kahânah*], to foretell).

[5] مجنون ***majnûn*** (s.; pl. *majânîn*) = possessed by *jinn*, insane, mad, one gone off his head (pass. participle from *janna* [*junûn*], to cover, to hide. See at 51:52, p. 1705, n. 5).

[6] نتربص ***natarabbaṣu***= we wait, lie in wait, wait and watch, await (v. i. pl. impfct.from *tarabbaṣa*, form V of *rabaṣa* [*rabṣ*], to wait, to watch. See *tarabbaṣû* at 23:25, p. 1081, n. 7).

[7] ريب ***rayb*** = doubt, suspicion, misgivings. See at 45:32 p. 1628, n. 9.

[8] منون ***manûn*** = fate, destiny, death. *rayb al-manûn* is an idiom meaning: vicissitude of fate.

[9] تربصوا ***tarabbaṣû*** = you (all) wait, lie in wait, wait and watch, await (v. ii. m. pl. imperative from *tarabbaṣa*. See n. 6 above).

[10] متربصين ***mutarabbiṣîn*** (pl. acc./gen./ of *mutarabbiṣûn*, s. *mutarabbiṣ*) = those awaiting, lying in wait (act. participle from *tarabbaṣa*. See n. 6 above).

[11] أحلام ***'aḥlâm*** (pl.; s. *hilm*) = reason, intelligence, insight, gentleness, patience. See at 21:5, p. 1013, n. 8.

[12] i. e., to saying that a person is mad, a soothsayer and a poet at the same time!

[13] طاغون ***ṭâghûn*** (pl.; s. *ṭâghin*) = transgressors, oppressors, tyrants, those exceeding the bounds (act. participle from *ṭaghâ* [*ṭaghan/ ṭughyân*], to exceed all bounds. See at 51:53, p. 1705, n. 4).

أَمْ يَقُولُونَ	33. Or do they say:
تَقَوَّلَهُۥ	"He has fabricated[1] it"?
بَل لَّا يُؤْمِنُونَ ٣٣	Nay; they believe not.
فَلْيَأْتُوا۟	34. Then let them come up
بِحَدِيثٍ مِّثْلِهِۦٓ	with a discourse[2] like it,
إِن كَانُوا۟ صَـٰدِقِينَ ٣٤	if they are truthful.[3]
أَمْ خُلِقُوا۟	35. Or were they created[4]
مِنْ غَيْرِ شَىْءٍ	out of nothing[5]
أَمْ هُمُ ٱلْخَـٰلِقُونَ ٣٥	or are they the creators?[6]
أَمْ خَلَقُوا۟	36. Or did they create
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ	the heavens and the earth?
بَل لَّا يُوقِنُونَ ٣٦	Nay, they are not sure.[7]
أَمْ عِندَهُمْ	37. Or are there with them
خَزَآئِنُ رَبِّكَ	the treasuries[8] of your Lord
أَمْ هُمُ ٱلْمُصَۣيْطِرُونَ ٣٧	or are they the controllers?[9]
أَمْ لَهُمْ سُلَّمٌ	38. Or do they have a ladder[10]
يَسْتَمِعُونَ فِيهِ	they hear[11] in it?
فَلْيَأْتِ	Then let there come up

[1] تقول **taqawwala** = he fabricated a lie, bargained, made a deal, pretended, spread rumours (v. iii. m. s. past in form V of *qâla* [*qawl*], to speak, to say. See *qawl* at 46:18, p. 1638, n. 7).

[2] حديث **ḥadîth** (s.; pl. أحاديث *'aḥâdîth*) = speech, talk, narrative, report, discourse, account. See at 51:24, p. 1699, n. 11.

[3] i. e., if they are truthful in saying that the Prophet, peace and blessings of Allah be on him, has fabricated it. صادقين **ṣâdiqîn** (pl.; acc./gen. of *ṣâdiqûn*; s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq*/ *ṣidq*], to speak the truth. See at 49:17, p. 1684, n. 5).

[4] خلقوا **khuliqû** = they were created, made, originated (v. iii. m. pl. past passive from *khalaqa* [*khalq*], to create. See *khalaqnâ* at 49:13, p. 1682, n. 1).

[5] i. e., without any Creator.

[6] i. e., did they create themselves?

[7] يوقنون **yûqinûna** = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., impfct. form *'ayqana*, form IV of *yaqina* [*yaqn*/*yaqîn*], to be sure, be certain. See at 45:20, p. 1624, n.5).

[8] i. e., of the graces and provisions, so that they can bestow and distribute as they like. خزائن **khazâ'in** (pl.; s. *khizânah*) = treasuries, vaults, coffers, stores. See at 38:9, p. 1461, n. 4.

[9] مصيطرون **muṣayṭirûn** (pl.; s. *muṣayṭir*) = rulers, overlords, controllers, sovereigns (act. participle from *sayṭara* , to dominate, to control).

[10] سلم **sullam** (s.; pl. *salâlim*/*salâlîm*) = ladder, staircase, stairs, instrument to go up.

[11] i. e., wherewith they go up in the heaven and hear the conversation of the angels and what is communicated to them by Allah. يستمعون *yastami'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *istama'a*, form VIII of *sami'a* [*sam'* /*samâ'* /*samâ'ah* /*masma'*], to hear. See at 46:29, p. 1643, n. 3).

مُّسْتَمِعُهُم	their listener[1]
بِسُلْطَٰنٍ مُّبِينٍ ٣٨	with an authority[2] quite clear.[3]
أَمْ لَهُ ٱلْبَنَٰتُ	39. Or has He the daughters
وَلَكُمُ ٱلْبَنُونَ ٣٩	and you have the sons?
أَمْ تَسْـَٔلُهُمْ	40. Or do you ask of them
أَجْرًا فَهُم	a remuneration[4] so they are
مِّن مَّغْرَمٍ	out of a liability[5]
مُّثْقَلُونَ ٤٠	weighed down?[6]
أَمْ عِندَهُمُ	41. Or is there with them
ٱلْغَيْبُ	the unseen,[7]
فَهُمْ يَكْتُبُونَ ٤١	so they write down?[8]
أَمْ يُرِيدُونَ	42. Or do they intend[9]
كَيْدًا	a trick?[10]
فَٱلَّذِينَ كَفَرُوا۟	But those who disbelieve will
هُمُ ٱلْمَكِيدُونَ ٤٢	be the ones caught in the trick.[11]
أَمْ لَهُمْ إِلَٰهٌ	43. Or do they have a god
غَيْرُ ٱللَّهِ	other than Allah?
سُبْحَٰنَ ٱللَّهِ	Sacrosanct[12] is Allah

1. مستمع ***mustami'*** (s.; pl. *mustami'ûn*) = one who hears, listens, listener (act participle from *istama'a* form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *mustami'ûn* at 25:15, p. 1165, n. 4).

2. i. e., in support of their beliefs in many gods and goddesses. سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 51:38, p. 1702, n. 6.

3. مبين ***mubîn*** = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 51:38, p. 1702, n. 7).

4. i. e., for the work of calling them to the truth and the *dîn* of Allah. أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 49:3, p. 1677, n. 8).

5. مغرم ***maghram*** (s.; pl. مغارم *maghârim*) = fine, loss, damage, financial obligation. See at 9:98, p. 619, n. 10.

6. مثقلون ***muthqalûn*** (pl.; s. *muthqal*) = burdened, weighed down, laden (pass. participle from *'athqala* {to burden} form IV of *thaqula* (*thiql/thaqâlah*), to be heavy. See *muthqalah* at 35:18, p. 1396, n. 10).

7. i. e., the knowledge of the unseen. غيب ***ghayb*** (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 49:18, p. 1684, n. 6.

8. i. e., what is going to happen to men.

9. يريدون ***yurîdûna*** = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 33:13, p. 1339, n. 12).

10. كيد ***kayd*** = scheme, plot, plan, stratagem, trick, contrivance. See at 40:37, p. 1523, n. 7.

11. مكيدون ***makîdûn*** (pl.; s. *makîd*) = those caught in a trick, entrapped, schemed against (pass. participle from *kâda* [*kayd*], to contrive, to set a strategy. See *kidnâ* at 12:76, p. 750, n. 4).

12. سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to declare the sanctity, to sing the glory. *Subḥân* is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 43:81, p. 1603, n. 2.

عَمَّا يُشْرِكُونَ ٤٣	from what they associate.[1]
وَإِن يَرَوْا كِسْفًا	44. And if they see pieces[2]
مِّنَ السَّمَاءِ سَاقِطًا	from the sky falling down[3]
يَقُولُوا سَحَابٌ	they will say: "Clouds[4]
مَّرْكُومٌ ٤٤	piled up."[5]
فَذَرْهُمْ	45. So let them alone[6]
حَتَّىٰ يُلَٰقُوا	till they confront[7]
يَوْمَهُمُ الَّذِي فِيهِ	the day of theirs in which
يُصْعَقُونَ ٤٥	they will be thunderstruck.[8]
يَوْمَ لَا يُغْنِي	46. The day there shall avail[9]
عَنْهُمْ كَيْدُهُمْ	them not their plotting
شَيْئًا	whatsoever
وَلَا هُمْ يُنصَرُونَ ٤٦	nor shall they be helped.[10]
وَإِنَّ	47. And verily there will be
لِلَّذِينَ ظَلَمُوا	for those who trasngress[11]
عَذَابًا دُونَ ذَٰلِكَ	a punishment besides that;
وَلَٰكِنَّ أَكْثَرَهُمْ	but most of them
لَا يَعْلَمُونَ ٤٧	do not know.

[1] i. e., with Allah. يشركون ***yushrikûna*** = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 30:40, p. 1303, n. 8).

[2] كسف ***kisf*** (pl.; s. *kisfah*) = fragments, pieces. See at 34:9, p. 1370, n. 12.

[3] i. e., as a punishment. ساقط ***sâqiṭ***= that which falls, fallen (act. participle from *saqaṭa*[[*suqûṭ/ masqaṭ*], to fall. See *nusqiṭ* at 34:9, p. 1370, n. 11).

[4] i. e., out of their intense disbelief and disobedience. سحاب ***saḥâb*** = clouds. See at 30:48, p. 1306, n. 7.

[5] مركوم ***markûm*** = piled up, heaped up (pass. participle from *rakama* [*rakm*], to pile up. See *yarkuma* at 8:37, p. 560, n. 1).

[6] ذر ***dhar*** = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 43:83, 1603, n. 5).

[7] يلاقوا ***yulâqû*** (*na*) = they confront, meet one another (v. iii. m. pl. impfct. from *lâqâ*, form III of *laqiya* [*liqâ'/luqyân/luqy/luqyah/luqan*], to meet, to encounter. The terminal *nûn* is dropped because of an implied *'an* in *ḥattâ* coming before the verb. See at 43:83, p. 1603, n. 8).

[8] i. e., on the Day of Resurrection and Judgement. يصعقون ***yuṣ'aqûna*** = they are thunderstruck, made unconscious (v. iii. m. pl. impfct. passive from *ṣa'iqa* [*ṣa'aq/ṣa'qah*], to be thunderstruck, lose consciousness. See *ṣa'iqa* at 39:68, p. 1505, n. 3.

[9] يغني ***yughnî*** = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 45:10, p. 1620, n. 10).

[10] i. e., against the punishment of Allah. ينصرون ***yunṣarûna*** = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [*naṣr /nuṣûr*], to help. See at 44:41, p. 1613, n. 12).

[11] i. e., set partners with Allah. ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* (setting partners with Allah) is called a grave *ẓulm*.] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 51:59, p. 1706, n. 5).

وَٱصۡبِرۡ	48. And be patient[1]
لِحُكۡمِ رَبِّكَ	for the decree[2] of your Lord.
فَإِنَّكَ	So indeed you are
بِأَعۡيُنِنَاۖ	before Our Eyes.[3]
وَسَبِّحۡ	And declare sanctity[4]
بِحَمۡدِ رَبِّكَ	with the praise of your Lord
حِينَ تَقُومُ ٤٨	when you get up.[5]
وَمِنَ ٱلَّيۡلِ	49. And in part of the night
فَسَبِّحۡهُ	proclaim His sanctity;
وَإِدۡبَٰرَ ٱلنُّجُومِ ٤٩	and at the retreat[6] of the stars.[7]

---

[1] i. e., against the allegations, opposition and enmity of the unbelievers and enemies of Islam. اصبر **iṣbir** = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 46:35, p. 1645, n. 4).

[2] حكم **ḥukm** (pl. احكام *'aḥkâm*) = judgement, order, decree, command, authority, rule, law, decision. See at 42:10, p. 1562, n. 3.

[3] i. e., under Our constant observation, attention and care. أعين **'a'yun** (f. ; pl.; s. *'ayn*) = eyes. See at 40:19, p. 1516, n. 2).

[4] سبح **sabbiḥ** = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 50:39, p. 1694, n. 4).

[5] i. e., for prayer and from sleep. تقوم **taqûmu** = you stand, get up, take place (v. ii. m. s. impfct. from *qâma* [*qiyâm /qawmah*], to get up, to stand up, to be erect. See at 45:27, p. 1627, n. 1.

[6] ادبار **idbâr** = retreat, turning one's back, to slip away (verbal noun in form IV of *dabara* [*dubûr*], to tun one's back. See *mudbirîn* at 40:33, p. 1521, n. 4).

[7] i. e., early in the morning. نجوم **nujûm** (pl.; s. *najm*) = starts. See at 37:88, p. 1444, n. 3.

53. *SÛRAT AL-NAJM* (THE STAR)

Makkan: 62 *'âyahs*

This is a Makkan *sûrah*. It deals with *waḥy*, *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him), Resurrection, Judgement, rewards and punishment. It starts with an emphasis on the truth of the *risâlah* and that what Muḥammad, peace and blessings of Allah be on him, gave out was no utterance out of his own imagination but *waḥy* communicated to him by the angel Jibril. It is further emphasized that the Prophet, peace and blessings of Allah be on him, once saw this angel in his actual form appearing in the horizon and again during the *mi'râj* near *sidrat al-muntahâ,* which is the farthest point in the heaven up to which anything or being can reach.

Next the *sûrah* refers to the mistake and folly of worshipping the false and imaginary gods and goddesses and of the notion of Allah's having daughters or sons. It is stressed that Allah is the Creator of everything and being and His is the absolute sovereignty and Lordship over the heavens, the earth and all that exists. Mention is then made of the Resurrection and Judgement and that each person will be individually responsible and accountable for his deeds.

The *sûrah* is named *al-Najm* (The Star) with reference to its first *'âyah* in which an adjuration is made by the star.

سُورَةُ النَّجْمِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالنَّجْمِ 1. By the star[1]
إِذَا هَوَىٰ ① when it sinks.[2]

مَا ضَلَّ 2. There has strayed not
صَاحِبُكُمْ your companion[4]
وَمَا غَوَىٰ ② nor has he erred.[5]

وَمَا يَنطِقُ 3. Nor does he speak[6]
عَنِ الْهَوَىٰ ③ out of fancy.

إِنْ هُوَ إِلَّا وَحْيٌ 4. It is naught hut *waḥy*
يُوحَىٰ ④ communicated.[7]

---

[1] نجم **najm** (s. ; pl. *nujûm/anjum*) = star, celestial body, constellation. See at 16:16, p. 832, n. 6.

[2] هوى *hawâ* = he or it sunk, dropped (v. iii. m. s. past from *huwîy*, to drop).

[3] ضل **ḍalla** = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 17:67, p. 895, n. 1).

[4] i. e., the Prophet, peace and blessings of Allah be on him. The Makkan unbelievers thought that he had gone astray and that the Qur'ânic *waḥy* was his talk out of his own mind. This and the succeeding *'âyahs* give reply to those allegations.

[5] غوى **ghawâ** = he went astray, erred (v. iii. m. s. past from *ghayy/ghawâyah*, to go astray. See at 20:121, p. 1006, n. 12).

[6] ينطق **yanṭiqu** = he speaks, talks, pronounces, articulates (v. iii. m. s. impfct. from *naṭaqa* [*nuṭq/nuṭûq/manṭiq*], to talk, speak, articulate. See at 45:29, p. 1627, n. 9).

[7] يوحى **yûḥâ** = it is communicated (v. iii. m. s. impfct. passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 41:6, p.1641, n. 9. Technically *waḥy* means Allah's communication to His Prophets by various means. Some of these means are mentioned in 2:92, 16:2,16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

عَلَّمَهُۥ	5. There instructed[1] him
شَدِيدُ ٱلْقُوَىٰ ٥	the one strong in powers.[2]
ذُو	6. Possessing
مِرَّةٍ	mental and physical fitness.[3]
فَٱسْتَوَىٰ ٦	Then he became upright.[4]
وَهُوَ	7. And he was
بِٱلْأُفُقِ ٱلْأَعْلَىٰ ٧	in the highest horizon.[5]
ثُمَّ دَنَا	8. Then he came closer[6]
فَتَدَلَّىٰ ٨	and descended.[7]
فَكَانَ	9. And was at
قَابَ قَوْسَيْنِ	a distance of two bow-lengths[8]
أَوْ أَدْنَىٰ ٩	or nearer.[9]
فَأَوْحَىٰٓ	10. So He communicated[10]
إِلَىٰ عَبْدِهِۦ	to His servant
مَآ أَوْحَىٰ ١٠	what He communicated.
مَا كَذَبَ	11. There lied[11] not
ٱلْفُؤَادُ مَا رَأَىٰ ١١	the heart[12] what he saw.

---

1. i. e., recited and communicated to him. علم **'allama** = he taught, instructed, informed (v. iii. m. s. past in form II of *'alima* [*'ilm*], to know. See at 26:49, p. 1171, n. 11).

2. i. e., the angel Jibrîl, peace be on him.

3. مرة **mirrah** = mental and physical fitness, sharp and strong intellect.

4. i. e., in the horizon, as stated in the next *'âyah*. This and in the succeeding *'âyahs* up to *'âyah* 18 describe the Prophet's seeing the angel Jibrîl, peace be on him, in his actual form once in the horizon an again during the *mi'râj*. استوى **istawâ** = he became even (i. e., took position), straight, equal, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 13:2, p. 763, n. 7).

5. أفق **'ufuq** (s.; pl. *'âfâq*) = horizon, range of vision.

6. دنى **danâ** = he came closer, drew nearer (v. iii. m. s. past from *dunûw/danâwah*, to come near, to be close. See *dâniyah* at 6:99, p. 433, n. 4).

7. تدلى **tadallâ**= he descended, became lowered/suspended, dangled (v. iii. m. s. past in form V from the root *dalw*. See *'adlâ* at 12:19, p. 728, n. 3.

8. قاب **qâb** = the distance between the middle and end of a bow. قوسين **qawsayn** (dual, acc./gen. of *qaws*; pl. *'aqwâs*) = bow. **qâb qawsayn** is an idiom meaning: very near).

9. أدنى **'adnâ** = nearer/nearest, closer/closest, lower, more appropriate, better suited, nether, viler, vilest. Elative of دان *dânin*. See at 33:51, p. 1357, n. 5.

10. i. e., thus Allah had the *waḥy* delivered to the Prophet, peace and blessings of Allah be on him. أوحى **'awḥâ** = he communicated, ordered (v. iii. m. s. past. in form IV of *waḥâ* [*waḥy*], to communicate. See at 41:12, p. 1543, n. 9).

11. i. e., the seeing of Jibrîl, peace be on him, was physically true and not just an illusion. كذب **kadhaba** = he lied, deceived, deluded (v. iii. m. s. past from *kidhb /kadhib /kadhbah / kidhbah*, to lie. See at 39:32, p. 1492, n. 7.)

12. فؤاد **fu'âd** (s.; pl. *'af'idah*) = heart. See *'af'idah* at 28:10, p. 1234, n. 4.

أَفَتُمَٰرُونَهُۥ 12. Will you then argue[1] with
عَلَىٰ مَا يَرَىٰ (١٢) him over what he saw?

وَلَقَدْ رَءَاهُ 13. And indeed he saw him
نَزْلَةً أُخْرَىٰ (١٣) at another descent.[2]

عِندَ سِدْرَةِ 14. Near the Lot Tree[3]
ٱلْمُنتَهَىٰ (١٤) at the utmost limit.[4]

عِندَهَا 15. Near it is the
جَنَّةُ ٱلْمَأْوَىٰٓ (١٥) Garden of Abode.[5]

إِذْ يَغْشَى 16. When there covered[6]
ٱلسِّدْرَةَ the Lot-Tree
مَا يَغْشَىٰ (١٦) what covered it.

مَا زَاغَ ٱلْبَصَرُ 17. The eye swereved[7] not
وَمَا طَغَىٰ (١٧) nor did it transgress.[8]

لَقَدْ رَأَىٰ 18. He had indeed seen
مِنْ ءَايَٰتِ رَبِّهِ of the signs[9] of his Lord
ٱلْكُبْرَىٰٓ (١٨) the greatest ones.[10]

---

[1] تمارون ***tumârûna*** = you wrangle, dispute, argue (v. ii. m. pl. impfct. from *mârâ*, form III of *marâ* [*maran*], to stroke the udder of the she camel. See *yumârûna* at 42:18, p. 1567, n. 10).

[2] i. e., the Prophet, peace and blessings of Allah be on him, saw Jibrîl, peace be on him, in his real form at his coming down again on the occasion of the *mi'râj*. نزلة ***najlah*** = descent, arrival, stopping.

[3] سدرة ***sidrah*** = lot tree, lotus tree. See *sidr* at 34:16, p. 1574, n. 5.

[4] i. e., the utmost limit in the seventh heaven which anything or being ascending from the earth is allowed to reach. منتهى ***muntahan*** = terminated, finished, highest degree, utmost limit (pass. participle from *intahâ* , form VIII of *nahâ* [*nahy/nahw*], to forbid. See *nuhîtu* at 40:66, p. 1532, n. 12).

[5] It is the name of a paradise. مأوى ***ma'wan*** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, shelter (adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 45:34, p. 1629, n. 7).

[6] i. e., Allah's *Nûr* (see Ibn Kathîr, VII, p. 428). يغشى ***yaghshâ*** = he covers, overcomes, overwhelms, casts the shade (v. iii. m. s. impfct. from *ghashiya*, [*ghashy/ ghishâwah*], to cover. See at 44:11, p. 1608, n. 3).

[7] i. e., he did not look right and left. زاغ ***zâgha*** = he swerved, deviated, turned aside (v. iii. m. s. past from *zawgh/zawghân*, to deviate, swerve.

[8] i. e., nor did he look beyond the permitted limit and object. طغى ***ṭaghâ*** = he transgressed, crossed all limits, exceeded proper bounds (v. iii. m. s. past from *ṭaghan/ṭughyân*, to exceed all bounds. See at 20:24, 981, n. 1).

[9] آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, marks, revelations, texts of the Qur'ân. See at 46:26, p. 1642, n. 3.

[10] كبرى ***kubrâ*** (f.; m. *'akbar*) = greatest, biggest, largest, most enormous (elative of *kabîr*, big, great. See *'akbar* at 40:10, p. 1512, n. 12).

أَفَرَءَيْتُمُ	19. Do you see
ٱللَّٰتَ وَٱلْعُزَّىٰ ﴿١٩﴾	al-Lât[1] and al-'Uzzâ?
وَمَنَوٰةَ	20. And Manât,
ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ ﴿٢٠﴾	the third, the other one?[2]
أَلَكُمُ ٱلذَّكَرُ	21. Are yours the males[3]
وَلَهُ ٱلْأُنثَىٰ ﴿٢١﴾	and His the females?[4]
تِلْكَ إِذًا قِسْمَةٌ	22. That then is a division[5]
ضِيزَىٰٓ ﴿٢٢﴾	most unfair![6]
إِنْ هِىَ إِلَّآ	23. These[7] are naught but
أَسْمَآءٌ سَمَّيْتُمُوهَآ	names you have designated,[8]
أَنتُمْ وَءَابَآؤُكُم	you and your fathers.
مَّآ أَنزَلَ ٱللَّهُ	Allah has not sent[9] down
بِهَا مِن سُلْطَٰنٍ	about them any authority.[10]
إِن يَتَّبِعُونَ	They follow[11] naught
إِلَّا ٱلظَّنَّ	but conjecture[12]
وَمَا تَهْوَى ٱلْأَنفُسُ	and what the selves desire,[13]
وَلَقَدْ	though indeed
جَآءَهُم	there has come to them[14]
مِّن رَّبِّهِمُ ٱلْهُدَىٰٓ ﴿٢٣﴾	*from their Lord the guidance.*

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1. Al-Lat, al-'Uzzâ and Manât are the names of three goddesses that the Makkan and other Arab unbelievers used to worship and think that they were Allah's daughters, though they themselves hated daughters. This and the succeeding four *'âyahs* point out their mistake and folly in worshipping their imaginary gods and goddesses.

2. أخرى ***'ukhrâ*** (f. s.; m. *'âkhar*, pl. *'ukhrayât/'ukhar*) = other, the other one.

3. i. e., you love to have male children only and yet you attribute daughters to Allah? ذكر ***dhakar*** (s.; pl. *dhukûr/dhukûrah/dhukrân*) = male. See at 49:13, p. 1682, n. 2.

4. أنثى ***'unthâ*** (s.; pl. *'inâth/'anâthâ*) = female, feminine. See at 49:13, p. 1682, n. 3.

5. قسمة ***qismah*** = division, allotment, apportionment. See at 4:8, p. 240, n. 2.

6. ضيزى ***ḍîzâ*** = unjust, most unfair.

7. i. e., the imaginary gods and goddesses.

8. سميتم ***sammaytum*** = you designated, named, called, nominated (v. ii. pl. past from *sammâ*, form II of *samâ* [*sumûw/samâ'*], to be high. See at 12:40, p. 736, n. 8).

9. أنزل ***'anzala*** = he sent down, brought down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 47:9, p. 1650, n. 2).

10. سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 52:38, p. 1714, n. 2.

11. يتبعون ***yattabi'ûna*** = they follow, obey, pursue (v. iii. m. pl. impfct. from *ittab'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 39:18, p. 1487, n. 12).

12. ظن ***ẓann*** (s.; pl. *ẓunûn*) = conjecture, surmise, supposition, assumption, view, idea, opinion, belief. See at 49:12, p. 1681, n. 8).

13. i. e., what their selves like. تهوى ***tahwâ*** = she or it desires, fancies (v. iii. f. s. impfct from *hawiya* [*hawan*], to desire. See at 5:70, p. 365, n. 2).

14. *i. e., through the Prophet Muhammad, peace and blessings of Allah be on him.*

أَمْ لِلْإِنسَٰنِ	24. Or is there for man
مَا تَمَنَّىٰ ٢٤	what he wishes?[1]
فَلِلَّهِ	25. But to Allah belong
ٱلْءَاخِرَةُ وَٱلْأُولَىٰ ٢٥	the Last[2] and the First.[3]
	Section (*Rukû'*) 2
۞ وَكَم مِّن مَّلَكٍ	26. And how many an angel[4]
فِي ٱلسَّمَٰوَٰتِ	in the heavens
لَا تُغْنِي	there avails not[5]
شَفَٰعَتُهُمْ شَيْـًٔا	their intercession[6] whatsoever
إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ	except after that Allah gives
ٱللَّهُ لِمَن يَشَآءُ	leave[7] to whomsoever He will
وَيَرْضَىٰٓ ٢٦	and is pleased with.[8]
إِنَّ ٱلَّذِينَ	27. Verily those who
لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ	believe not in the hereafter
لَيُسَمُّونَ ٱلْمَلَٰٓئِكَةَ	do name[9] the angels
تَسْمِيَةَ ٱلْأُنثَىٰ ٢٧	the naming[10] of females.
وَمَا لَهُم	28. But they do not have
بِهِۦ مِنْ عِلْمٍ	about it any knowledge.
إِن يَتَّبِعُونَ	They follow[11] naught

1. i. e., expects from the intercession of the gods and goddesses they wrongly worship? تمنى ***tamannâ*** = he wished, desired, yearned, purposed, (v. iii. m. s. past in form V of *manâ* [*manw/ many*], to put to test, tempt. See at 22:52, p. 1064, n. 1).

2. i. e., to Allah Alone belong all matters relating to the life in the hereafter and in this world. There is no partner of Him in any of the matters and affairs, including the act of intercession on behalf of anyone. الآخرة ***al-'âkhirah*** = the last, the end, the hereafter, the afterlife. See at 16:30, p. 836, n. 10.

3. i. e., the worldly life. الأولى ***al-'ûlâ*** (f.; m. *'awwal*) = the first, the foremost. See *'awwalûn* at 37:71, p. 1441, n. 9).

4. ملك ***malak*** (s.; pl. *malâ'ikah*) = angel. See *malâ'ikah* at 41:14, p. 1544, n. 7).

5. تغنى ***tughnî*** = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 10:101, p. 673, n. 6).

6. شفاعة ***shafâ'ah*** = intercession, advocacy, pleading. See at 43:86, p. 1604, n. 6.

7. يأذن ***ya'dhana***(*u*) = he gives leave, permits, allows (v. iii. m. s. impfct. from *'adhina* [*idhn*], to allow, to listen. The final letter takes *fathah* because of a hidden *'an* in *hattâ* coming before the verb. See at 53:26, p. 1721, n. 7).

8. يرضى ***yarḍâ*** = he is happy, is satisfied, is pleased, agrees, approves, likes (v. iii. m. s. impfct. from *raḍiya* [*riḍan /riḍwân /marḍâh*], to agree, to be satisfied. See at 39:7, p. 1483, n. 6).

9. يسمون ***yusammûna*** = they designate, name, call, nominate (v. iii. m. pl. impfct. from *sammâ*, form II of *samâ* [*sumûw/samâ'*], to be high. See *sammaytum* at 53:23, p. 1720, n. 8).

10. تسمية ***tasmiyah*** = naming, to name, to designate, to nominate (verbal noun in form II of *samâ*. See n. 9 above).

11. يتبعون ***yattabi'ûna*** = they follow, obey, pursue (v. iii. m. pl. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 53:23, p. 1720, n. 11).

إِلَّا ٱلظَّنَّ	but conjecture;[1]
وَإِنَّ ٱلظَّنَّ	but indeed conjecture
لَا يُغْنِي مِنَ ٱلْحَقِّ	avails not[2] against the truth
شَيْـًٔا ٢٨	whatsoever.
فَأَعْرِضْ عَن	29. Therefore refrain[3] from
مَّن تَوَلَّىٰ	anyone that turns away[4]
عَن ذِكْرِنَا	from Our Reminder[5]
وَلَمْ يُرِدْ إِلَّا	and desires[6] not but
ٱلْحَيَوٰةَ ٱلدُّنْيَا ٢٩	the worldly life.
ذَٰلِكَ مَبْلَغُهُم	30. That is their amount[7]
مِّنَ ٱلْعِلْمِ	of knowledge.
إِنَّ رَبَّكَ هُوَ أَعْلَمُ	Your Lord is Best Aware
بِمَن ضَلَّ	of the one who strays away[8]
عَن سَبِيلِهِۦ	from His way,[9]
وَهُوَ أَعْلَمُ	and He is Best Aware
بِمَنِ	of the one
ٱهْتَدَىٰ ٣٠	who receives guidance.[10]
وَلِلَّهِ	31. And to Allah belongs
مَا فِى ٱلسَّمَٰوَٰتِ	all that is in the heavens
وَمَا فِى ٱلْأَرْضِ	and all that is in the earth;

[1] ظن *ẓann* (s.; pl. *ẓunûn*) = conjecture, surmise, supposition, assumption, view, idea, opinion, belief. See at 53:28, p. 1720, n. 12).

[2] يغني ***yughnî*** = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 52:46, p. 1715, n. 9).

[3] أعرض ***'a'riḍ*** = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'araḍa /'aruḍa* [*'arḍ*], to be wide, to become visible. See at 32: 30, p. 1333, n. 2).

[4] تولى ***tawallâ*** = he took over, undertook, turned away, takes for a friend (v. iii. m. s. past in form V of *waliya* [*walâ'/wilâyah*], to be near, to be a friend. See at 51:39, p. 1702, n. 8).

[5] i. e., from the Qur'ân and its teachings. The Qur'ân is repeatedly referred to as *ddhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 43:36, p. 1591, n. 14.

[6] يرد ***yurid*** (*yurîdu*) = he intends, desires, has in mind (v. iii. m. s. impfct. from *'arâda*, form IV from *râda* [*rawd*], to walk about. The final letter is vowelless {and so the medial *yâ'* is dropped] because of the particle *lam* coming before the verb. See at 22:25, p. 1054, n. 4).

[7] مبلغ ***mablagh*** = amount, extent, range, scope, sum total.

[8] ضل ***ḍalla*** = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 53:2, p. 1717, n. 3).

[9] سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 49:15, p. 1683, n. 6.

[10] اهتدى ***ihtadâ*** = he received guidance, was on the right way (v. iii. m. s. past in form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 39:41, p. 1495, n. 12).

لِيَجْزِيَ الَّذِينَ	that He may requite[1] those
أَسَٰٓـُٔوا۟ بِمَا عَمِلُوا۟	who do evil[2] for what they do
وَيَجْزِيَ الَّذِينَ	and reward those who
أَحْسَنُوا۟	do good deeds[3]
بِالْحُسْنَى ﴿٣١﴾	with the best.[4]
الَّذِينَ يَجْتَنِبُونَ	32. Those who refrain[5] from
كَبَٰٓئِرَ الْإِثْمِ	the enormities[6] of sin
وَالْفَوَٰحِشَ	and adulteries[7]
إِلَّا اللَّمَمَ	except the trivilaities.[8]
إِنَّ رَبَّكَ	Verily your Lord is
وَٰسِعُ الْمَغْفِرَةِ	All-Abounding[9] in forgiveness.
هُوَ أَعْلَمُ بِكُمْ	He is Best Aware of you
إِذْ أَنشَأَكُم	when He created[10] you
مِّنَ الْأَرْضِ	from the earth and
وَإِذْ أَنتُمْ أَجِنَّةٌ	when you were embryos[11]
فِى بُطُونِ	in the wombs of
أُمَّهَٰتِكُمْ	your mothers.
فَلَا تُزَكُّوٓا۟	So declare not purity[12] about
أَنفُسَكُمْ	yourselves.
هُوَ أَعْلَمُ	He is Best Aware of
بِمَنِ اتَّقَىٰٓ ﴿٣٢﴾	anyone who is on his guard.[14]

[1] يجزى ***yajziya*(*zî*)** = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء *jazâ'*], to reward. The final letter takes *fatḥah* for a hidden *'an* in *li* (of motivation) coming before the verb. See at 45:14, p. 1622, n. 4).

[2] أساؤوا ***'asâ'û*** = they did evil, committed foulness (v. iii. m. pl. past from *'asâ'a*, form IV of *sâ'a* [*saw*], to be bad/foul/evil. See *'asa'tum* at 30:10, p. 1293, n. 3).

[3] أحسنوا ***'aḥsanû*** = they did good, performed well, acted rightly (v. iii. m. pl. past from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good, handsome. See at 39:10, p. 1485, n. 5).

[4] i. e., paradise. حسنى ***ḥusnâ*** (f.; m. *'aḥsan*) the best, most beautiful. See at 41:50, p. 1558, n. 7.

[5] يجتنبون ***yajtanibûna*** = they abstain, refrain, shun, keep away (v. iii. m. pl. impfct. from *ijtanaba*, form VIII of *janaba* [*janb*], to avert. See at 53:32, p. 1723, n. 4).

[6] كبائر ***kabâ'ir*** (pl.; s. *kabîrah*) major sins, atrocious crimes, enormities, monstrosities. See at 42:37, p. 1574, n. 11.

[7] فواحش ***fawâḥish*** (pl.; s. فاحشة *fâḥishah*) = vile deeds, atrocious sins, adulteries, fornication. See at 42:37, p. 1574, n. 12).

[8] لمم ***lamam*** = trivilaities, minor sins .

[9] واسع ***wâsi'*** = wide, vast, extensive, far-reaching, All-Reaching, All-Abounding (in mercy, grace); active participle from *wasi'a*/*wasu'a* [*wasâ'ah*], to be wide. See at 24:32, p. 1118, n. 8).

[10] أنشأ ***'ansha'a*** = he created, brought into being, caused to rise (v. iii. s. past in form IV of *nasha'a* [*nash'*/ *nushû'*/ *nash'ah*], to rise, to emerge. See at 36:79, p. 1428, n. 4).

[11] أجنة ***'ajinnah*** (pl.; s. *janîn*) = embryos, foetuses.

[12] لا تزكوا ***lâ tuzakkû*** = do not declare purity, justify (v. ii. m. pl. imperative {prohibition} from *zakkâ*, form II of *zakâ* [*zakâ'*], to grow. See *tazakkâ* at 35:18, p. 1397, n. 5).

[13] اتقى ***ittaqâ*** = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqâ* [*waqy*/*wiqâyah*], to guard. See at 7:35, p. 477, n. 4).

Section (*Rukû'*) 3

أَفَرَءَيْتَ 33. Do you see
ٱلَّذِى تَوَلَّىٰ ٣٣ the one that turns away?[1]

وَأَعْطَىٰ قَلِيلًا 34. And gives[2] a little
وَأَكْدَىٰ ٣٤ and cuts off?[3]

أَعِندَهُۥ 35. Does he have
عِلْمُ ٱلْغَيْبِ the knowledge of the unseen[4]
فَهُوَ يَرَىٰ ٣٥ so he sees?[5]

أَمْ لَمْ يُنَبَّأْ 36. Or is he not informed[6]
بِمَا فِى of what is[7] in
صُحُفِ مُوسَىٰ ٣٦ the scriptures[8] of Mûsâ?

وَإِبْرَٰهِيمَ 37. And of Ibrâhîm
ٱلَّذِى وَفَّىٰ ٣٧ who fulfilled?[9]

أَلَّا تَزِرُ 38. That there shall carry[10] not
وَازِرَةٌ any burdened[11] one
وِزْرَ أُخْرَىٰ ٣٨ the load[12] of another?[12]

وَأَن لَّيْسَ 39. And that there is not

---

[1] i. e., from the truth and from obeying Allah and His Messenger. تولى *tawallâ* = he took over, undertook, turned away, takes for a friend (v. iii. m. s. past in form V of *waliya* [*walâ'/wilâyah*], to be near, to be a friend. See at 53:29, p. 1722, n. 4).

[2] i. e. gives a little of his wealth in charity. أعطى *'a'ṭâ* = he gave, bestowed, granted (v. iii. m. s. past in form IV from the root *'aṭw*, to give. See *yu'ṭû* at 9:59, p. 602, n. 3).

[3] أكدى *'akdâ* = he skimped, stinted, became stingy, stops, cuts off (v.iii. m. s. past in form IV of *kadâ* (*kady*), to give little, to skimp).

[4] غيب *ghayb* (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 52:41, p. 1714, n. 7.

[5] i. e., what will happen to him and his property?

[6] ينبأ *yunabba'* = he is informed, apprised, notified, advised (v. iii. s. impfct. passive from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See *yunabbi'u* at 39:7, p. 1483, n. 11).

[7] i. e., about the commandments of Allah, about individual accountability on the Day of Judgement and that everyone shall be rquited for what he acquires (see *'âyahs* 38 and 39 below).

[8] صحف *ṣuḥuf* (pl.; s. *ṣaḥîfah*) = pages, papers, books, scriptures. See at 20:133, p. 1010, n. 11.

[9] i. e., his mission and what he was commanded. وفى *waffâ* = he paid in full, fulfilled (v. iii. m. s. impfct. in form II of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See *nuwaffi* at 11:15, p. 683, n. 1).

[10] Everyone will be individually responsible for one's deeds and none will come to one's help. See also 17:15, p. 877 and 39:7, p. 1483. تزر *taziru* = she carries, bears (v. iii. f. s. impfct. from *wazara* [*wizr*], to carry. See at 39:7, p. 1483, n. 7).

[11] وازرة *wâzirah* (f.; m. *wâzir*) = bearer, carrier, one burdened (act. participle from *wazara*). See n. 10 above, and at 39:7, p. 1483, n. 8.

[12] i. e., the load of sins. وزر *wizr* (s.; pl. *'awzâr*) = burden, load, encumbrance, sin. See at 39:7, p. 1483, n. 9. See also ns. 10 and 11 above.

[13] أخرى *'ukhrâ* (f. s.; m. *'âkhar*; pl. *'ukhrayât/'ukhar*) = other, the other one, another. See at 53:20, p. 1720, n. 2.

لِلْإِنسَٰنِ إِلَّا for man aught but
مَا سَعَىٰ ٣٩ what he strives[1] for.

وَأَنَّ سَعْيَهُۥ 40. And that his effort
سَوْفَ يُرَىٰ ٤٠ shall be looked into.[2]

ثُمَّ يُجْزَىٰهُ 41. Then he will be requited[3]
الْجَزَآءَ الْأَوْفَىٰ ٤١ for it the fullest[4] requital.

وَأَنَّ إِلَىٰ رَبِّكَ 42. And that to your Lord
الْمُنتَهَىٰ ٤٢ is the final destination.[5]

وَأَنَّهُۥ هُوَ 43. And that He it is Who
أَضْحَكَ causes to laugh[6]
وَأَبْكَىٰ ٤٣ and causes to weep.[7]

وَأَنَّهُۥ هُوَ 44. And that it is He Who
أَمَاتَ وَأَحْيَا ٤٤ causes to die[8] and gives life.[9]

وَأَنَّهُۥ خَلَقَ 45. And that He creates
الزَّوْجَيْنِ both of a pair,[10]
الذَّكَرَ وَالْأُنثَىٰ ٤٥ the male[11] and the female.[12]

[1] سعى ***sa'â*** = he ran, hurried, speeded, moved quickly, strove (v. iii. m. s. past from *sa'y*, to run, to move quickly. See at 17:19, p. 879, n. 4).

[2] i. e., in the hereafter and then requited accordingly. يرى ***yurâ*** = he or it is seen, looked into (v. iii. m. s. impfct. passive from *ra'â* [*ra'y/ru'yah*], to see. See *yarawna* at 46:35, p. 1645, n. 7).

[3] يجزى ***yujzâ*** = he is rewarded, recompensed, requited, repaid (v. iii. m. s. impfct. passive from *jazâ* [جزاء *jazâ'*], to reward. See *yajziya* at 53:31, p. 1723, n. 1).

[4] أوفى ***'awfâ*** = fuller, fullest, more faithful, most faithful (elative of *wâfin*, act. participle from *wafâ* [*wafâ'*], to be perfect, to live up to. See at 9:111, p. 626, n. 3).

[5] منتهى ***muntahan*** = terminated, finished, highest degree, utmost limit, the point where everything ends, final destination (pass. participle from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid. See at 53:14, p. 1719, n. 4).

[6] أضحك ***'aḍ-ḥaka*** = he caused to laugh, made someone laugh (v. iii. m. s. past in form IV of *ḍaḥika* [*ḍaḥk/ ḍiḥk/ ḍaḥik*], to laugh. See *yaḍ-ḥakûna* at 43:47, p. 1594, n. 4). 10.

[7] i. e., He creates and gives happiness and sorrow. أبكى ***'abkâ*** = he caused to weep, made someone cry (v. iii. m. s. past in form IV of *bakâ* [*bukâ'/bukan*], to cry. See *bakat* at 44:29, p. 1611, n. 5).

[8] أمات ***'amâta*** = he caused to die, put to death (v. iii. m. s. past in form IV of *mâta* [*mawt*], to die. See *numîtu* at 50:43, p. 1695, n. 2).

[9] أحيا ***'aḥyâ*** = he gave life, revivified, saved life, (v. iii. m. s. past in form IV of *ḥayiya* [*ḥayah*], to live. See at 45:5, p. 1619, n. 6).

[10] زوجين ***zawjayn*** (acc./gen/ of *zawjân*; s. *zawj*) = both of a pair, a pair, male and female. *zawj* means one of a pair and is applicable to either the husband or the wife. See at 51:49, p. 1704, n. 7.

[11] ذكر ***dhakar*** (s.; pl. *dhukûr/dhukûrah/dhukrân*) = male. See at 53:21, p. 1720, n. 3.

[12] أنثى ***'unthâ*** (s.; pl. *'inâth/'anâthâ*) = female, feminine. See at 53:21, p. 1720, n. 4.

مِن نُّطْفَةٍ	46. From a drop[1]
إِذَا تُمْنَىٰ ﴿٤٦﴾	when it is emitted.[2]
وَأَنَّ عَلَيْهِ	47. And that upon Him is
ٱلنَّشْأَةَ ٱلْأُخْرَىٰ ﴿٤٧﴾	the other origination.[3]
وَأَنَّهُۥ هُوَ	48. And that He it is Who
أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾	enriches[4] and makes happy.[5]
وَأَنَّهُۥ هُوَ	49. And that He it is Who
رَبُّ ٱلشِّعْرَىٰ ﴿٤٩﴾	is the Lord of the Sirius.[6]
وَأَنَّهُۥٓ أَهْلَكَ	50. And that He destroyed[7]
عَادًا ٱلْأُولَىٰ ﴿٥٠﴾	the 'Âd the first.[8]
وَثَمُودَا۟	51. And the Thamûd
فَمَآ أَبْقَىٰ ﴿٥١﴾	and did not spare.[9]
وَقَوْمَ نُوحٍ	52. And the people of Nûh
مِّن قَبْلُ	previously.
إِنَّهُمْ كَانُوا۟ هُمْ	Verily they it is who were
أَظْلَمَ	the most unjust[10]
وَأَطْغَىٰ ﴿٥٢﴾	and the most transgressing.[11]

[1] نطفة ***nutfah*** (s.; pl. *nutaf*) = drop, sperm. See at 40:67, p. 1533, n. 6.

[2] تمنى ***tumnâ*** = she or it is emitted, ejaculated, shed (v. iii. f. s. impfct. passive from *'amnâ*, form IV of *manâ* [*manw/ many*], to put to test, tempt. See *tamnnâ* at 53:24, p. 1721, n. 1).

[3] i. e., He will create again and resurrect as He creates in the first instance. نشأة ***nash'ah*** = growing up, rise, birth, formation, origination, genesis (verbal noun of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See *'ansha'a* at 53:32, p. 1723, n. 10).

[4] أغنى ***'aghnâ*** = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 40:82, p. 1538, n. 9).

[5] أقنى ***'aqnâ*** = he satisfies, makes happy, contents (v. iii. m. s. past in form IV of *qanâ* [*qanw/ qunûw/ qunwah/ qunwân*], to possess, to acquire).

[6] The name of a star which the pagan Arabs used to worship.

[7] أهلك ***'ahlaka*** = he destroyed, annihilated (v. iii. m. s. past in from IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 28:78, p. 1260, n. 2).

[8] i. e., of antiquity. الأولى ***al-'ûlâ*** (f.; m. *'awwal*) = the first, the foremost. See *'awwalûn* at 37:71, p. 1441, n. 9).

[9] أبقى ***'abqâ*** = he made (someone/something) stay, retained, left over, spared (v. iii. m. s. past in form IV of *baqiya* [*baqâ'*], to remain, to continue to be. See at 42:36, p. 1574, n. 9).

[10] أظلم ***'aẓlamu*** = more/most unjust, more iniquitous, more tyrannical, viler, gloomier, darker, worse transgressor (elative of *ẓâlim*. See at 39:32, p. 1492, n. 6).

[11] أطغى ***'atghâ*** = more/most transgressing, oppressive, tyrannical (elative of *ṭâghin*, act. participle of طغى ***ṭaghâ*** [*ṭaghan/ ṭughyân*] to exceed all bounds. See *ṭaghâ* at 53:17, p. 1719, n. 8).

وَالْمُؤْتَفِكَةَ 53. And the upturned lands[1]
أَهْوَىٰ ﴿٥٣﴾ He did overthrow.[2]

فَغَشَّىٰهَا 54. So there covered[3] them
مَا غَشَّىٰ ﴿٥٤﴾ what did cover.[4]

فَبِأَيِّ ءَالَآءِ 55. Then in which bounties[5]
رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾ of your Lord you do doubt?[6]

هَٰذَا نَذِيرٌ 56. This is a warner[7]
مِّنَ ٱلنُّذُرِ ٱلْأُولَىٰٓ ﴿٥٦﴾ of the warners of old.[8]

أَزِفَتِ 57. There has drawn near[9]
ٱلْآزِفَةُ ﴿٥٧﴾ the Approaching One.[10]

لَيْسَ لَهَا 58. There is not for it
مِن دُونِ ٱللَّهِ besides Allah
كَاشِفَةٌ ﴿٥٨﴾ anyone to remove.[11]

أَفَمِنْ هَٰذَا ٱلْحَدِيثِ 59. Is it then at this discourse[12]
تَعْجَبُونَ ﴿٥٩﴾ you are astonished?[13]

وَتَضْحَكُونَ 60. And laugh[14] at

[1] i. e., the land of Prophet Lut, peace be on him. مؤتفكة **mu'tafikât** (pl.; s. *mu'tafikah*) = the lands overturned, capsized (passive participle from *i'tafaka*, form VIII of *'afaka/afika* [*afk/ifk*], to tell a lie, to overturn. See at 9:70, p. 607, n. 9).

[2] أهوى **'ahwâ** = he overthrew, tumbled, dropped (v. iii. m. s. past in form IV of *hawâ* [*huwîy*], to drop. See *hawâ* at 53:1, p. 1717, n. 2).

[3] غشي **ghashshâ** = he or it covered, wrapped, enveloped (v. iii. m. s. past in form II of *ghashiya* [*ghashâwah*], to cover. See *ghashiya* at 31:32, p. 1322, n. 4).

[4] i. e., of punishment and ruin.

[5] آلاء **'alâ'** (pl.; s. *ilan*) = benefits, blessings, graces, bounties.

[6] تتمارى **tatamârâ** = you doubt, have misgivings, be sceptical (v. ii. m. s. impfct from *tamârâ*, form VI from *miryah/ muryah*, doubt, dispute. See *tamtarûna* at 44:50, p. 1615, n. 4).

[7] i. e., the Prophet Muḥammad, peace and blessings of Allah be on him. نذير **nadhîr** (pl. *nudhur*) = warner, one or that which gives warning (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 51:50, p. 1704, n. 10).

[8] i. e., belonging to the class of previous Messengers and Prophets, peace be on them.

[9] أزفت **'azifat** = she came near, approached (v. iii. f. s. past from *'azifa* [*'azaf/'uzûf*], to come near).

[10] i. e., the Day of Resurrection.

[11] i. e., delay or avert it. كاشفة **kâshifah** (f., m. *kâshif*; pl. *kâshifûn/ kashafah*) = one who removes, discoverer, investigator (active participle from *kashafa* [*kashf*], to remove, to throw open). See *kâshif* at 10:107, p. 675, n. 5.

[12] i. e., this Qur'ân. حديث **ḥadîth** (s.; pl. أحاديث *'ahâdîth*) = speech, talk, narrative, report, discourse, account. See at 52:34, p. 1713, n. 2.

[13] تعجبون **ta'jabûna** = you are amazed, astonished, express surprise, wonder (v. ii. m. pl. impfct. from *'ajiba* [*'ajab*], to wonder, to be astonished. See *'ajibû* at 50:2, p. 1685, n. 3).

[14] i. e., in sarcasm and derision. تضحكون **taḍ-ḥakûna** = you laugh, smile (v. ii. m. pl. impfct. from *ḍaḥika* [*ḍaḥk/ḍiḥk/ḍaḥik*], to laugh. See at 23:110, p. 1102, n. 4).

وَلَا تَبْكُونَ ٦٠ and do not weep?[1]

وَأَنتُمْ 61. While you are
سَٰمِدُونَ ٦١ proudly unmindful?[2]

فَٱسْجُدُوا۟ 62. So prostrate yourselves[3]
لِلَّهِ وَٱعْبُدُوا۟ ۩ ٦٢ to Allah and worship.[4]**

1. تبكون ***tabkûna*** = you weep, cry (v. ii. m. pl. impfct. from *bakâ* [*bukâ'/bukan*], to cry. See *yabkûna* at 17:109, p. 909, n. 1).

2. سامدون ***sâmidûn*** (pl.; s. *sâmid*) = those who raise their heads proudly, be negligent , unmindful (act. participle from *samada* [*sumûd*], to raise one's head proudly, to be unmindful).

3. اسجدوا ***usjudû*** = (you all) prostrate yourselves, bow respectfully, pay obeisance (v. ii. m. pl. imperative from *sajada* [*sujûd*], to prostrate oneself. See at 25:60, p. 1156, n. 2).

4. أعبدوا ***u'budû*** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 43:64, p. 1599, n. 4)

** **one should prostrate oneself to Allah on reading this *'âyah.***

54. *SÛRAT AL-QAMAR* (THE MOON)

This is a Makkan *sûrah* which deals with the fundamentals of the faith, specially belief in the Resurrection, Judgement, rewards and punishments. It starts with a reference to the miracle of the splitting of the moon which Allah caused to happen as the unbelievers asked for a miracle. Then a reference is made to the attitude of the unbelievers and the horrible situation on the Day of Resurrection. It is then pointed out how many a nation of the past disbelieved and rejected the message of guidance delivered to them and how Allah's wrath and punishment befell them. This is interspersed with a call to be benefited by the teachings and guidance of the Qur^ân.

The *sûrah* is named *al-Qamar* (The Moon) with reference to the miracle of the splitting of the moon which is mentioned in its first *'âyah*.

سُورَةُ القَمَرِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

ٱقۡتَرَبَتِ ٱلسَّاعَةُ 1. Close has come[1] the Hour
وَٱنشَقَّ ٱلۡقَمَرُ (١) and split[2] was the moon.

وَإِن يَرَوۡاْ ءَايَةً 2. And if they see a sign
يُعۡرِضُواْ وَيَقُولُواْ they turn away[3] and say:
سِحۡرٞ مُّسۡتَمِرّٞ (٢) " A sorcery persistent."[4]

وَكَذَّبُواْ 3. And they disbelieve
وَٱتَّبَعُوٓاْ أَهۡوَآءَهُمۡ and follow[5] their whims;
وَكُلُّ أَمۡرٖ but every matter
مُّسۡتَقِرّٞ (٣) will be settled.[6]

وَلَقَدۡ جَآءَهُم 4. And indeed there has come
مِّنَ ٱلۡأَنۢبَآءِ to them of the tidings
مَا فِيهِ مُزۡدَجَرٌ wherein is a deterrent.[7]
(٤)

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[1] اقتربت ***iqtarabat*** = she or it came near, approached, came close (v. iii. f. s. past in form VIII of *qaruba* [*qurb/maqrabah*], to be near. See *iqtaraba* at 21:97, p. 1039, n. 5).

[2] The Makkan unbelievers asked for a miracle. So Allah caused the moon to be cleft asunder into two parts for a while (See *Bukhârî*, nos. 3868-3871 and 4864-4868; *Muslim*, nos. 2800-2803). انشق ***inshaqqa*** = he or it was split, cleft asunder (v. iii. m. s. past in form VII of *shaqqa* [*shaqq*], to split, cleave. See *tanshaqqu* at 19:90, p. 973, n. 11).

[3] يعرضوا ***yu'riḍû***(*na*) = they turn away, avert, evade (v. iii. m. pl. impfct. from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause. See *'a'radû* at 42:48, p. 1578, n. 7).

[4] مستمر ***mustamirr*** = persistent, continuing, lasting, enduring, continuous, uninterrupted (act. participle from *istamarra*, form X of *marra* [*marr/murûr/mamarr*], to pass. See *tamurrûna* at 37:137, p. 1451, n. 8).

[5] اتبعوا ***ittaba'û*** = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 47:28, p. 1657, n. 4).

[6] i. e., on the Day of Judgement مستقر ***mustaqirr*** = that which is settled, is firmly established, stable, stationary (act. participle from *istaqarra*, form X of *qarra* [*qarâr*], to settle down. See at 27:40, p. 1214, n. 3).

[7] مزدجر ***muzdajar*** = deterrent, restraint, check (passive participle from *izdajara*, form VIII of *zajara* [*zajr*], to drive away, to restrain, to deter).

مَجْنُونٌ "One gone off his head",[1]
وَٱزْدُجِرَ ٩ and he was forcibly prevented.[2]

فَدَعَا رَبَّهُۥٓ 10.Then he prayed His Lord:
أَنِّى مَغْلُوبٌ "Indeed I am overpowered,[3]
فَٱنتَصِرْ ١٠ so help."[4]

فَفَتَحْنَآ 11. So We opened[5]
أَبْوَٰبَ ٱلسَّمَآءِ the gates of the heaven
بِمَآءٍ with water
مُّنْهَمِرٍ ١١ falling in torrential downpour.[6]

وَفَجَّرْنَا ٱلْأَرْضَ 12. And We burst[7] the earth
عُيُونًا with springs[8]
فَٱلْتَقَى ٱلْمَآءُ and the water met[9] on
عَلَىٰٓ أَمْرٍ قَدْ قُدِرَ ١٢ a matter[10] already decreed.[11]

وَحَمَلْنَٰهُ عَلَىٰ 13. And We carried[12] him on
ذَاتِ أَلْوَٰحٍ وَدُسُرٍ ١٣ a vessel of planks[13] and nails.[14]

تَجْرِى بِأَعْيُنِنَا 14. Moving under Our Eyes
جَزَآءً لِّمَن as a reward for the one
كَانَ كُفِرَ ١٤ who had been disbelieved.

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[1] مجنون ***majnûn*** (s.; pl. *majânîn*) = possessed by *jinn*, insane, mad, one gone off his head (pass. participle from *janna* [*junûn*], to cover, to hide. See at 52:29, p. 1712, n. 5).

[2] i. e., from preaching the turth. ازدجر ***uzdujira*** = he was restrained, deterred, forcibly prevented (v. iii. m. s. past passive from *izdajara*, form VIII of *zajara* [*zajr*], to drive away, to restrain. See *muzdajar* at 54:4, p. 1729, n. 7).

[3] مغلوب ***maghlûb*** (s.; pl. *maghlûbûn*) = overpowered, overwhelmed, defeated, vanquished, subdued (pass. participle from *ghalaba* [*ghalb/ghalbah*], to defeat, to subdue. See *taghlibûna* at 41:26, p. 1549, n. 4).

[4] انتصر ***intaṣir*** = help, give victory (v. ii. m. s. imperative from *intaṣara*, form VIII of *naṣara* [*naṣr /nuṣûr*], to help. See *intaṣara* at 47:4, p. 1648, n. 15).

[5] فتحنا ***fataḥnâ*** = we opened, disclosed, gave victory (v. i. pl. past from *fataḥa* [*fatḥ*], to open. See at 48:1, p. 1661, n. 1).

[6] منهمر ***munhamir*** = falling heavily, in torrential downpour (act. participle from *inhamara*, form VII of *hamara* [*hamr*], to pour out).

[7] فجرنا ***fajjarnâ*** = we burst, caused to break up, caused to flow, exploded (v. i. pl. past from *fajjara*, form II of *fajara* [*fajr*], to cleave, break up. See at 36:34, p. 1417, n. 5).

[8] عيون ***'uyûn*** (pl.; s. *'ayn*) = springs, fountains, eyes. See at 51:15, p. 1698, n. 5).

[9] i. e., the water from the sky and the earth met. التقى ***iltaqa*** = he met, encountered, confronted (v. iii. m. s. past in form VIII of *laqiya* [*liqâ' /luqyân /luqy /luqyah /luqan*], to meet. See at 8:41, p. 561, n. 10).

[10] i. e., on the destruction of the people of Nûḥ.

[11] قدر ***qudira*** = he or it was ordained, decreed, decided (v. iii. m. s. past passive from *qadara* [*qadr*], to decree, to ordain. See *qaddara* at 41:10, p. 1542, n. 12).

[12] حملنا ***ḥamalnâ*** = we carried, bore, took the load (v. i. pl. past from *ḥamala* [*ḥaml*], to carry. See at 19:58, p. 965, n. 4).

[13] ألواح ***'alwâḥ*** (pl.; s. لوح *lawḥ*) = boards, tablets, planks. See at 7:154, p. 523, n. 3.

[14] دسر ***dusur*** (pl.; s. *dassâr*) = nails.

وَلَقَد تَّرَكْنَٰهَآ	15. And indeed We have left
ءَايَةً فَهَلْ	it as a sign.[1] So is there
مِن مُّدَّكِرٍ (١٥)	anyone to take heed?[2]
فَكَيْفَ كَانَ	16. How then were
عَذَابِى	My punishment
وَنُذُرِ (١٦)	and My warnings?[3]
وَلَقَدْ	17. And indeed
يَسَّرْنَا	We have made easy [4] the
ٱلْقُرْءَانَ لِلذِّكْرِ	Qur'ân for remembrance.[5]
فَهَلْ	So is there
مِن مُّدَّكِرٍ (١٧)	anyone to take heed?
كَذَّبَتْ عَادٌ	18. Disbelieved[6] the 'Âd .
فَكَيْفَ كَانَ عَذَابِى	So how were My punishment
وَنُذُرِ (١٨)	and My warnings?
إِنَّآ أَرْسَلْنَا عَلَيْهِمْ	19. Verily We sent[7] on them
رِيحًا صَرْصَرًا	a wind[8] furiously roaring[9]
فِى يَوْمِ	on a day
نَحْسٍ مُّسْتَمِرٍّ (١٩)	calamitous[10] in continuity.[11]

[1] ءاية **'âyah** (pl. ءايات *'âyât*) = sign, revelation, miracle. See at 26:190, p. 1195, n. 3.

[2] مدكر **muddakir** (*mutadhakkir*) = one who takes heed, receives admonition, bears in mind, remembers, (act. participle from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See *yatadhakkaru* at 39:9, p. 1485, n. 2).

[3] i. e., how terrible were my punishment and warnings for those who disbleived and disobeyed! نذر **nudhur** (pl.; s. *nadhîr*) = warners, warnings (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 46:21, p. 1639, n. 11).

[4] يسرنا **yassarnâ** = we eased, made easy, smoothened, facilitated (v. i. pl. past from *yassara*, form II of *yasira* [*yasar*], to be easy. See at 44:58, p. 1616, n. 14).

[5] i. e., to understand and remember. ذكر **dhikr** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 53:29, p. 1722, n. 5.

[6] كذبت **kadhdhabat** = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 38:12, p. 1462, n. 1).

[7] أرسلنا **'arsalnâ** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 51:41, p. 1703, n. 1).

[8] ريح **rîḥ** (s.; pl. *riyâḥ*) = wind, smell, odour. See at 51:41, p. 1703, n. 3.

[9] صرصر **ṣarṣar** = violently noisy and cold, furiously roaring.

[10] نحس **naḥs** = calamitous, disastrous, ominous, ill-fated. See *naḥisât* at 41:16, p. 1545, n. 7.

[11] مستمر **mustamirr** = persistent, continuing, lasting, enduring, continuous, uninterrupted (act. participle from *istamarra*, form X of *marra* [*marr/murûr/mamarr*], to pass. See at 54:2, p. 1729, n. 4).

تَنزِعُ ٱلنَّاسَ	20. Taking away[1] men
كَأَنَّهُمْ أَعْجَازُ	as if they were stumps[2] of
نَخْلٍ مُّنقَعِرٍ ⑳	date palm[3] uprooted.[4]
فَكَيْفَ كَانَ	21. How then were
عَذَابِى	My punishment
وَنُذُرِ ㉑	and My warnings?[5]
وَلَقَدْ	22. And indeed
يَسَّرْنَا	We have made easy[6] the
ٱلْقُرْءَانَ لِلذِّكْرِ	Qur'ân for remembrance.[7]
فَهَلْ	So is there
مِن مُّدَّكِرٍ ㉒	anyone to take heed?[8]

Section (*Rukû'*) 2

كَذَّبَتْ ثَمُودُ	23.Disbelieved[9] the Thamûd
بِٱلنُّذُرِ ㉓	in the warnings.
فَقَالُوٓا۟	24. And they said:
أَبَشَرًا مِّنَّا	"Is it a man[10] from among us,
وَٰحِدًا	a lone one,
نَّتَّبِعُهُۥٓ	whom we should follow?[11]
إِنَّآ إِذًا	We should then be

[1] تنزع ***tanzi'u*** = she wrests, snatches, takes away, removes, divests, deprives (v. iii. f. s. impfct. from *naza'a* [*naz'*], to take away. See at 3:26, p. 165, n. 3).

[2] أعجاز ***'a'jâz*** (pl. s. *'ajuz*) = stumps, roots.

[3] نخل ***nakhl*** = date palm. See at 50:10, p. 1687, n. 7.

[4] منقعر ***munqa'ir*** = uprooted, eradicated, weeded out, extracted, pulled up (act. participle from *inqa'ara*, form VII of *'qa'ara* [*qa'ârah*], to be deep).

[5] i. e., how terrible were my punishment and warnings for those who disbelieved and disobeyed! نذر ***nudhur*** (pl.; s. *nadhîr*) = warners, warnings (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 54:15, p. 1732, n. 3).

[6] يسرنا ***yassarnâ*** = we eased, made easy, smoothened, facilitated (v. i. pl. past from *yassara*, form II of *yasira* [*yasar*], to be easy. See at 54:17, p. 1732, n. 4).

[7] i. e., to understand and remember. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 54:17, p. 1732, n. 5.

[8] مدكر ***muddakir*** (*mutadhakkir*) = one who takes heed, receives admonition, bears in mind, remembers, (act. participle from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 54:15, p. 1732, n. 2).

[9] كذبت ***kadhdhabat*** = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 54:18, p. 1732, n. 6).

[10] بشر ***bashar*** = man, human being. See at 42:51, p. 1579, n. 11.

[11] نتبع ***nattabi'u***= we follow, pursue (v. i. pl. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See *nattabi'* at 48:15, p. 1667, n. 6).

لَفِى ضَلَٰلٍ	indeed in error[1]
وَسُعُرٍ ٢٤	and madness.[2]
أَءُلْقِىَ	25. Has there been cast[3]
ٱلذِّكْرُ	the reminder[4]
عَلَيْهِ مِنۢ بَيْنِنَا	on him of all of us?
بَلْ هُوَ كَذَّابٌ أَشِرٌ ٢٥	Nay, he is a liar,[5] an arrogant.[6]
سَيَعْلَمُونَ	26. They shall know
غَدًا	tomorrow[7]
مَّنِ ٱلْكَذَّابُ ٱلْأَشِرُ ٢٦	who is the liar, the arrogant.
إِنَّا مُرْسِلُوا۟	27. Verily We are going to
ٱلنَّاقَةِ	send[8] the she-camel
فِتْنَةً لَّهُمْ	as a trial for them.
فَٱرْتَقِبْهُمْ	So watch[9] them
وَٱصْطَبِرْ ٢٧	and persevere.[10]
وَنَبِّئْهُمْ	28. And inform[11] them
أَنَّ ٱلْمَآءَ	that the water is
قِسْمَةٌۢ بَيْنَهُمْ	an allotment[12] between them.
كُلُّ شِرْبٍ	Each drinking is
مُّحْتَضَرٌ ٢٨	by turn.[13]

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[1] ضلال ***ḍalâl*** = error, straying from the right path. ***fî ḍalâl*** = in error, astray, in vain. See at 50:27, p. 1691, n. 4.

[2] سعر ***su'ur*** = madness, insanity, frenzy.

[3] ألقي ***'ulqiya*** = he was thrown, flung, cast (v. iii. m. s. past passive from *'alqâ*, from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 43:53, p. 1596, n. 4).

[4] i. e., the scripture.

[5] كذاب ***kadhdhâb*** = a liar, untruthful (act. participle in the intensive scale of *fa''âl* from *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 40:28, p. 1519, n. 10).

[6] أشر ***'ashirr*** = arrogant, insolent, exuberant.

[7] i. e., on the day Allah's punishment befalls them. غد ***ghad*** = tomorrow, the following day, sometime in the future.

[8] The Thamûd people demanded of their Prophet, Ṣâliḥ, peace be on him, to produce a she-camel out of the stone. So in response to his prayer Allah produced a she-camel out of the stone (Al-Ṭabarî, pt. VIII, 226-227; Ibn Kathîr, III, 436; and VII, p. 454. See also 7:73, p. 494, n. 8). مرسلوا ***mursilû*** (*n*) = those who send, are going to send, senders (act. participle from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. The terminal *nûn* is dropped for the genitive construction. See ***mursilîn*** 28:45, p. 1248, n. 1).

[9] ارتقب ***irtaqib*** = you be on the watch, anticipate, wait (v. ii. m. pl. imperative from *irtaqaba*, form VIII of *raqaba* [*ruqûb/raqâbah*], to watch. See at 44:59, p. 1617, n. 1).

[10] اصطبر ***iṣṭabir*** = persevere, be steadfast, endure, be patient (v. ii. m. s. imperative from *iṣṭabara*, form VIII of *ṣabara* [*ṣabr*], to be patient. See at 20:132, p. 1010, n. 5).

[11] نبیء ***nabbi'*** = you inform, tell, notify, make known (v. ii. s. imperative from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 15:49, p. 817, n. 10).

[12] قسمة ***qismah*** = division, allotment, apportionment. See at 53:22, p. 1720, n. 5.

[13] محتضر ***muḥtaḍar*** = one or that which is presented by turn (pass. participle from *iḥtaḍara*, form VIII of *ḥaḍara* [*ḥuḍûr*], to be present. See ***muḥaḍarûn*** at 37:158, p. 1454, n. 7).

فَنَادَوْا	29. But they called[1]
صَاحِبَهُمْ	their companion[2]
فَتَعَاطَىٰ	and he took over[3]
فَعَقَرَ ﴿٢٩﴾	and hamstrung.[4]
فَكَيْفَ كَانَ	30. How then were
عَذَابِي	My punishment
وَنُذُرِ ﴿٣٠﴾	and My warnings?[5]
إِنَّا أَرْسَلْنَا	31. Verily We sent
عَلَيْهِمْ صَيْحَةً وَاحِدَةً	on them a single thunderous
فَكَانُوا	blast[6] and they became
كَهَشِيمِ	like the dry-stalks[7]
الْمُحْتَظِرِ ﴿٣١﴾	of the hedge-maker.[8]
وَلَقَدْ	32. And indeed
يَسَّرْنَا	We have made easy[9] the
الْقُرْآنَ لِلذِّكْرِ	Qur'ân for remembrance.[10]
فَهَلْ	So is there
مِن مُّدَّكِرٍ ﴿٣٢﴾	anyone to take heed?[11]
كَذَّبَتْ	33. Disbelieved
قَوْمُ لُوطٍ	the people of Lût
بِالنُّذُرِ ﴿٣٣﴾	the warnings.

[1] نادوا ***nâdaw*** = they summoned, called, called out, (v. iii. m. pl. past from *nâda*, form III of *nadâ* [*nadw*], to call. See *yunâdûna* at 49:4, p. 1677, n. 10).

[2] i. e., their slaughterer. صاحب ***ṣâḥib*** (s.; pl. *'aṣḥâb/ ṣaḥb/ ṣaḥâbah/ ṣuḥbân/ ṣuḥbah*)= companion, comrade, friend. See at 34:46, p. 1386, n. 1.

[3] i. e., he took over the camel and a knife. تعاطى ***ta'âṭâ*** = he took, took over, assumed, undertook, (v. iii. m. s. past in form VI from the root *'aṭw*, to give. See *'a'ṭâ* at 53:34, p. 1724, n. 2).

[4] i. e., slaughtered her; although they were asked not do any harm to her. So Allah punished them. عقر ***'aqara*** = he wounded, crippled by cutting the tendons at the back of the knees, hamstrung, {figuratively, slaughtered, for they used to hamstring the camel for slaughtering it} (v. iii. m. pl. past from *'uqr/'aqr/'aqârah*, to be barren. See *'aqarû* at 26:157, p. 1189, n. 7).

[5] i. e., how terrible were my punishment and warnings for those who disbelieved and disobeyed! نذر ***nudhur*** (pl.; s. *nadhîr*) = warners, warnings (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 54:15, p. 1732, n. 3).

[6] صيحة ***ṣayḥah*** (s.; pl. *ṣayḥât*) = outcry, piercing sound, thunderous blast. See at 50:42, p. 1494, n. 12).

[7] هشيم ***hashîm*** = frail, fragile, dry stalks, straw (act. participle on the scale of *fa'îl* from *hashama* [*hashm*], to destroy, to smash. See at 18:45, p. 927, n. 12).

[8] محتظر ***muḥtaẓir*** = hedge-maker, fence-maker (act.participle from *iḥtaẓara*, form VIII of *ḥaẓara* [*ḥaẓr* حظر], to fence in, to hedge, to prohibit. See *mahzûr* at 17:20, p. 879, n. 9).

[9] يسرنا ***yassarnâ*** = we eased, made easy, smoothened, facilitated (v. i. pl. past from *yassara*, form II of *yasira* [*yasar*], to be easy. See at 54:22, p. 1733, n. 6).

[10] i. e., to understand and remember.

[11] مدكر ***muddakir*** (*mutadhakkir*) = one who takes heed, receives admonition, bears in mind, remembers, (act. participle from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 54:15, p. 1732, n. 2).

34. Verily We sent on them	إِنَّآ أَرْسَلْنَا عَلَيْهِمْ
a hail-storm,[1]	حَاصِبًا
except the family of Lût.	إِلَّآ ءَالَ لُوطٍ
We saved[2] them	نَّجَّيْنَٰهُم
by the pre-dawn hour.[3]	بِسَحَرٍ ﴿٣٤﴾
35. As a garce from Us.	نِّعْمَةً مِّنْ عِندِنَا
Thus do We reward[4] the one	كَذَٰلِكَ نَجْزِى
who expresses gratitude.[5]	مَن شَكَرَ ﴿٣٥﴾
36. He had indeed warned[6]	وَلَقَدْ أَنذَرَهُم
them of Our seizure[7]	بَطْشَتَنَا
but they entertained doubts[8]	فَتَمَارَوْا۟
about the warnings.[9]	بِٱلنُّذُرِ ﴿٣٦﴾
37. And they had indeed	وَلَقَدْ
sought to lure[10] him	رَٰوَدُوهُ
from his guests.	عَن ضَيْفِهِۦ
So We effaced[11] their eyes.	فَطَمَسْنَآ أَعْيُنَهُمْ
"Then taste[12] My punishment	فَذُوقُوا۟ عَذَابِى
and My warnings."	وَنُذُرِ ﴿٣٧﴾
38. And indeed there befell[13] them	وَلَقَدْ صَبَّحَهُم

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[1] حاصب ***ḥâṣib*** = hail-storm, violent tornado, devastating cyclone. See at 29:40, p. 1279, n. 4.

[2] نجينا ***najjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw* /*najâ'* /*najâh*], to make for safety, to be saved. See at 44:30, p. 1611, n. 7).

[3] سحر ***saḥar*** (s.; pl. *'as-ḥâr*) = pre-dawn hour.

[4] نجزى ***najzî*** = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 37:131, p. 1450, n.10).

[5] شكر ***shakara*** = he expressed gratitude, gave thanks, thanked (v. iii. m. s. past from *shukr*/ *shukrân*, to thank, express gratitude. See *tashkurûna* at 45: 12, p. 1621, n. 9).

[6] i. e., Lût, peace be on him, had warned. أنذر ***'andhara*** = he warned, cautioned (v. iii. m. s. past in form IV of *nadhara* [*nadhr/ nudhûr*], to dedicate. See at 46:21, p. 1639, n. 9).

[7] i. e., severe punishment. بطشة ***baṭshah*** = seizure, impact. See *baṭsh* at 50:36, p. 1693, n. 6.

[8] تماروا ***tamâraw*** = they entertained doubts, had misgivings (v. iii. m. pl. past from *tamârâ*, form VI from *miryah/ muryah*, doubt, dispute. See *tatamârâ* at 53:55, p. 1727, n. 5).

[9] نذر ***nudhur*** (pl.; s. *nadhîr*) = warners, warnings (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 54:30, p. 1735, n. 5).

[10] i. e., they attempted to make him surrender his guests to them for homosexual enjoyment. راودوا ***râwadû*** = they sought to lure, tempt, seduce, entice, win (v. iii. m. pl. past from *râwada*, form III of *râda* [*rawd*], to walk about. See *râwadat* at 12:26, p. 731, n. 3).

[11] i. e., made them blind. طمسنا ***ṭamasnâ*** = we obliterated, effaced, erased, wiped off, eradicated (v. i. pl. past from *ṭamasa* [*ṭams/ṭumûs*], to be effaced, to efface. See at 36:66, p. 1424, n. 9).

[12] i. e., it was said to them. ذوقوا ***dhûqû*** = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 51:14, p. 1698, n. 1).

[13] صبح ***ṣabbaḥa*** = he or it came in the morning, befell (v. iii. m. s. past in form II of *ṣabaḥa* [*ṣabḥ*], to offer a morning draught. See *tuṣbiḥû* at 49:6, p. 1678, n. 8).

بُكْرَةً early in the mornning[1]
عَذَابٌ مُّسْتَقِرٌّ a punishment to endure.[2]

فَذُوقُوا عَذَابِي 39. "Then taste My punishment
وَنُذُرِ ٣٩ and My warnings."[3]

وَلَقَدْ 40. And indeed
يَسَّرْنَا We have made easy[4] the
الْقُرْءَانَ لِلذِّكْرِ Qur'ân for remembrance.[5]
فَهَلْ So is there
مِن مُّدَّكِرٍ ٤٠ anyone to take heed?[6]

Section (*Rukû'*) 3

وَلَقَدْ جَآءَ 41. And there indeed came
ءَالَ فِرْعَوْنَ to the people of Fir'aun
النُّذُرُ ٤١ the warnings.

كَذَّبُوا 42. They disbelieved[7]
بِـَٔايَٰتِنَا كُلِّهَا in Our signs[8] all of them.
فَأَخَذْنَٰهُمْ So We seized[9] them the
أَخْذَ عَزِيزٍ seizure of an All-Mighty,[10]
مُّقْتَدِرٍ ٤٢ All-Capable.[11]

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1. بكرة ***bukrah*** (s.; pl. *bukar*) = early morning, tomorrow. See at 33:42, p. 1335, n. 2.

2. مستقر ***mustaqirr*** = that which is settled, is firmly established, stable, stationary, abiding, lasting, enduring (act. participle from *istaqarra*, form X of *qarra* [*qarâr*], to settle down. See at 27:40, p. 1214, n. 3).

3. (***nudhuri;*** originally *nudhurî*) : نذر ***nudhur*** (pl.; s. *nadhîr*) = warners, warnings (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 54:336, p. 1736, n. 9).

4. يسرنا ***yassarnâ*** = we eased, made easy, smoothed, facilitated (v. i. pl. past from *yassara*, form II of *yasira* [*yasar*], to be easy. See at 54:32, p. 1735, n. 9).

5. i. e., to understand and remember.

6. مدكر ***muddakir*** (*mutadhakkir*) = one who takes heed, receives admonition, bears in mind, remembers, (act. participle from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 54:32, p. 1735, n. 11).

7. كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 50:5, p. 1686, n. 2).

8. i. e., the miracles that Allah caused to happen at thee hand of Mûsâ, peace be on him. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, marks, revelations, texts of the Qur'ân. See at 53:18, p. 1719, n. 9.

9. i. e., punished them by drowning them in the sea. أخذنا ***'akhadhnâ*** = we took, received, seized (v. i. pl. past from *'akhadha* [أخذ *'akhdh*], to take. See at 43:48, p. 1595, n. 2).

10. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 48:3, p. 1661, n. 6.

11. مقتدر ***muqtadir*** (s.; pl. *muqtadirûn*) = capable, All-Capable, All-Competent (act. participle from *iqtadara*, form VIII of *qadara* [*qadr/ qadar/ qudrah/ maqdurah*], to ordain, to measure, to have power. See *muqtadirûn* at 43:42, p. 1593, n. 8).

أَكُفَّارُكُمْ	43. Are the unbelievers of you
خَيْرٌ مِّنْ أُوْلَٰٓئِكُمْ	better than those people[1]
أَمْ لَكُم بَرَآءَةٌ	or have you an exoneration[2]
فِى ٱلزُّبُرِ ﴿٤٣﴾	in the scriptures?[3]
أَمْ يَقُولُونَ	44. Or do they say:
نَحْنُ جَمِيعٌ	"We shall in a body
مُّنتَصِرٌ ﴿٤٤﴾	be victorious?"[4]
سَيُهْزَمُ	45. Routed shall be[5]
ٱلْجَمْعُ	the multitude[6]
وَيُوَلُّونَ ٱلدُّبُرَ ﴿٤٥﴾	and they shall turn[7] the backs.[8]
بَلِ ٱلسَّاعَةُ	46. Nay, the Hour[9] is
مَوْعِدُهُمْ	their appointed time;[10]
وَٱلسَّاعَةُ	and the Hour is more
أَدْهَىٰ وَأَمَرُّ ﴿٤٦﴾	calamitous[11] and more bitter.[12]
إِنَّ ٱلْمُجْرِمِينَ	47. Indeed the sinful[13] are
فِى ضَلَٰلٍ وَسُعُرٍ ﴿٤٧﴾	in error and insanity.[14]
يَوْمَ	48. The day
يُسْحَبُونَ	they shall be dragged[15]
فِى ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ	into the fire on their faces.

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[1] i. e., the people punished previously.

[2] براءة **barâ'ah** = discharge, absolution, acquittal, exoneration. See at 9:1, p. 576, n. 1).

[3] زبر **zubur** (pl.; s, *zabûr*) = scriptures, books. See at 26:196, p. 1196, n. 4.

[4] منتصر **muntaṣir** = victorious, triumphant, one who helps oneself (act. participle from *intaṣara*, form VIII of *naṣara* [*naṣr/nuṣûr*], to help. See at 18:43, p. 927, n. 3).

[5] يهزم **yuhzamu** = he is routed, defeated, vanquished, (v. iii. m. s. impfct. passive from *hazama* [*hazm*], to put to flight. See *mahzûm* at 38:11, p. 1461, n. 10).

[6] This is a prophesy about the defeat of the Makkan unbelievers. جمع **jam'** = amassment, accumulation, gathering, collection, aggregation, multitude. See at 42:7, p. 1562, n. 4.

[7] يولون **yuwallûna** = they turn, turn away (v. iii. m. pl. impfct. from *wallâ*, form II of *waliya*, to lie next. See at 33:15, p. 1340, n. 8).

[8] دبر **dubur** (s.; pl. *'adbâr*) = back, rear, backside, hindpart. See at 12:26, p. 731, n. 9.

[9] i. e., the Hour of Resurrection . ساعة **sâ'ah** (s.; pl. *sâ'ât*) = hour, time, clock, the Hour of Resurrection. See at 47:18, p. 1653, n. 13.

[10] موعد **maw'id** (s.; pl. *mawâ'id*) promise, pledge, appointment, appointed time/ place. See at 20:97, p. 1000, n. 2.

[11] أدهى **'adhâ** = more calamitous, more grievous, more disastrous (elative of *dâhin*, act. participle of *dahiya* [*dahâ'*], to be clever, to strike, befall).

[12] أمر **'amarr** = more bitter, stronger (elative of *marîr*, act. participle in the scale of *fa'îl* from *marra* [*marârah*], to be bitter).

[13] مجرمين **mujrimîn** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*] , to commit a crime. See at 51:32, p. 1702, n. 5).

[14] سعر **su'ur** = madness, insanity, frenzy. See at 54:24, p. 1734, n. 2.

[15] يسحبون **yusḥabûna** = they are dragged, drawn, pulled, withdrawn (v. iii. m. pl. impfct. passive from *saḥaba* [*saḥb*], to drag, to trail on the ground. See at 30:48, p. 1306, n. 7).

ذُوقُوا مَسَّ سَقَرَ ﴿٤٨﴾	"Taste[1] the touch[2] of *saqar*".[3]
إِنَّا كُلَّ شَيْءٍ	49. Verily everything
خَلَقْنَٰهُ	We created[4]
بِقَدَرٍ ﴿٤٩﴾	according to measure.[5]
وَمَآ أَمْرُنَآ	50.And Our Command is not
إِلَّا وَٰحِدَةٌ	but once,
كَلَمْحٍۭ بِٱلْبَصَرِ ﴿٥٠﴾	like the twinkling[6] of an eye.[7]
وَلَقَدْ	51. And indeed
أَهْلَكْنَآ	We had destroyed[8]
أَشْيَاعَكُمْ	the partisans[9] of yours.
فَهَلْ	So is there
مِن مُّدَّكِرٍ ﴿٥١﴾	anyone to take heed?[10]
وَكُلُّ شَيْءٍ فَعَلُوهُ	52. And everything they do
فِي ٱلزُّبُرِ ﴿٥٢﴾	is in the books.[11]
وَكُلُّ صَغِيرٍ	53. And everything small
وَكَبِيرٍ مُّسْتَطَرٌ ﴿٥٣﴾	and big is written down.[12]
إِنَّ ٱلْمُتَّقِينَ	54. Verily the righteous[13]

1. i. e., it was said to them. ذوقوا **dhûqû** = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 54:37, p. 1736, n. 12).

2. i. e., the torment. مسّ **mass** = touch, attack.

3. سقر **saqar** = name of a hell.

4. خلقنا **khalaqnâ** = we created, made, originated (v. i. pl. past from *khalaqa* [*khalq*], to create. See at 49:13, p. 1682, n. 1).

5. قدر **qadar** = measure, quantity, destiny. See at 15:21, p. 811, n. 12.

6. لمح **lamḥ** = quick glance, twinkling. See at 16:77, p. 852, n. 10.

7. i. e., when Allah intends to do or create anything He commands only once and it happens and comes into being at once. بصر **baṣar** (s.; pl. *'abṣâr*) = eye, eye-sight, vision, glance, look, insight. See at 50:22, p. 1690, n. 4.

8. أهلكنا **'ahlaknâ** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 50:36, p. 1693, n. 3).

9. i. e., your likes in disbelief and disobedience. أشياع **'ashyâ'** (p.; s. *shî'ah*) = adherents, partisans, followers, sects. See at 34:54, p. 1388, n. 6.

10. مدكر **muddakir** (*mutadhakkir*) = one who takes heed, receives admonition, bears in mind, remembers, (act. participle from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 54:40, p. 1737, n. 6).

11. i. e., the books of deeds. زبر **zubur** (pl.; s, *zabûr*) = scriptures, books. See at 54:43, p. 1738, n. 3.

12. مستطر **mustaṭar** = written down, recorded (pass.participle from *istaṭara*, form VII of *saṭara* [*saṭr*], to draw lines, to write. See *masṭûr* at 52:2, p. 1607, n. 3).

13. متقين **muttaqîn** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 52:17, p. 1709, n. 8).

فِي جَنَّٰتٖ	will be in gardens[1]
وَنَهَرٖ (٥٤)	and rivers.[2]
فِي مَقۡعَدِ	55. In a position[3] of
صِدۡقٍ	truthfulness
عِندَ مَلِيكٖ مُّقۡتَدِرِۭ (٥٥)	near a King All-Competent.[5]

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[1] جنات ***jannât*** (sing. *jannah*), orchards, gardens, paradise. See at 36:34, p. 1417, n. 2.

[2] i. e., in paradise. *nahar* (s.; pl. *anhur/ anhâr/ nuhûr*) = river, stream.

[3] مقعد ***maq'ad*** (s.; pl. *maqâ'id*) = position, seat, place to settle down, sitting, staying (noun of place in the scale of *maf'al* from *qa'ada* [*qu'ûd*], to sit down. See at 9:81, p. 612, n. 8).

[4] صدق ***ṣidq*** = truth, truthfulness, veracity. See at 10:93, p. 670, n. 6. See at 39:32, p. 1492, n. 9.

[5] مقتدر ***muqtadir*** (s.; pl. *muqtadirûn*) = capable, All-Capable, All-Competent (act. participle from *iqtadara*, form VIII of *qadara* [*qadr/ qadar/ qudrah/ maqdurah*], to ordain, to measure, to have power. See at 54:42, p. 1737, n. 11).

55. *SÛRAT AL-RAḤMÂN* (THE MOST COMPASSIONATE)

Makkan: 78 *'âyahs*

This is a Makkan *sûrah*. It deals with the fundamentals of the faith, especially *waḥy* and the Qur'ân, Allah's innumerable favours upon man and all His creatures, the hereafter, Judgement, rewards and punishment. It starts with an emphasis that Allah has sent down and taught the Qur'ân, which is His most important favour on man. It then draws attention to His creation and many other favours, interspersed with the challenge: "Then which of the favours of your Lord you two (man and *jinn*) deny?". This challenge is repeated 31 times in the *sûrah*. It is named *al-Raḥmân* after the first *'âyah* which is Allah's most distinguished attribute and which is the main theme of the *sûrah*.

سُورَةُ الرَّحْمٰن

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلرَّحْمَٰنُ ① 1. The Most Compassionate.[1]

عَلَّمَ ٱلْقُرْءَانَ ② 2. He has taught[2] the Qur'ân.

خَلَقَ ٱلْإِنسَٰنَ ③ 3. He has created[3] man.

عَلَّمَهُ ٱلْبَيَانَ ④ 4. He has taught him speech.[4]

ٱلشَّمْسُ وَٱلْقَمَرُ بِحُسْبَانٍ ⑤ 5. The sun and the moon are on computation.[5]

وَٱلنَّجْمُ وَٱلشَّجَرُ يَسْجُدَانِ ⑥ 6. And the stars[6] and the trees prostrate themselves.[7]

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[1] الرحمن ***al-Raḥmân*** and الرحيم ***al-Raḥîm*** are both derived from *raḥmah* (mercy) and both the forms indicate emphasis and intensity. According to the commentators, however, the former has an element of universality whereas the latter indicates particularity. See 1:1, p. 1. n. 1.

[2] i. e., by communicating it and by making it easy to understand and remember. Allah's most important mercy and favour is the sending down and teaching of the Qur'ân for the guidance of man and *jinn*. علم ***'allama*** = he taught, instructed, informed (v. iii. m. s. past in form II of *'alima* [*'ilm*], to know. See at 53:5, p. 1718, n. 1).

[3] He is the Creator of man and everything and being; there is no other creator. This in itself is a great mercy; and many other items of mercy are mentioned hereinafter. خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 41:21, p. 1547, n. 3).

[4] This is another important grace of Allah whereby man can express what comes into his mind. بيان ***bayân*** = speech, expression, statement, declaration, communiqué. See at 3:138, p. 209, n.

[5] i. e., they are created by Allah and their functions are strictly in accordance with Allah's setting and computation. They are therefore never to be worshipped; but their Creator Alone is to be worshipped. حسبان ***ḥusbân*** = reckoning, calculation computation, accounting, thunderbolts. See at 18:40, p. 926, n. 1.

[6] نجم ***najm*** (s. ; pl. *nujûm/anjum*) = star, celestial body, constellation. See at 53:1, p. 1717, n. 1.

[7] i. e., they prostrate themselves to their Creator and Lord, Allah. So they must not be worshipped.

وَٱلسَّمَآءَ رَفَعَهَا	7. And the sky He raised,[1]
وَوَضَعَ ٱلْمِيزَانَ ٧	and He set[2] the balance.[3]
أَلَّا تَطْغَوْا	8. That you transgess[4] not
فِى ٱلْمِيزَانِ ٨	in the balance.
وَأَقِيمُوا ٱلْوَزْنَ	9. And establish[5] weighing[6]
بِٱلْقِسْطِ	with equity[7]
وَلَا تُخْسِرُوا	and cause no loss[8]
ٱلْمِيزَانَ ٩	in the balance.
وَٱلْأَرْضَ	10. And the earth
وَضَعَهَا لِلْأَنَامِ ١٠	He has laid for the creatures.[9]
فِيهَا فَٰكِهَةٌ	11. Therein are fruits
وَٱلنَّخْلُ	and date palms[10]
ذَاتُ ٱلْأَكْمَامِ ١١	having date-sheaths.[11]
وَٱلْحَبُّ	12. And the corn
ذُو ٱلْعَصْفِ	with stalks and leaves[12]
وَٱلرَّيْحَانُ ١٢	and aromatic plants.[13]
فَبِأَىِّ ءَالَآءِ	13. Then which bounties[14] of

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1. i. e., He created and raised. رفع ***rafa'a*** = he raised, took up, lifted up, elevated (v. iii. m. s. past from *raf'*, to raise, to lift up. See at 13:2, p. 763, n. 5).

2. وضع ***waḍa'a*** = he set, set up, set down, laid, laid down, placed, erected, produced delivered, gave birth to (v. iii. m. s. past from *waḍ'*, to lay, to put down. See *waḍa'at* at 46:15, p. 1636, n. 8).

3. i. e., balance in everything and being — in their body and constitution, in all objects of nature, in the heavenly bodies and in their relations to one another. ميزان ***mîzân*** (s.; pl. *mawâzîn*) = balance, scales, measure, weight, justice, rule, method (noun of instrument from *wazana* [*wazn/zînah*], to balance, to weigh out. See at 42:17, p. 1567, n. 5).

4. تطغوا ***taṭghaw(na)*** = you (all) exceed the limits, transgress (v. ii. m. pl. impfct. from *ṭaghâ* [*ṭughyân*], to exceed the limits. The terminal *nûn* is dropped for the particle *'an* coming before the verb. See *lâ taṭghaw* at 20:81, p. 995, n. 3).

5. أقيموا ***'aqîmû*** = you (all) properly perform, set, set up, establish (v. ii. m. pl. imperative from *'aqâma*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See at 42:13, p. 1564, n. 8).

6. وزن ***wazn***= weighing, weight, balance, balancing.

7. قسط ***qisṭ*** = justice, equity, fairness. See at 21:47, p. 1025, n.10).

8. i. e., give not less in weight and measure. لا تخسروا ***lâ tukhsirû*** = cause no loss, do not reduce, do not make deficient, (v. ii. m. pl. imperative {prohibition} from *'akhsara*, form IV of *khasira* [*khusr/ khasâr /khasârah /khusrân*], to suffer loss. See at 40:85, p. 1539, n. 10).

9. أنام ***'anâm*** = creatures.

10. نخل ***nakhl*** = date palm. See at 54:20, p. 1733, n. 3.

11. أكمام ***'akmâm*** (pl.; s. *kumm*) = covers, sheaths, date-sheaths.

12. عصف ***'aṣf*** = stalks and leaves of grain, storming, blowing.

13. These are all created and given by Allah. ريحان ***rayḥân*** = aromatic plants.

14. آلاء ***'alâ'*** (pl.; s. *ilan*) = benefits, blessings, graces, bounties. See at 53:55, p. 1727, n. 5.

رَبِّكُمَا تُكَذِّبَانِ your Lord you two[1] deny?[2]
(١٣)

خَلَقَ ٱلْإِنسَـٰنَ 14. He created man
مِن صَلْصَـٰلٍ from clattering clay[3]
كَٱلْفَخَّـارِ (١٤) like the earthenware.[4]

وَخَلَقَ ٱلْجَآنَّ 15. And He created *jinn*[5]
مِن مَّارِجٍ from the smokeless flame[6]
مِّن نَّارٍ (١٥) of fire.

فَبِأَيِّ ءَالَآءِ 16.Then which bounties[7]
رَبِّكُمَا تُكَذِّبَانِ (١٦) of your Lord you two deny?

رَبُّ 17. Lord of
ٱلْمَشْرِقَيْنِ the two rising places[8]
وَرَبُّ and Lord of
ٱلْمَغْرِبَيْنِ (١٧) the two setting places.[9]

فَبِأَيِّ ءَالَآءِ 18.Then in which bounties of
رَبِّكُمَا تُكَذِّبَانِ (١٨) your Lord you two disbelieve?

مَرَجَ 19. He has let loose[10] the
ٱلْبَحْرَيْنِ يَلْتَقِيَانِ (١٩) two seas[11] meeting each other.[12]

[1] i. e., you the two races of man and *jinn*.

[2] تكذبان ***tukadhdhibâni*** = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 30:16, p. 1294, n. 7).

[3] i. e., in the first instance. صلصال ***ṣalṣâl*** = dry or burnt clay that clatters, clattering clay. See at 15:32, p. 814, n. 3.

[4] فخار ***fakhkhâr*** = burnt clay, earthenware, pottery.

[5] جان ***jânn*** = *jinn*.

[6] i. e., in the first instance. مارج ***mârij*** = rising flame, smokeless flame (act. participle from *maraja* [*marj/murûj*], to let loose, to jumble. See *maraja* at 25:53, p. 1154, n. 1).

[7] ءالاء ***'alâ'*** (pl.; s. الى *ilan*) = benefits, blessings, graces, bounties. See at 55:13, p. 1742, n. 14.

[8] i. e., of the sun in summer and the winter; or with reference to the sun and the moon. مشرقين ***mashriqayn*** (dual, acc./gen. of *mashriqân*; s. *mashriq;* pl. *mashâriq*)) = tow rising places, two easts, the points of sun-rise (noun of place from *sharaqa* [*sharq/ shurûq*], to rise, to radiate. See *mashâriq* at 26:60, p. 1173, n. 11).

[9] i. e., of the summer and the winter; or with reference to the sun and the moon. مغربين ***maghribayn*** (dual, acc./gen. of *maghriban*; s. *maghrib*; pl. *maghârib*) = two setting places, two wests (noun of place and time from *gharaba* [*ghurûb*], to set. See *maghrib* at 18:86, p. 942, n. 2.

[10] مرج ***maraja*** = he let loose, jumbled (v. iii. m. s. past from *marj/murûj*, to let loose, to jumble. See at 25:53, p. 1154, n. 1).

[11] Such as the two seas near Bahrayn. The description applies also to the rivers meeting the seas. See 25:53, p. 1154. بحرين ***baḥrayn*** (dual; acc./gen. of *baḥrân*; s. *baḥr;* pl. *biḥâr/ abḥâr/ buḥûr/ abḥur*) = two seas. See at 27:61, p. 1221, n. 1).

[12] يلتقيان ***yaltaqiyâni*** = they (two) meet, meet each other, get together, confront v. iii. m. dual impfct. from *iltaqâ* form VIII of *laqiya* [*liqâ' /luqyân /luqy /luqyah /luqan*], to meet. See *iltaqâ* at 54:12, p. 1731, n. 9).

بَيْنَهُمَا 20. Between the two is a
بَرْزَخٌ لَّا يَبْغِيَانِ ٢٠ barrier[1] they transgress[2] not.

فَبِأَيِّ آلَاءِ 21. Then which bounties[3] of
رَبِّكُمَا تُكَذِّبَانِ ٢١ your Lord you two deny?[4]

يَخْرُجُ مِنْهُمَا 22. From the two come out[5]
اللُّؤْلُؤُ وَالْمَرْجَانُ ٢٢ pearls[6] and corals.[7]

فَبِأَيِّ آلَاءِ 23. Then which bounties of
رَبِّكُمَا تُكَذِّبَانِ ٢٣ your Lord you two deny?

وَلَهُ الْجَوَارِ 24. And His are the ships[8]
الْمُنشَآتُ فِي الْبَحْرِ raised[9] in the sea
كَالْأَعْلَامِ ٢٤ like the mountains.[10]

فَبِأَيِّ آلَاءِ 25. Then which bounties of
رَبِّكُمَا تُكَذِّبَانِ ٢٥ your Lord you two deny?

Section (*Rukû'*) 2

كُلُّ مَنْ عَلَيْهَا 26. Everyone of those on it[11]
فَانٍ ٢٦ shall persih.[12]

وَيَبْقَىٰ 27. And there abides ever[13]

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[1] i. e., an invisible barrier. برزخ ***barzakh*** (s.; pl. *barâzikh*) = barrier, bar, gap, partition. See at 25:53, p. 1154, n. 6.

[2] i. e., they do not get mingled — the sweet water of the one and the salty water of the other remain apart. يبغيان ***yabghiyâni*** = they (two) transgress, commit outrage, oppress, wrong (v. iii. m. dual impfct. from *baghâ* [*baghy*], to wrong. See *baghâ* at 38:22, p. 1464, n. 7).

[3] آلاء ***'alâ'*** (pl.; s. الى *ilan*) = benefits, blessings, graces, bounties. See at 55:16, p. 1743, n. 7.

[4] تكذبان ***tukadhdhibâni*** = you (two) disbelieve, *cry lies to, think untrue, disown, deny* (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 55:13, p. 1743, n. 2).

[5] يخرج ***yakhruju***= he comes out, goes out, leaves, departs (v. iii. m. s. impfct. from *kharaja* [*khurûj*], to go out, to leave. See *yukhrij* at 47:37, p. 1660, n. 3).

[6] لؤلؤ ***lu' lu'*** (s.; pl. *la'âlî'*) = pearls. See at 52:24, p. 1711, n. 8.

[7] مرجان ***marjân*** = corals, small pearls.

[8] جوار ***jawâr*** (f. pl.; s. *jâriyah*) = ships, those that move on/flow (act. participle from *jarâ* [*jary*], to flow. A ship is called *jâriyah* because it flows on the surface of the sea. See at 42:32, p. 1573, n. 6).

[9] i. e., raised of sails high as mountains. منشئات ***munsha'ât*** (f. pl.; s. *munsha'ah*; m. *munsha'*)= those that are installed, instituted, established, set up, raised (pass. participle from *'ansha'a*, form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See *'ansha'a*at 53:32, p. 1723, n. 10).

[10] أعلام ***'a'lâm*** (pl.; s. *'alam*) = signs, marks, signposts, distinguishing features, outstanding personalities, flags, mountains. See at 42:32, p. 1573, n. 7.

[11] i. e., on the earth.

[12] فان ***fânin*** = that which passes away, ceases to exist, perishes (act. participle from *fanâ* [*fanâ'*], to pass away, to perish.

[13] يبقى ***yabqâ*** = he remains, abides, continues to exist (v. iii. m. s. impfct. from *baqqiya* [*baqâ'*], to remain, to stay. See *'abqâ* at 53:51, p. 1726, n. 9).

وَجْهُ رَبِّكَ	the Countenance of your Lord
ذُو ٱلْجَلَٰلِ وَٱلْإِكْرَامِ	Full of Glory[1] and Majesty.[2]
(٢٧)	
فَبِأَيِّ ءَالَآءِ	28. Then which bounties[3] of
رَبِّكُمَا تُكَذِّبَانِ (٢٨)	your Lord you two deny?[4]
يَسْـَٔلُهُۥ	29. There implores[5] Him
مَن فِى	whoever is there in
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ	the heavens and the earth.
كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ	Everyday He is in State.[6]
(٢٩)	
فَبِأَيِّ ءَالَآءِ	30. Then which bounties of
رَبِّكُمَا تُكَذِّبَانِ (٣٠)	your Lord you two deny?
سَنَفْرُغُ لَكُمْ	31. We shall attend[7] to you,
أَيُّهَ ٱلثَّقَلَانِ (٣١)	O you the two classes.[8]
فَبِأَيِّ ءَالَآءِ	32. Then which bounties of
رَبِّكُمَا تُكَذِّبَانِ (٣٢)	your Lord you two deny?
يَٰمَعْشَرَ	33. O the assembly[9] of
ٱلْجِنِّ وَٱلْإِنسِ	*jinn* and men,
إِنِ ٱسْتَطَعْتُمْ	if you are able[10]
أَن تَنفُذُوا۟	to pass through[11]

[1] جلال ***jalâl*** = glory, splendour, sublimity. See *tajallâ* at 7:143, p. 518, n. 2.

[2] اكرام ***ikrâm*** = Honour, Majesty.

[3] آلاء ***'alâ'*** (pl.; s. الى *ilan*) = benefits, blessings, graces, bounties. See at 55:21, p. 1744, n. 3.

[4] تكذبان ***tukadhdhibâni*** = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 55:21, p. 1744, n. 4).

[5] Everyone is in need of His grace and mercy. He Alone is Above want. يسأل ***yas'alu*** = he asks, enquires, implores, demands, claims (v. iii. m. s. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask. See at 36:21, p. 1414, n. 2).

[6] شأن ***sha'n*** (s.; pl. *shu'ûn*) = situation, condition, state, circumstances, affair, matter. See at 24:62, p. 1134, n. 9.

[7] i. e., to take account of your deeds and conduct. نفرغ ***nafrugu*** = we become empty, be vacant/unoccupied (i. e., free to attend to somebody/something), attend, apply ourselves (v. i. pl. impfct. from *faragha/ farigha* [*furûgh/ farâgh*], to be empty. See *fârigh* at 28:10, p. 1224, n. 3).

[8] i. e., man and *jinn*. الثقلان ***al-thaqalân*** = the two classes, the two groups, man and *jinn*.

[9] معشر ***ma'shar*** (s.; pl. معاشر *ma'âshir*) = assemblage, assembly, company, community, group. See at 6:128, p. 445, n. 4.

[10] استطعتم ***istaṭa'tum*** = you were able to, capable of, you could (v. ii. m. pl. past from *istaṭâ'a*, form X of *ṭâ'a* [*taw'*], to obey. See at 11:13, p. 682, n. 4).

[11] تنفذوا ***tanfudhû*** (*na*) = you pierce, penetrate, pass through, get through (v. ii. m. pl. impfct. from *nafadha* [*nafâdh/nufûdh*], to pierce, to go or pass through. The terminal *nûn* is dropped because of the particle *'an* coming before the verb).

مِنْ أَقْطَارِ ٱلسَّمَٰوَٰتِ	the zones[1] of the heavens and
وَٱلْأَرْضِ فَٱنفُذُوا۟	the earth then pass through.[2]
لَا تَنفُذُونَ	You cannot pass through
إِلَّا بِسُلْطَٰنٍ ٣٣	except with sanction.[3]
فَبِأَيِّ ءَالَآءِ	34. Then which bounties[4] of
رَبِّكُمَا تُكَذِّبَانِ ٣٤	your Lord you two deny?[5]
يُرْسَلُ عَلَيْكُمَا	35. Discharged[6] on you
شُوَاظٌ مِّن نَّارٍ	shall be a flame[7] of fire
وَنُحَاسٌ	and molten brass;[8]
فَلَا	and you shall not be able
تَنتَصِرَانِ ٣٥	to defend yourselves.[9]
فَبِأَيِّ ءَالَآءِ	36. Then which bounties of
رَبِّكُمَا تُكَذِّبَانِ ٣٦	your Lord you two deny?
فَإِذَا ٱنشَقَّتِ	37. So when cleft asunder[10]
ٱلسَّمَآءُ فَكَانَتْ	is the sky and it becomes
وَرْدَةً كَٱلدِّهَانِ ٣٧	rosy[11] like paint.[12]
فَبِأَيِّ ءَالَآءِ	38. Then which bounties of
رَبِّكُمَا تُكَذِّبَانِ ٣٨	your Lord you two deny?

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[1] أقطار **'aqṭâr** (pl.; s. *quṭr*) = region, quarters, zones, diameters, boundaries, outskirts. See at 33:14, p. 1340, n. 2.

[2] انفذوا **unfudhû** = penetrate, pass through (v. ii. m. pl. imperative from *nafadha* [*nafâdh/nufûdh*], to pierce, to go or pass through. See *tanfudhû* at 55:33, p. 1745, n. 11).

[3] i. e., by Allah. سلطان **sulṭân** = authority, power, mandate, rule, sanction. See at 52:38, p. 1714, n. 2.

[4] ءالاء **'alâ'** (pl.; s. الى *ilan*) = benefits, blessings, graces, bounties. See at 55:28, p. 1745, n. 3.

[5] تكذبان **tukadhdhibâni** = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 55:28, p. 1745, n. 4).

[6] يرسل **yursalu** = he or it is dispatched, sent, released, discaharged, poured forth (v. iii. m. s. impfct. passive from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *'arsalnâ* at 54:19, p. 1732, n. 7.

[7] شواظ **shuwâẓ** = flame, fire.

[8] نحاس **nuḥâs** = brass, molten brass, copper.

[9] تنتصران **tantaṣirâni** = you (two) defend yourselves, help yourselves, be helped, be victorious (v. ii. m. dual impfct. from *intaṣara*, form VIII of *naṣara* [*naṣr /nuṣûr*], to help. See *yantaṣirûna* at 42:39, p. 1575, n. 7).

[10] i. e., on the Day of Resurrection. انشقت **inshaqqat** = she or it was split, was cleft asunder (v. iii. m. f. past from *inshaqqa*, form VII of *shaqqa* [*shaqq*], to split, cleave. See *inshaqqa* at 54:1, p. 1729, n. 2).

[11] وردة **wardah** = rosy, reddish, rose bush.

[12] i. e., because of heat دهان **dihân** = paint, painting, varnish, cosmetic cream.

فَيَوۡمَئِذٖ 39. So on that day
لَّا يُسۡـَٔلُ interrogated[1] will not be
عَن ذَنۢبِهِۦٓ about his sin[2]
إِنسٞ وَلَا جَآنّٞ ٣٩ any man or *jinn.*

فَبِأَيِّ ءَالَآءِ 40. Then which bounties[3] of
رَبِّكُمَا تُكَذِّبَانِ your Lord you two deny?[4]
٤٠

يُعۡرَفُ 41. Recognized[5] will be
ٱلۡمُجۡرِمُونَ بِسِيمَٰهُمۡ the sinful[6] by their marks[7]
فَيُؤۡخَذُ and will be seized[8]
بِٱلنَّوَٰصِي وَٱلۡأَقۡدَامِ by the forelocks[9] and the feet.[10]
٤١

فَبِأَيِّ ءَالَآءِ 42. Then which bounties of
رَبِّكُمَا تُكَذِّبَانِ ٤٢ your Lord you two deny?

هَٰذِهِۦ جَهَنَّمُ ٱلَّتِي 43. This is hell which
يُكَذِّبُ بِهَا ٱلۡمُجۡرِمُونَ the sinful cried lies to.
٤٣

يَطُوفُونَ بَيۡنَهَا 44. They will run[11] between
وَبَيۡنَ حَمِيمٍ ءَانٖ ٤٤ it and the hot water[12] boiling.[13]

فَبِأَيِّ ءَالَآءِ 45. Then which bounties of

1. يسأل ***yus'alu*** = he is asked, questioned, interrogated (v. iii. m. s. impfct. passive from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See at 28:78, p. 1260, n. 6).

2. ذنب ***dhanb*** (s.; pl. *dhunûb*) = sin, offence, crime, wrong. See at 47:19, p. 1654, n. 6.

3. آلاء ***'alâ'*** (pl.; s. الى *ilan*) = benefits, blessings, graces, bounties. See at 55:34, p. 1746, n. 4.

4. تكذبان ***tukadhdhibâni*** = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 55:34, p. 1746, n. 4).

5. يعرف ***yu'rafu*** = he is recognized, known, (v. iii. m. s. impfct. passive from *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. See *ta'ârafû* at 49:13, p. 1682, n. 7).

6. مجرمون ***mujrimûn*** (pl.; s. *mujrim*) = sinful, those committing sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 44:22, p. 1610, n. 5).

7. The faces of the sinful will be black (see 3:106). سيما ***sîmâ*** = marks, distinguishing features, signs.

8. يؤخذ ***yu'khadhu*** = he or it is taken, received, seized (v. iii. m. s. impfct. passive from *'akhadha* [*'akhdh*], to take. See *yu'khadh* at 6:70, p. 419, n. 6).

9. نواصي ***nawâṣî*** (pl.; s. *nâṣiyah*) = forelocks, fore parts of heads. [*'akhadha bi-nâṣiyatihi* is an idiom meaning "he tackles and deals properly with it, has complete mastery and control over it"]. See *nâṣiyah* at 11:56, p. 698, n. 3.

10. أقدام ***'aqdâm*** (pl.; sing. *qadam*) = feet, steps. See at 47:7, p. 1649, n. 10.

11. يطوفون ***yaṭûfûna*** = they run, go round, circumambulate, (v. iii. m. pl. impfct. from *ṭâfa* [*ṭawf/ ṭawâf/ ṭawfân*], to go about, to run around. See *yuṭâfu* at 52:24, p. 1711, n. 6).

12. حميم ***ḥamîm*** = hot water, close friend, intimate friend. (act. participle in the scale of *fa'îl* from *ḥamma* [*ḥamm*], to heat, make hot. See at 44:46, p. 1614, n. 8.

13. ءان ***'ânin*** = boiling, fierce (act. participle from *'anâ* [*'inâ'*], to be time for something].

رَبِّكُمَا تُكَذِّبَانِ your Lord you two deny?[1]
٤٥

Section (*Rukû'*) 3

وَلِمَنْ خَافَ 46. But for such as fears[2]
مَقَامَ رَبِّهِۦ the Position[3] of his Lord
جَنَّتَانِ ٤٦ will be two gardens.[4]

فَبِأَيِّ ءَالَآءِ 47. Then which bounties[5] of
رَبِّكُمَا تُكَذِّبَانِ ٤٧ your Lord you two deny?

ذَوَاتَآ أَفْنَانٍ ٤٨ 48. Posessing branches.[6]

فَبِأَيِّ ءَالَآءِ 49. Then which bounties of
رَبِّكُمَا تُكَذِّبَانِ ٤٩ your Lord you two deny?

فِيهِمَا 50. In the two will be
عَيْنَانِ تَجْرِيَانِ ٥٠ two springs[7] flowing.[8]

فَبِأَيِّ ءَالَآءِ 51. Then which bounties of
رَبِّكُمَا تُكَذِّبَانِ ٥١ your Lord you two deny?

فِيهِمَا مِن 52. In the two will be of
كُلِّ فَٰكِهَةٍ زَوْجَانِ every fruit[9] in pairs.[10]
٥٢

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[1] تكذبان *tukadhdhibâni* = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 55:40, p. 1747, n. 4).

[2] خاف *khâfa* = he feared, was afraid of (v. iii. m. s. past from *khawf*. See at 11:103, p. 714, n.13).

[3] i. e., the Court of his Lord, or standing before Him on the Day of Judgement. مقام *maqâm* (s.; pl. *maqâmât*) = place, position, standing, station, location, spot, habitat (noun of place/time from *qâma* [*qawmah/ qiyâm*], to stand up, to get up, to rise. See at 44:26, p. 1611, n. 1).

[4] جنتان *jannatân* (dual; s. *jannah*; pl. *jannât*) = tow gardens.

[5] ءالاء *'alâ'* (pl.; s. الى *ilan*) = benefits, blessings, graces, bounties. See at 55:40, p. 1747, n. 3.

[6] i. e., the trees of the gardens will have branches giving shades and fruits. أفنان *'afnân* (pl.; s. *fann*) = branches, varieties, diversities, specialities.

[7] عينان *'aynân* (dual; s. *'ayn*; pl. *'uyûn/ 'a'yun*) = two springs, fountains, eyes. See *'uyûn* at 54:12, p. 1731, n. 8).

[8] تجريان *tajriyâni* = they (two, f.) flow, move, go on, stream, proceed (v. iii. f. dual impfct. from *jarâ* [*jary*], to flow. See *tajrî* at 48:5, p. 1662, n. 8).

[9] فاكهة *fâkihah* (s.; pl. *fawâkih*) = fruit. See at 44:55, p. 1616, n. 5.

[10] زوجان *zawjân* (dual of *zawj*; pl. *'azwâj*) = both of a pair, a pair, male and female. *zawj* means one of a pair and is applicable to either the husband or the wife. See *zawjayn* at 53:45, p. 1725, n. 10.

فَبِأَيِّ ءَالَآءِ 53. Then which bounties[1] of
رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾ your Lord you two deny?[2]

مُتَّكِـِٔينَ عَلَىٰ فُرُشٍۭ 54. Reclining[3] on couches[4]
بَطَآئِنُهَا their linings[5] being
مِنْ إِسْتَبْرَقٍ of silk brocade;[6]
وَجَنَى and the fruits[7] of the two
ٱلْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾ gardens will be close by.[8]

فَبِأَيِّ ءَالَآءِ 55. Then which bounties of
رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾ your Lord you two deny?

فِيهِنَّ 56. Therein will be
قَٰصِرَٰتُ ٱلطَّرْفِ those restraining[9] of glance,[10]
لَمْ يَطْمِثْهُنَّ there having deflowered[11]
إِنسٌ قَبْلَهُمْ them not any man before
وَلَا جَآنٌّ ﴿٥٦﴾ nor any *jinn*.

فَبِأَيِّ ءَالَآءِ 57. Then which bounties of
رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾ your Lord you two deny?

كَأَنَّهُنَّ ٱلْيَاقُوتُ 58. As if they are rubies[12]
وَٱلْمَرْجَانُ ﴿٥٨﴾ and coral.[13]

[1] آلاء ***'alâ'*** (pl.; s. الى *ilan*) = benefits, blessings, graces, bounties. See at 55:47, p. 1748, n. 5.

[2] تكذبان ***tukadhdhibâni*** = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 55:45, p. 1748, n. 1).

[3] متكئين ***muttaki'în*** (pl.; acc./gen. of *muttaki'ûn*; s. *muttaki'*) = those reclining, supporting, resting (act. participle from *ittaka'a*, form VIII of *waka'a*. See at 52:20, p. 1710, n. 2).

[4] فرش ***furush*** (pl.; s. *firâsh*) = couches, cushions, mattresses, beds. See *firâsh* at 2:21, p. 11, n. 7.

[5] بطائن ***baṭâ'in*** (pl.; s. *biṭânah*) = insides, inner sides, linings. See *biṭânah* at 3:118, p. 202, n. 7.

[6] استبرق ***istabraq*** = brocade, silk brocade. See at 18:31, p. 923, n. 5.

[7] جنى ***janan*** = fruits, harvest.

[8] دان ***dânin*** = near, close by, within easy reach, low (active participle from *danâ* [*dunûw/ danâwah*], to be near, to be close. See *dâniyah* at 6:99, p. 433, n. 4.

[9] i. e., wives. قاصرات ***qâṣirât*** (f. pl.; s. *qâṣirah*) = restricted, confined, those restraining (act. participle from *qaṣura/ qaṣara* [*qiṣar/ qaṣr/ qaṣârah/ quṣûr*] become short, to fall short. See at 38:52, p. 1472, n. 9).

[10] i. e., chaste and devoted to their husbands, not looking at others. طرف ***ṭarf*** = glance, look, eye. See at 42:45, p. 1577, n. 6.

[11] يطمث ***yaṭmith***(*u*) = he deflowers, strips virginity (v. iii. m. s. impfct. from *ṭamatha/ ṭamitha* [*ṭamth*], to deflower (a girl), to menstruate. The final letter is vowelless because of the particle *lam* coming before the verb).

[12] i. e., in freshness, beauty and chastity. ياقوت ***yâqût*** = rubies.

[13] مرجان ***marjân*** = corals, small pearls. See at 55:22, p. 1744, n. 7.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٥٩

59. Then which bounties[1] of your Lord you two deny?[2]

هَلْ جَزَآءُ ٱلْإِحْسَٰنِ إِلَّا ٱلْإِحْسَٰنُ ٦٠

60. Is the reward[3] for good deeds[4] other than doing good?[5]

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٦١

61. Then which bounties of your Lord you two deny?

وَمِن دُونِهِمَا جَنَّتَانِ ٦٢

62. And besides the two[6] will be two gardens.[7]

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٦٣

63. Then which bounties of your Lord you two deny?

مُدْهَآمَّتَانِ ٦٤

64. The two dark-green.[8]

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٦٥

65. Then which bounties of your Lord you two deny?

فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ٦٦

66. In the two will be two springs[9] gushing forth.[10]

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[1] آلاء ***'alâ'*** (pl.; s. الى *ilan*) = benefits, blessings, graces, bounties. See at 55:53, p. 1749, n. 1.

[2] تكذبان ***tukadhdhibâni*** = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 55:53, p. 1749, n. 2).

[3] جزاء ***jazâ'*** = retribution, penalty, repayment, recompense, requital, reward. See at 46:14, p. 1636, n. 3).

[4] i. e., the doing of good deeds in this worldly life. احسان ***'iḥsân*** = doing good things, being good, charity, benevolence, righteousness (verbal noun in form IV of *ḥasuna*[*ḥusn*], to be handsome, nice, good). See at 17:23, p. 880, n. 5.

[5] i. e., the doing of good to them in the hereafter in the form of rewarding them with an eternal life in paradise.

[6] i. e., besides the two gardens dscribed above there will be two other gardens.

[7] جنتان ***jannatân*** (dual; s. *jannah*; pl. *jannât*) = tow gardens. See at 55:46, p. 1748, n. 4.

[8] i. e., these two other bgardens will be dark-green. مدهامتان ***mudhâmmatân*** (f. dual; s. *mudhammah*; m. *mudhamm*) = dark green, deep green, black. (passive participle from *idhamma*, form XI of *dahima* [*duhmah*], to be black).

[9] عينان ***'aynân*** (dual; s. *'ayn*; pl. *'uyûn/'a'yun*) = two springs, fountains, eyes. See at 55:50, p. 1748, n. 7).

[10] نضاختان ***naḍḍakhatân*** (f. dual; s. *naḍḍâkhah*; m. *naḍḍâkh*) = two that gush forth, bursting out (act. particil[le in the scale of *fa''âl* from *naḍakha* [*naḍkh*], to gush forth, coming out forcefully).

فَبِأَيِّ ءَالَآءِ 67. Then which bounties[1] of
رَبِّكُمَا تُكَذِّبَانِ ٦٧ your Lord you two deny?[2]

فِيهِمَا فَٰكِهَةٌ 68. In the two will be fruits[3]
وَنَخْلٌ and date palms[4]
وَرُمَّانٌ ٦٨ and pommegranates.[5]

فَبِأَيِّ ءَالَآءِ 69. Then which bounties of
رَبِّكُمَا تُكَذِّبَانِ ٦٩ your Lord you two deny?

فِيهِنَّ خَيْرَٰتٌ 70. Therein will be chaste
حِسَانٌ ٧٠ dames[6] of exquisite beauty.[7]

فَبِأَيِّ ءَالَآءِ 71. Then which bounties of
رَبِّكُمَا تُكَذِّبَانِ ٧١ your Lord you two deny?

حُورٌ مَّقْصُورَٰتٌ 72. *Hûr*[8] guarded[9]
فِي ٱلْخِيَامِ ٧٢ in the pavillions.[10]

فَبِأَيِّ ءَالَآءِ 73. Then which bounties of
رَبِّكُمَا تُكَذِّبَانِ ٧٣ your Lord you two deny?

لَمْ يَطْمِثْهُنَّ 74.There deflowered[11] them not

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[1] آلاء ***'alâ'*** (pl.; s. الى *ilan*) = benefits, blessings, graces, bounties. See at 55:59, p. 1750, n. 1.

[2] تكذبان ***tukadhdhibâni*** = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 55:59, p. 1750, n. 2).

[3] فاكهة ***fâkihah*** (s.; pl. *fawâkih*) = fruit. See at 55:52, p. 1748, n. 9.

[4] نخل ***nakhl*** = date palm. See at 55:11, p. 1742, n. 10.

[5] رمان ***rummân*** = pomegranates. See at 6:99, p. 433, n. 8.

[6] i. e., chaste wives. خيرات ***khayrât*** (pl.; sing. خيرة *khayrah*) = good women, chaste dame, good things / deeds. See at 35:32, p. 1401, n. 10.

[7] حسان ***ḥisân*** (f. pl.; s. *ḥasnâ'*) = beautiful woman, dames of exquisite beauty, beautiful.

[8] حور ***ḥûr*** (f. pl.; s. *ḥûrîyah*) = beautiful damsels of paradise. See at 52:20, p. 1710, n. 6.

[9] مقصورات ***maqṣûrât*** (f. pl.; s. *maqṣûrah*; m. *maqṣûr*) = guarded, restricted, limited (pass. participle from *qaṣura* [*qiṣar/qaṣr/qaṣârah*], to be short. See ***qâṣirât*** at 55:56, p. 1749, n. 9).

[10] خيام ***khiyâm*** (f. pl.; s. *khîmah*) = tents, pavilions.

[11] يطمث ***yaṭmith(u)*** = he deflowers , strips virginity (v. iii. m. s. impfct. from *ṭamatha/ ṭamitha* [*ṭamth*], to deflower (a girl), to menstruate. The final letter is vowelless because of the particle *lam* coming before the verb. See at 55:56, p. 1749, n. 11).

إِنسٌ قَبْلَهُمْ	any man before them
وَلَا جَآنٌّ (٧٤)	nor any *jinn*.
فَبِأَيِّ ءَالَآءِ	75. Then which bounties[1] of
رَبِّكُمَا تُكَذِّبَانِ (٧٥)	your Lord you two deny?[2]
مُتَّكِـِٔينَ عَلَىٰ	76. Reclining[3] on
رَفْرَفٍ خُضْرٍ	cushons[4] green[5]
وَعَبْقَرِيٍّ حِسَانٍ (٧٦)	and carpets[6] most beautiful.[7]
فَبِأَيِّ ءَالَآءِ	77. Then which bounties of
رَبِّكُمَا تُكَذِّبَانِ (٧٧)	your Lord you two deny?
تَبَٰرَكَ	78. Blessed be[8]
ٱسْمُ رَبِّكَ	the Name of your Lord
ذِى ٱلْجَلَٰلِ	Full of Glory[9]
وَٱلْإِكْرَامِ (٧٨)	and Majesty.[10]

1. ءالاء *'alâ'* (pl.; s. الى *ilan*) = benefits, blessings, graces, bounties. See at 55:67, p. 1751, n. 1.

2. تكذبان *tukadhdhibâni* = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 55:67, p. 1751, n. 2).

3. متكين *muttaki'în* (pl.; acc./gen. of *muttaki'ûn*; s. *muttaki'*) = those reclining, supporting, resting (act. participle from *ittaka'a*, form VIII of *waka'a*. See at 55:54, p. 1749, n. 3).

4. رفرف *rafraf* (s.; pl. *rafârif*) = cushion, pad.

5. خضر *khuḍr* (f. pl.; s. *khudrah*) = green, green vegetation. See *'akhdar* at 36:80, p. 1478, n. 6.

6. عبقرى *'abqarîy* (s.; pl. *'abqariyûn/ 'abâqirah*)= colourful carpet, multicoloured, genius.

7. حسان *ḥisân* (f. pl.; s. *ḥasnâ'*) = beautiful woman, dames of exquisite beauty, beautiful. See at 55:70, p. 1751, n. 7.

8. تبارك *tabâraka* = he became blessed, praised, exalted (v. iii. m. s. past in form VI of *baraka*, to kneel down. See at 40: 64, p. 1532, n. 8).

9. جلال *jalâl* = glory, splendour, sublimity. See at 55:27, p. 1745, n. 1.

10. اكرام *ikrâm* = Honour, Majesty. See at 55:27, p. 1745, n. 2.

56. *Sûrat al-Wâqi'ah* (The Inevitable Event)
Makkan: 96 *'âyahs*

This is a Makkan *sûrah*. Its main theme is the inevitability of the end of the universe, the Resurrection, Judgement, rewards and punishment. It starts with a reference to the terrible event of the end of the word and the Day of Resurrection and Judgement and then points out that the servants of Allah will on that Day be classified into three categories — those who will be given their records in their right hands, those who will be given their records in their left hands and the foremost and earliest in accepting Islam and in their faith and deeds. Mention is then made of the rewards and blissful life that await respectively the first and the last groups of people. Next a mention is made of the punishment and hard life in the hereafter of the second group, the unbelievers and the sinful. Then attention is drawn to Allah's creation of the universe and everything therein and His provision of the means of livelihood for His creatures, together with an emphasis on the fact that He Who created in the first instance can destroy and recreate at any time at will. The *sûrah* ends by stressing that this Qur'ân is sent down by Him and by once again mentioning the three categories into which His servants will be classified on the Day of Judgement.

The *sûrah* is named *al-Wâqi'ah* (The Inevitable Event) with reference to its first *'âyah* which mentions this event.

سُورَةُ الوَاقِعَةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا وَقَعَتِ 1. When there shall occur[1]
الْوَاقِعَةُ ① the Inevitable Event.[2]

لَيْسَ 2. There shall not be
لِوَقْعَتِهَا about its occurrence
كَاذِبَةٌ ② anyone to delude.[3]

خَافِضَةٌ رَّافِعَةٌ ③ 3. Lowering,[4] exalting.[5]

إِذَا رُجَّتِ 4. When convulsed[6] shall be
الْأَرْضُ رَجًّا ④ the earth in a convulsion.

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[1] وقعت ***waqa'at*** = she or it occurred, happened, took place, came to pass, fell, fell down (v. iii. m. f. past from *wuqû'*, to fall. See *waqa'a* at 27:85, p. 1227, n. 8).

[2] i. e., the Resurrection. واقعة ***wâqi'ah*** (f. s., pl. *wâqi'ât*; m. *wâqi'*) = occurrence, event, happening, that which takes place/is going to take place, i. e., inevitable (act. participle from *waqa'a*. See n. 1. above. 1).

[3] i. e., when it shall happen no one will be able to deny or disbelieve in it. كاذبة ***kâdhibah*** (f. s.; pl. *kâdhibât*; m. *kâdhib*) = liar, untruthful, deceptive, one or that which deludes (act. participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 40:28, p. 1519, n. 4).

[4] i. e., it will humiliate the disbelievers. خافضة ***khâfiḍah*** (f. s.) = she or that lowers, lessens, diminishes (act. participle from *kahafaḍa* [*khafḍ*], to lower, to lessen. See *ikhfiḍ* at 26:215, p. 1199, n. 4).

[5] i. e., exalting the position of the righteous. رافعة ***râfi'ah*** (f. s.) = one or that which raises, exalts, lifts ((act. participle from *rafa'a* [*raf'*], to raise. See *râfi'* at 3:55, p. 177, n. 4).

وَبُسَّتِ 5. And crushed[1] will be
ٱلْجِبَالُ بَسًّا ٥ the mountains[2] in particles.[3]

فَكَانَتْ هَبَآءً 6. So they will be dust[4]
مُّنۢبَثًّا ٦ scattered abroad.[5]

وَكُنتُمْ أَزْوَٰجًا 7. And you shall be in sorts[6]
ثَلَٰثَةً ٧ three.

فَأَصْحَٰبُ 8. So there will be "Companions[7]
ٱلْمَيْمَنَةِ of the Right."[8]
مَآ أَصْحَٰبُ What are the "Companions
ٱلْمَيْمَنَةِ ٨ of the Right"?[9]

وَأَصْحَٰبُ 9. And the "Companions of
ٱلْمَشْـَٔمَةِ the Left".[10]
مَآ أَصْحَٰبُ What are the "Companions
ٱلْمَشْـَٔمَةِ ٩ of the Left"?

وَٱلسَّٰبِقُونَ 10. And the Foremost[11]
ٱلسَّٰبِقُونَ ١٠ will be the Foremost.[12]

أُو۟لَٰٓئِكَ 11. They will be the ones

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[1] بست ***bussat*** = she or it was pounded, grounded, crushed into particles (v. iii. f. s. past passive from *bassa* [*bass*] to ground, crush into particles).

[2] جبال ***jibâl*** (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 35:27, p. 1399, n. 9.

[3] See 101:5 wherein it is stated that the mountains will be made like fluffy wool.

[4] هباء ***habâ'*** (s.; pl. *'ahbâ'*) = fine dust particles floating in the air, fine dust. See at 25:23, p. 1145, n. 6.

[5] منبث ***munbathth*** = scattered, scattered abroad, dispersed, disseminated (pass. participle from *inbaththa*, form VII of *baththa* [*bathth*], to spread, to scatter. See *yabuththu* at 45:4, p. 1619, n. 1).

[6] أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, kinds, sorts . See at 43:70, p. 1600, n. 8.

[7] أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, inhabitants, dwellers, companions, comrades, associates, followers, owners. See at 51:59, p. 1706, n. 7).

[8] i. e., those who will be given the records of their deeds in their right hands (see 17:71; 69:19; 84:7). ميمنة ***maymanah*** (f. s.; pl. *mayâmîn*) = *right side, right wing.*

[9] The interrogative is for emphasis.

[10] i. e., those who will be given their records of deeds in their left hands (see *'âyah* 41 below and 69:35). مشأمة ***mash'amah***= calamity, ill-luck, misfortune, left hand.

[11] I. e., those who were the earliest in embracing Islam and who outdo others in the faith and good deeds. سابقون ***sâbiqûn*** (pl.; s. *sâbiq*) = those preceding, the previous ones, those getting ahead, outstrippers, forerunners, foremost ones (act. participle from *sabaqa* [*sabq*], to be or get ahead or before). See at 9:100, p. 620, n. 7.

[12] i. e., they will be the foremost in receiving Allah's rewards and distinguished positions in the hereafter. Their status is further described in the succeeding *'âyahs* up to *'âyah* 26.

ٱلْمُقَرَّبُونَ ﴿١١﴾ placed near.[1]

فِي جَنَّٰتِ ٱلنَّعِيمِ ﴿١٢﴾ 12. In the gardens of bliss.[2]

ثُلَّةٌ مِّنَ 13. A band[3] of
ٱلْأَوَّلِينَ ﴿١٣﴾ the first generations.[4]

وَقَلِيلٌ مِّنَ 14. And a few of
ٱلْآخِرِينَ ﴿١٤﴾ the later generations.[5]

عَلَىٰ سُرُرٍ 15. On couches[6]
مَّوْضُونَةٍ ﴿١٥﴾ inlaid with precious stones.[7]

مُّتَّكِـِٔينَ عَلَيْهَا 16. Reclining[8] thereon,
مُتَقَٰبِلِينَ ﴿١٦﴾ facing one another.[9]

يَطُوفُ عَلَيْهِمْ 17. Going round[10] them
وِلْدَٰنٌ will be youths[11]
مُّخَلَّدُونَ ﴿١٧﴾ rendered perpetual.[12]

بِأَكْوَابٍ وَأَبَارِيقَ 18. With cups and jugs[13]
وَكَأْسٍ and a tumbler
مِّن مَّعِينٍ ﴿١٨﴾ from a flowing spring.[14]

[1] i. e., near the Throne of Allah. مقربون ***muqarrabûn*** = those placed near, brought near (pass. participle from *qarraba*, form II of *qaruba* [*qurb/maqrabah*], to be near. See at 4:322, p. 173, n. 2.

[2] نعيم ***na'îm*** = bliss, felicity, comfort, happiness, delight. See at 52:17, p. 1709, n. 9.

[3] i. e., a select group. ثلة ***thullah*** (f. s.; pl. *thulal*) = band, group, detachment.

[4] i. e., of Muslims. أولون ***'awwalûn*** (pl.; s. *'awwal*) = first ones, those of old, ancients, first generations. See at 27:68, p. 1223, n. 10.

[5] i. e., of Muslims. ءاخرين ***'âkhirîn*** (pl.; acc./gen. of *'âkhirûn*; s. *'âkhir*) = last ones, those coming later, later generations. See at 43:56, p. 1597, n. 4.

[6] سرر ***surur*** (pl.; s. سرير *sarîr*) = bedsteads, thrones, couches. See at 52:20, p. 1710, n. 3.

[7] موضونة ***mawḍûnah*** = inlaid, inlaid with gold/precious stones (pass. participle from *waḍana*[*waḍn*], to inlay, insert, to place some upon others).

[8] متكين ***muttaki'în*** (pl.; acc./gen. of *muttaki'ûn*; s. *muttaki'*) = those reclining, supporting, resting (act. participle from *ittaka'a*, form VIII of *waka'a*. See at 55:76, p. 1752, n. 3).

[9] متقابلين ***mutaqâbilîn*** (pl.; acc./gen. of *mutaqâbilûn*; s. *mutaqâbil*) = facing one another, meeting one another (act. participle from *taqâbala*, form VI of *qabila* [*qabûl/qubûl*], to accept, to receive. See at 44:54, p. 1615, n. 10).

[10] يطوف ***yaṭûfu*** = he goes round, circumambulates, (v. iii. m. s. impfct. from *ṭâfa* [*ṭawf/ ṭawâf/ ṭawfân*], to go about, to run around. See at 52:24, p. 1711, n. 6).

[11] ولدان ***wildân*** (pl.; s. *walîd*) = newborns, youths, young men, sons, boys. See *walîd* at 26:18, p. 1165, n. 8.

[12] مخلدون ***mukhalladûn*** (pl.; s. *mukhallad*) = those made eternal, rendered perpetual/everlasting (pass. participle from *khallada*, form II of *khalada* [*khulûd*], to remain for ever. See *takhludûna* at 26:129, p. 1185, n. 2).

[13] أباريق ***'abârîq*** (pl.; s, *ibrîq*) = jugs.

[14] i. e., with drink from a flowing spring. معين ***ma'în*** = spring, flowing spring, source of water. See at 37:45, p. 1437, n. 11.

لَا يُصَدَّعُونَ 19. No headache will be
عَنْهَا caused[1] to them from it
وَلَا يُنزِفُونَ ١٩ nor will they be intoxicated.[2]

وَفَٰكِهَةٍ مِّمَّا 20. And with fruit such as
يَتَخَيَّرُونَ ٢٠ they choose.[3]

وَلَحْمِ 21. And with the meat of
طَيْرٍ مِّمَّا يَشْتَهُونَ ٢١ fowls[4] such as they desire.[5]

وَحُورٌ 22. And *hûr*[6]
عِينٌ ٢٢ with attractively wide eyes.[7]

كَأَمْثَٰلِ ٱللُّؤْلُؤِ 23. As the likes of pearls[8]
ٱلْمَكْنُونِ ٢٣ well-preserved[9]

جَزَآءًۢ بِمَا 24. As a reward[10] for what
كَانُوا۟ يَعْمَلُونَ ٢٤ they used to do.

لَا يَسْمَعُونَ 25. They will hear[11] not
فِيهَا لَغْوًا therein any vain talk[12]
وَلَا تَأْثِيمًا ٢٥ nor anything causing sin.[13]

[1] يصدعون ***yuṣadda'ûna*** = headache is caused to them (v. iii. m. pl. impfct. passive from *ṣadda'a*, form II of *ṣada'a* [*ṣafd'*], to split, to cleave asunder. See *yaṣṣadda'ûna* at 30:43, p. 1304, n. 10).

[2] يزفون ***yunzifûna*** = they be exhausted, debilitated, intoxicated (v. iii. m. pl. impfct. from *anzafa*, form IV of *nazafa* [*nazf*], to drain, to exhaust. See *yunzafûna* at 37:47, p. 1438, n. 2).

[3] يتخيرون ***yatakhayyarûna*** = they chose, select, pick (v. iii. m. pl. impfct. from *takhayyara*, form V of *khâra* [*khayr*], to choose, to prefer. See *yakhtâru* at 28:69, p. 1256, n. 4).

[4] طير ***ṭayr*** (coll. n.; pl. طيور *ṭuyûr*) = bird, birds, fowls. See at 24:41, p. 1123, n. 10.

[5] يشتهون ***yashtahûna*** = they desire, wish, covet, crave, long for (v. iii. m. pl. impfct. from *ishtahâ*, form VIII of *shahâ/ shahiya* [*shahw/ shahy/ shahwah*], to desire, to wish. See at 52:22, p. 1711, n. 1).

[6] i. e., there will be wives of *hûr*. حور ***ḥûr*** (f. pl.; s. *ḥûrîyah*) = beautiful damsels of paradise. See at 55:72, p. 1751, n. 8.

[7] عين ***'în*** (f. pl., s. *'aynâ'*) = those with attractively wide eyes. See at 52:20, p. 1710, n. 7.

[8] لؤلؤ ***lu' lu'*** (s.; pl. *la'âlî'*) = pearls. See at 55:22, p. 1744, n. 6.

[9] مكنون ***maknûn*** = covered, sheltered, hidden, well-preserved (passive participle from *kanna* [*kann/kunûn*], to conceal, cover. See at 52:24, p. 1711, n. 9).

[10] جزاء ***jazâ'*** = retribution, penalty, repayment, recompense, requital, reward. See at 55:60, p. 1750, n. 3).

[11] يسمعون ***yasma'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 46:29, p. 1643, n. 3).

[12] لغو ***laghw*** = loose talk, thoughtless utterance, vanity, nonsense, ineffectual. See at 52:23, p. 1711, n. 3.

[13] تأثيم ***ta'thîm*** = to cause sin, offence, crime. See at 52:23, p. 1711, n. 5.

إِلَّا قِيلًا 26. Except the saying:[1]
سَلَٰمًا سَلَٰمًا ٢٦ "Peace , Peace."[2]

وَأَصْحَٰبُ 27. And the "Companions[3]
ٱلْيَمِينِ of the Right"[4]
مَآ أَصْحَٰبُ What are the Companions
ٱلْيَمِينِ ٢٧ of the Right"?[5]

فِى سِدْرٍ 28. They will be amidst lot
مَّخْضُودٍ ٢٨ trees[6] stripped of thorns;[7]

وَطَلْحٍ 29. And banana trees,[8]
مَّنضُودٍ ٢٩ piled one above another;[9]

وَظِلٍّ مَّمْدُودٍ ٣٠ 30. And shade[10] outstretched;[11]

وَمَآءٍ 31. And water
مَّسْكُوبٍ ٣١ in constant flow;[12]

وَفَٰكِهَةٍ كَثِيرَةٍ ٣٢ 32. And fruit in abundance;

لَّا مَقْطُوعَةٍ 33. Neither cut-off[13]
وَلَا مَمْنُوعَةٍ ٣٣ nor out of reach.[14]

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[1] قيل ***qîl*** = saying, address.

[2] i. e., greetings of peace and words free of faults and offence.

[3] أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, inhabitants, dwellers, companions, comrades, associates, followers, owners. See at 56:8, p. 1754, n. 7).

[4] i. e., those who will be given the record of their deeds in their right hands (see 17:71; 69:19; 84:7). Their position is described in the succeeding *'âyahs* up to *'âyah* 40. يمين ***yamîn*** (s.; pl. *'aymân*) = right, right hand. See at 50:17, p. 1689, n. 3.

[5] The interrogative is for emphasis.

[6] i. e., in gardens of special type of lot trees without thorns. سدر ***sidr*** (s.; pl. *sidâr*) = lot tree, lotus tree. See at 34:16, p. 1`374, n. 5.

[7] مخضود ***makhḍûd*** = that of which the thorns are cut off, stripped of thorns (pass. participle from *khaḍada* [*kahḍd*], to cut of {thorns}, break off).

[8] طلح ***ṭalḥ*** (s.; pl. *ṭulûḥ*) = banana, banana tree

[9] i. e., with bananas piled one above another. منضود ***manḍûd*** = arranged in layers, piled up, stacked (passive participle from *naḍada* [*naḍd*], to pile up. See at 11;82, p. 707, n. 9).

[10] ظل ***ẓill*** (s.; pl. *ẓilâl/ẓulûl/'aẓlâl*)= shade, shadow, shelter. See at 35:21, p.1397, n. 11.

[11] ممدود ***mamdûd*** = extended, outstretched, extensive, prolonged (pass. participle from *madda* [*madd*], to extend. See *madadnâ* at 50:7, p. 1686, n. 9).

[12] مسكوب ***maskûb*** = poured out, spilled, made to flow, in constant flow (pass. participle from *sakaba* [*sakb*], to pour out).

[13] i. e., cut off in supply. مقطوعة ***maqṭû'ah*** (f. s.; pl. *maqṭûât*; m. *maqṭû'*) = cut, cut off, severed (passive participle from *qaṭa'a* [*qaṭ'*], to cut off. See *yaqṭa'ûna* at 13:25, p. 774, n. 14).

[14] ممنوعة ***mamnû'ah*** (f. s., pl. *mamnû'ât*; m. *mamnû'*) = that which is forbidden, prohibited, prevented, held back, barred, out of reach (pass. participle from *mana'a* [*man'*], to prevent. See at 20:92, p. 998, n. 8).

وَفُرُشٍ مَّرْفُوعَةٍ ٣٤	34. And couches[1] elevated.[2]
إِنَّآ أَنشَأْنَٰهُنَّ إِنشَآءً ٣٥	35.Verily We created[3] them[4] in a creation.
فَجَعَلْنَٰهُنَّ أَبْكَارًا ٣٦	36. And made[5] them virgins.[6]
عُرُبًا أَتْرَابًا ٣٧	37.Beloving,[7] of equal age.[8]
لِّأَصْحَٰبِ ٱلْيَمِينِ ٣٨	38. For the "Companions[9] of the Right".[10]
	Section (*Rukû'*) 2
ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ٣٩	39. A band[11] of the first generations.[12]
وَثُلَّةٌ مِّنَ ٱلْـَٔاخِرِينَ ٤٠	40. And a band of the later generations.[13]
وَأَصْحَٰبُ ٱلشِّمَالِ	41. And the "Companions of the Left".[14]
مَآ أَصْحَٰبُ ٱلشِّمَالِ ٤١	What are the "Compaions of the Left"?

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[1] فرش *furush* (pl.; s, *firâsh*) = couches, cushions, mattresses, beds. See at 55:54, p. 1749, n. 4.

[2] مرفوعة *marfû'ah* (s. f.; m. *marfû'*) = raised, elevated, made high (pass. participle from *rafa'a* [*raf'*], to raise, to lift up. See *marfû'* at 52:5, p. 1707, n. 8).

[3] أنشأنا *'ansha'nâ* = we produced, brought into being, raised, created (v. i. pl. past from *'ansha'a*, form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See at 28:45, p. 1247, n. 9).

[4] i. e., the wives of the righteous in paradise.

[5] جعلنا *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 49:13, p. 1682, n. 4).

[6] أبكار *'abkâr* (pl.; s. *bikr*) = virgins, first-borns, new. See *bikr* at 2:68, p. 32, n. 9.

[7] عرب *'urub* (pl. ; s. عروب *'arûb*) = beloving wives.

[8] أتراب *'atrâb*(pl.; s. ترب *tarb*) = females of equal age with those of their husbands.

[9] i. e., the above mentioned rewards will be given to them. أصحاب *'aṣ-ḥâb* (pl.; sing. ـاحب *ṣâḥib*) = inmates, inhabitants, dwellers, companions, comrades, associates, followers, owners. See at 56:27, p. 1757, n. 3).

[10] i. e., those who will be given the records of their deeds in their right hands (see 17:71; 69:19; 84:7). يمين *yamîn* (s.; pl. *'aymân*) = right, right hand. See at 56:27, p. 1757, n. 8.

[11] i. e., such Companions of the Right will consist of a select band from among the first generations and a band of the later genertaions of Muslims. ثلة *thullah* (f. s.; pl. *thulal*) = band, group, detachment. See at 56:13, p. 1755, n. 3.

[12] i. e., of Muslims. أولون *'awwalûn* (pl.; s. *'awwal*) = first ones, those of old, ancients, first generations. See at 56:13, p. 1755, n. 4.

[13] i. e., of Muslims. ءاخرين *'âkhirîn* (pl.; acc./gen. of *'âkhirûn*; s. *'âkhir*) = last ones, those coming later, later generations. See at 56:14, p. 1555, n. 5.

[14] i. e., those who will be given their records of deeds in their left hands . شمال *shimâl* = north, left hand, left side, left. See at 50:17, p. 1689, n. 4.

فِي سَمُومٍ 42. In heat storm[1] and
وَحَمِيمٍ ٤٢ hot water.[2]

وَظِلٍّ مِّن 43. And in a shade[3] of
يَحْمُومٍ ٤٣ hot and black smoke.[4]

لَّا بَارِدٍ 44. Neither cool[5]
وَلَا كَرِيمٍ ٤٤ nor kind.[6]

إِنَّهُمْ كَانُوا 45. Verily they had been
قَبْلَ ذَٰلِكَ before that
مُتْرَفِينَ ٤٥ living in luxury and affluence.[7]

وَكَانُوا يُصِرُّونَ 46. And had been persisting[8]
عَلَى الْحِنثِ الْعَظِيمِ in the sin[9] most enormous.[10]
٤٦

وَكَانُوا يَقُولُونَ 47. And they used to say:
أَئِذَا مِتْنَا "Is it that when we die and
وَكُنَّا تُرَابًا وَعِظَامًا become dust[11] and bones,[12]
أَإِنَّا لَمَبْعُوثُونَ ٤٧ shall we be resurrected?"[13]

أَوَآبَاؤُنَا 48. "And also our fathers
الْأَوَّلُونَ ٤٨ of old?"

1. i. e., they will be in hell. سموم ***samûm*** = heat storm, hot sand storm, hot wind. See at 52:27, p. 1711, n. 14.

2. حميم ***ḥamîm*** = hot water, close friend, intimate friend. (act. participle in the scale of *fa'îl* from *ḥamma* [*ḥamm*], to heat, make hot. See at 55:44, p. 1747, n. 12.

3. ظل ***ẓill*** (s.; pl. *ẓilâl/ẓulûl/'aẓlâl*)= shade, shadow, shelter. See at 56:30, p.1757, n. 10.

4. يحموم ***yaḥmûm*** = hot and black smoke, intensely hot, intensely black.

5. بارد ***bârid*** = cool, cold, chilly (act. participle from *barada/baruda,* to be cold, to cool. See at 38:42, p. 1740, n. 7.

6. i. e., relentless. كريم ***karîm*** (s.; pl. *kirâm/kuramâ'*) = Most Noble, noble, generous, liberal, munificent, kind (act. participle in the scale of *fa'îl* from *karuma* [*karam/karâmah*], to be noble/generous. See at 33:44, p. 1353, n. 12).

7. i. e., they had been in their wordly life in luxury and riches disregarding the warnings of the Messengers of Allah. مترفين ***mutrafîn*** (pl.; acc./gen. of *mutrafûn* ; s. *mutraf*) = those made to live in luxury and affluence, affluent ones, the opulent (pass. participle from *'atrafa,* form IV of *tarafa,* to live in luxury, opulence). See *mutrafû* at 43:23, p. 1588, n. 3).

8. يصرون ***yuṣirrûna*** = they persist, insist, (v. iii. m. s. impfct. from *'aṣarra,* form IV of *ṣarra* [*ṣarr/ṣarîr*], to creak, to tie up. See *yuṣirru* at 45:8, p. 1620, n. 3).

9. حنث ***ḥinth*** (s. *'aḥnâth*) = sin. See *lâ taḥnath* at 38:44, p. 1471, n. 1.

10. such as committing shirk, adultery, fornication and the like. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, enormous, grave. See at 48:10, p. 1664, n. 10.

11. تراب ***turâb*** (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 50:3, p. 1685, n. 6.

12. عظام ***'iẓâm*** (pl.; sing. *'aẓm*) = bones. See at 37:54, p. 1439, n. 2.

13. مبعوثون ***mab'ûthûn*** = (pl.; s. *mab'ûth*) = those resurrected, raised, raised up, sent out (passive participle from *ba'atha* [*ba'th*], to send, to raise). See at 73:16, p. 1433, n. 3).

قُلْ إِنَّ ٱلْأَوَّلِينَ	49. Say: "Verily those of old
وَٱلْآخِرِينَ ﴿٤٩﴾	and those of later times."
لَمَجْمُوعُونَ	50. "Shall all be gathered[1]
إِلَىٰ مِيقَٰتِ	towards the meeting-point[2]
يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾	on a Day Specified."[3]
ثُمَّ إِنَّكُمْ	51. "Then indeed you,
أَيُّهَا ٱلضَّآلُّونَ	O you the misguided[4]
ٱلْمُكَذِّبُونَ ﴿٥١﴾	disbelievers,[5]
لَآكِلُونَ مِن	52. "Shall surely eat[6] of
شَجَرٍ مِّن زَقُّومٍ ﴿٥٢﴾	a Tree of Zaqqûm;"[7]
فَمَالِـُٔونَ مِنْهَا	53. "And then fill[8] therewith
ٱلْبُطُونَ ﴿٥٣﴾	the bellies;"[9]
فَشَٰرِبُونَ	54. "And shall drink[10]
عَلَيْهِ	on top of that
مِنَ ٱلْحَمِيمِ ﴿٥٤﴾	from the hot water";[11]
فَشَٰرِبُونَ	55. "And you will drink like the
شُرْبَ ٱلْهِيمِ ﴿٥٥﴾	drinking of thirsty camels."[12]

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[1] مجموعون ***majmû'ûn*** (pl.; s. *majmû'*) = those gathered, collected, assembled, herded, mustered ((pass. participle from *jama'a* [*jam'*], to gather. See *majmû'* at 11:103, p. 714, n. 14.

[2] ميقات ***mîqât*** (sing.; pl. *mawâqît*) = appointed time/ term, meeting point, venue, deadline, timetable. See at 44:40, p. 1613, n. 8.

[3] i. e., the Day of Judgement. معلوم ***ma'lûm*** = known, determined, fixed, specified (pass. participle from *'alima* [*'ilm*], to know. See at 37:164, p. 1455, n. 6).

[4] ضالون ***ḍâllûn*** (sing. ضال *ḍâll*)= those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray, to stray, to err. See at 15:56, p. 819, n. 2).

[5] مكذبون ***mukadhdhibûn*** (pl.; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *mukadhdhibîn* at 52:11, p. 1708, n. 6).

[6] ءاكلون ***'âkilûn*** (pl.; s. *'âkil*) = consumers, eaters, devourers, those who are going to eat (act. participle from *'akl* [*'akl/ma'kal*], to eat. See *'âkilîn* at 23:20, p. 1079, n. 13).

[7] A specially vicious tree in hell, as described in 37:65, p. 1440. See at 44:43, p. 1614, n. 2.

[8] مالئون ***mâli'ûn*** (pl.; s. *mâli'*) = those who fill, fillers, are going to fill (act. participle from *mala'a* [*mal'/ mal'ah /mil'ah*], to fill, to fill up. See at 37:66, p. 1441, n. 1).

[9] بطون ***buṭûn*** (pl.; sing. بطن *baṭn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 44:45, p. 1614, n. 7.

[10] شاربون ***shâribûn*** (pl.; s. *shârib*) = those who drink, are going to drink, drinkers (act. participle from *shariba* [*shurb/mashrab*], to drink. See *tashrabûna* at 23:33, p. 1084, n. 6).

[11] i. e., as their drink. حميم ***ḥamîm*** = hot water, close friend, intimate friend. (act. participle in the scale of *fa'îl* from *ḥamma* [*ḥamm*], to heat, make hot. See at 56:42, p. 1759, n. 2.

[12] هيم ***hîm*** (pl.; s. *'ahyam*)= thirsty camels.

هَٰذَا	56. Such will be
نُزُلُهُمْ	their entertainment[1]
يَوْمَ ٱلدِّينِ ٥٦	on the Day of Judgement.[2]
نَحْنُ خَلَقْنَٰكُمْ	57. We did create you;
فَلَوْلَا تُصَدِّقُونَ ٥٧	so why do you believe[3] not?
أَفَرَءَيْتُم	58. Do you then see
مَّا تُمْنُونَ ٥٨	what you ejaculate?[4]
ءَأَنتُمْ تَخْلُقُونَهُۥٓ	59. Is it you who create it[5]
أَمْ نَحْنُ ٱلْخَٰلِقُونَ ٥٩	or are We the Creators?
نَحْنُ قَدَّرْنَا	60. We have decreed[6]
بَيْنَكُمُ ٱلْمَوْتَ	as between you[7] death and
وَمَا نَحْنُ بِمَسْبُوقِينَ ٦٠	We are not to be forestalled.[8]
عَلَىٰٓ أَن نُّبَدِّلَ	61. In that We may alter[9]
أَمْثَٰلَكُمْ وَنُنشِئَكُمْ	your images[10] and may create[11]
فِى مَا لَا تَعْلَمُونَ ٦١	you into what you know not.
وَلَقَدْ عَلِمْتُمُ	62. And you already know the
ٱلنَّشْأَةَ ٱلْأُولَىٰ	creation in the first instance;

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[1] نزل ***nuzul*** = hospitality, food and lodge prepared for guest, entertainment. See at 3:198, p. 234, n. 4.

[2] دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 51:6, p. 1697, n. 1.

[3] i. e., in My resurrecting you. تصدقون ***tuṣaddiqûna*** = you believe, confirm, accept as true (v. ii. m. pl. impfct. from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See *ṣaddaqta* at 37:105, p. 1446, n. 13).

[4] i. e., of sperm. تمنون ***tumnûna*** = you ejaculate, emit, shed (v. ii. m. pl. impfct. from *'amnâ*, form IV of *manâ* [*many*], to try, to tempt. See *tumnâ* at 53:46, p. 1726, n. 2).

[5] i. e., do you create the sperms or human beings out of these?

[6] قدرنا ***qaddarnâ*** = destined, decreed, estimated, determined (v. i. pl. past from *qaddara*, form II of *qadara* [*qadr*], to estimate, to decree, to have power. See at 34:18, p. 1374, n. 14).

[7] i. e., as commom to you all, irrespective of rich and poor, high and low, man and jinn, and others.

[8] i. e., We are not be frustrated. مسبوقين ***masbûqîn*** (pl.; acc./gen. of *masbûqûn*; s, *masbûq*) = those outstripped, outdistanced, forestalled, left behind (pass. participle from *sabaqa* [*sabq*] to be or get ahead/before. See *sabaqat* at 42:14, p. 1565, n. 9).

[9] نبدل ***nubaddila***(*u*) = we alter, change, exchange, substitute (v. i. pl. impfct. from *baddala*, form II of *badala* [*badal*], to replace. The final letter takes *fat-ḥah* for the particle *'an* coming before the verb. See *yubaddilu* at 50:29, p. 1651, n. 8).

[10] أمثال ***'amthâl*** (pl.; s. *mathal/ mithl*) = likenesses, similarities, images, kinds, instances. See at 47:10, p. 1650, n. 8).

[11] ننشئ ***nunshi'a*** (*u*) = we create, produce, raise, bring into being (v. i. pl. impfct. from *'ansha'a*, form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. The final letter takes *fat-ḥah* because the verb is conjunctive to the previous verb governed by the particle *'an*. See *'ansha'nâ* at 56:35, p. 1758, n. 3).

فَلَوْلَا Then why do you not
تَذَكَّرُونَ (٦٢) take heed?[1]

أَفَرَءَيْتُم 63. Do you see
مَّا تَحْرُثُونَ (٦٣) what you cultivate?[2]

ءَأَنتُمْ تَزْرَعُونَهُۥٓ 64. Is it you who grow[3] it
أَمْ نَحْنُ ٱلزَّٰرِعُونَ (٦٤) or are We the Growers?[4]

لَوْ نَشَآءُ 65. Were We to will,
لَجَعَلْنَٰهُ We could have made[5] it
حُطَٰمًا broken pieces[6]
فَظَلْتُمْ so you would cease not[7]
تَفَكَّهُونَ (٦٥) being bewildered.[8]

إِنَّا 66. "Indeed we are
لَمُغْرَمُونَ (٦٦) thrown into debt."[9]

بَلْ نَحْنُ مَحْرُومُونَ (٦٧) 67. "Nay, we are deprived."[10]

أَفَرَءَيْتُمُ 68. Do you then see
ٱلْمَآءَ ٱلَّذِى تَشْرَبُونَ (٦٨) the water that you drink?[11]

ءَأَنتُمْ 69. Is it you who

1. i. e., of Allah's Power of recreating and resurrecting you. تذكرون ***tadhakkarûna*** (originally *tatadhakkarûna*) = you bear in mind, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See at 51:49, p. 1704, n. 8).

2. i. e., cultivate the ground for sowing seeds. تحرثون ***taḥruthûna*** = you cultivate, till (v. ii. m. pl. impfct. from *ḥaratha* [*ḥarth*], to cultivate, to till.

3. تزرعون ***tazra'ûna*** = you sow, cultivate, plant, grow, raise (v. ii. m. pl. impfct. from *zara'a* [*zar'*], to sow, to grow, to spread. See at 12:47, p. 719, n. 9).

4. زارعون ***zâri'ûn***(pl.; s. *zâri'*) = growers, planters, sowers, spreaders (act. participle from *zara'a*. See. n. 3 above).

5. جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 56:36, p. 1758, n. 5).

6. حطام ***ḥuṭâm*** = broken pieces, crumbled, debris. See at 39:21, p. 1489, n. 3.

7. ظلتم ***ẓaltum*** = you continued, remained, ceased not, were, (v. ii. m. pl. past from *ẓalla* [*ẓall/ẓulûl*], to be, to continue. See *yaẓlalna* at 42:33, p. 1573, n. 9).

8. تفكهون ***tafakkahûna*** (originally *tatafakkahûna*) = you wonder, be amused, bewildered, regret (v. ii. m. pl. impfct. from *tafakkaha*, form V of *fakiha* [*fakah/fakâhah*], to be merry, cheerful).

9. i. e., saying: "We are thrown into debt." مغرمون ***mughramûn*** = those thrown in debt, made to suffer loss (pass. participle from *'aghrama*, form IV of *gharima* [*ghurm/gharâmah/maghram*], to pay debt, to suffer loss. See *maghram* at 52:40, p. 1714, n. 5).

10. محرومون ***maḥrûmûn*** (pl.; s. *maḥrûm*) = those deprived, precluded, excluded, divested, bereaved (pass. participle from *ḥarama* [*ḥrim/ḥirmân*], to deprive, to dispossess. See *mahrûm* at 51:19, p. 1699, n. 3).

11. تشربون ***tashrabûna*** = you (all) drink (v. ii. m. pl. impfct. from *shariba* [*shurb/mashrab*], to drink. See at 23:33, p. 1084, n. 6).

أَنزَلْتُمُوهُ	send[1] it down
مِنَ الْمُزْنِ أَمْ	from the rain clouds[2] or are
نَحْنُ الْمُنزِلُونَ ٦٩	We Those Who send down?[3]
لَوْ نَشَاءُ	70. Were We to will
جَعَلْنَاهُ	We could have made it
أُجَاجًا	salty.[4]
فَلَوْلَا	Then why do you not
تَشْكُرُونَ ٧٠	express gratitude?
أَفَرَأَيْتُمُ النَّارَ	71. Do you see the fire
الَّتِي تُورُونَ ٧١	that you kindle?[5]
أَأَنتُمْ	72. Is it you who have
أَنشَأْتُمْ شَجَرَتَهَا	created[6] the tree[7] thereof
أَمْ نَحْنُ الْمُنشِئُونَ ٧٢	or are We the Creators?[8]
نَحْنُ جَعَلْنَاهَا	73. We have made it[9]
تَذْكِرَةً وَمَتَاعًا	a reminder[10] and an article of
لِّلْمُقْوِينَ ٧٣	use[11] for the travellers.[12]
فَسَبِّحْ	74. Then decalre sanctity[13]
بِاسْمِ رَبِّكَ	of the Name of your Lord
الْعَظِيمِ ٧٤	the Most Great.

1. أنزلتم **'anzaltum** = you sent down, brought down, caused to descend (v. ii. m. s. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down, to descend. See *'anzalnâ* at 44:3, p.1606, n. 4).

2. مزن **muzn** (pl.; s. *muznah*) = rain clouds.

3. منزلون **munzilûn** = those who send down, drop, make (someone/ something) descend, receive guests, hosts (act. participle from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 29:34, p. 1277, n. 2).

4. أجاج **'ujâj** = bitter, salty water. See at 35:12, p. 1394, n. 8.

5. i. e., by obeying and worshipping Allah Alone. 6. تورون **tûrûna** = you kindle, set fire (v. ii. m. pl. impfct. from *'awrâ*, from IV of *warâ* [*wary*], to kindle. See *tawârat* at 38:32, p. 1468, n. 5).

6. أنشأتم **'ansha'tum** = you created, brought into being, raised, caused to grow, produced (v. ii. m. pl. past from *'ansha'a*, form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See *'ansha'nâ* at 56:35, p. 1758, n. 3).

7. Trees not only provide fuel but are the only source through which the balance of oxygen is maintained which enable us to kindle fire. شجرة **shajarah** (pl. *shajarât*) = tree. See at 31:27, p. 1320, n. 4.

8. منشئون **munshi'ûn** (pl.; s. *munshi'*) = creators, producers, originators (act. participle from *'ansha'a*. See n. 7 above).

9. i. e., fire.

10. i. e., reminder of the fire of hell. تذكرة **tadhkirah** = reminder. See at 20:3, p. 976, n. 4.

11. متاع **matâ'** (pl.*'amti'ah*) = goods, wares, baggage, equipment, gear, necessities of life, chattel, needs, article of use, enjoyment. See at 43:35, p. 1591, n. 11.

12. مقوين **muqwîn**(pl. acc./gen. of *muqwûn*; s. *muqw*) = poor, deserted, travellers (act. participle from *'aqwâ*, form IV of *qawiya* [*qûwah*], to be strong.

13. سبح **sabbiḥ** = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 52:48, p. 1716, n. 4).

Section (*Rukû'*) 3

فَلَآ أُقۡسِمُ ۞ 75. So indeed I swear[1]
بِمَوَٰقِعِ ٱلنُّجُومِ (٧٥) by the positions[2] of the stars.[3]

وَإِنَّهُۥ لَقَسَمٞ 76. Verily it is an oath,
لَّوۡ تَعۡلَمُونَ if you knew,
عَظِيمٌ (٧٦) very grave![4]

إِنَّهُۥ لَقُرۡءَانٞ 77. Verily it is the Qur'ân
كَرِيمٞ (٧٧) Most Noble.[5]

فِي كِتَٰبٖ 78. In a Book
مَّكۡنُونٖ (٧٨) well-preserved.[6]

لَّا يَمَسُّهُۥٓ 79. There shall touch[7] it none
إِلَّا ٱلۡمُطَهَّرُونَ (٧٩) but those who be clean.[8]

تَنزِيلٞ مِّن 80. It is a sent-down[9] from
رَّبِّ ٱلۡعَٰلَمِينَ (٨٠) the Lord of all beings.[10]

أَفَبِهَٰذَا ٱلۡحَدِيثِ 81. Is it about this discourse
أَنتُم مُّدۡهِنُونَ (٨١) you be deceptive?[11]

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[1] *lâ* here is meant for emphasis (see *Al-Baydâwî*, II, p. 467). Allah may swear by anything; but His creatures can swear only by Him. أقسم *'uqsimu* = I swear, make an oath (v. i. s. impfct. from *'aqsama*, form IV of *qasama* [*qasam*], to divide. See *'aqsamû* at 35:42, p. 1405, n. 10).

[2] مواقع ***mawâqi'*** (pl.; s. *mawqi'*) = places where something falls, positions, sites, localities, spots (noun of place from *waqa'a* [*wuqû'*], to fall. See *waqa'at* at 56:1, p. 1753, n. 2).

[3] نجوم ***nujûm*** (pl.; s. *najm*) = stars. See at 52:49, p. 1716, n. 7.

[4] عظيم ***'azîm*** = great, magnificent, splendid, stupendous, grand, huge, immense, monstrous, enormous, grave. See at 56:46, p. 1759, n. 10.

[5] كريم ***karîm*** = Most Noble, noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of *fa'îl* from *karuma* [*karam/ karamah/ karâmah*], to be noble, to be generous. See at 44:49, p. 1615, n. 3).

[6] i. e., in *al-Lawh al-Mahfûz.* مكنون ***maknûn*** = covered, sheltered, hidden, well-preserved (passive participle from *kanna* [*kann/kunûn*], to conceal, cover. See at 56:23, p. 1756, n. 9).

[7] The sense here is that of prohibition (*Tafsîr al-Jalâlayn*; *Tafsîr al-Qurtubî*). يمس ***yamassu*** = he or it touches, feels (v. iii. m. s. impfct. from *massa* [*mass/masîs*], to feel, to touch. See at 35:35, p. 1402, n. 11).

[8] i. e., of ceremonial impurity. مطهرون ***mutahharûn*** (pl.; s. *mutahhar*) = those who are purified, are made clean, pure ones (pass. participle from *tahhara*, form II of *tahar/tahura* [*tuhr/tahârah*], to be clean. See *yutahhira* at 33:33, p. 1348, n. 7).

[9] تنزيل ***tanzîl*** = sending down, something sent down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 46:2, p. 1631, n. 2.

[10] عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 43:46, p. 1594, n. 9).

[11] i. e., disbelieve. مدهنون ***mudhinûn*** (pl.; s. *mudhin*) = those who be deceptive, dissemble, be pliant (act. participle from *'ad-hana*, form IV of *dahana* [*dahn*], to oil, to anoint).

وَتَجْعَلُونَ رِزْقَكُمْ	82.And make your provision[1]
أَنَّكُمْ تُكَذِّبُونَ (٨٢)	that you disbelieve?[2]
فَلَوْلَآ	83. Then why do you not,[3]
إِذَا بَلَغَتِ ٱلْحُلْقُومَ (٨٣)	when it reaches[4] the throat?[5]
وَأَنتُمْ حِينَئِذٍ	84. And you at that time
تَنظُرُونَ (٨٤)	look on?[6]
وَنَحْنُ أَقْرَبُ	85. And We are nearer[7]
إِلَيْهِ مِنكُمْ	to him than you are,
وَلَٰكِن لَّا تُبْصِرُونَ (٨٥)	but you see[8] not.
فَلَوْلَآ	86. Then why not,
إِن كُنتُمْ غَيْرَ مَدِينِينَ (٨٦)	if you are not obligated[9] —
تَرْجِعُونَهَآ	87. Return it,[10]
إِن كُنتُمْ صَٰدِقِينَ (٨٧)	if you are truthful?[11]
فَأَمَّآ إِن كَانَ	88. So, if he be of
مِنَ ٱلْمُقَرَّبِينَ (٨٨)	those to be placed near;[12]
فَرَوْحٌ	89.Then there will be repose[13]

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[1] i. e., instead of expressing gratitude for the provision Allah gives you, you disbelieve in Him. رزق **rizq** (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 42:12, p. 1564, n. 3.

[2] تكذبون **tukadhdhibûna** = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 52:14, p. 1709, n. 1).

[3] i. e., why do you not help?

[4] i. e., when the breath of life of the dying person reaches his throat. بلغت **balaghat** = she reached, attained, arrived at (v. iii. f. s. past from *balagaha* [*bulûgh*], to reach, to attain. See at 33:10, p. 1338, n. 9).

[5] حلقوم **ḥulqûm** (s.; pl. *ḥalâqîm*) = throat, larynx.

[6] And those of you who are present near the dying person look on helplessly.

[7] i. e., in knowledge.

[8] تبصرون **tubṣirûna** = you see, see through, understand, (v. ii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/baṣira* [*baṣar*], to see. See at 52:15, p. 1709, n. 3).

[9] i. e., if you are not accountable for your deeds. مدينين **madînîn** (pl. acc./gen. of *madînûn*; s. *madîn*) = those judged and requited, obligated, indebted (pass. participle from *adâna*, form IV of *dâna* (*dayn*) to borrow, to take a loan. See *madînûn* at 37:53, p. 1439, n. 3).

[10] i. e., put life back to the dying person. ترجعون ***tarji'ûna*** = you return, resume, revert, go back (v. ii. m. pl. impfct. from *raja'a* [*rujû'*], to return. See *yarji'ûna* at 46:27, p. 1642, n. 9).

[11] i. e., in your assertion that there will be no resurrection.

[12] i. e., of the first category mentioned in *'âyahs* 10-11 above. مقربين **muqarrabîn** (acc./gen. of *muqarrabûn*, sing. *muqarrab*) those placed or posted near (passive participle from *qarraba*, form II of *qaruba* [*qurb/ maqrabah*], to be near. See **muqarrabûn** at 56:11, p. 1755, n. 1).

[13] i. e., he will have repose and mercy on death. روح **rawḥ** = refreshment, repose, comfort, goodness, mercy. See at 12:87, p. 754, n. 8.

وَرَيْحَانٌ and a pleasing atmosphere[1]
وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾ and the Garden of Bliss.[2]

وَأَمَّآ إِن كَانَ مِنَ 90. And if he be of the
أَصْحَٰبِ ٱلْيَمِينِ ﴿٩٠﴾ "Companions[3] of the Right";[4]

فَسَلَٰمٌ لَّكَ مِنْ 91. Then, peace[5] to you of the
أَصْحَٰبِ ٱلْيَمِينِ ﴿٩١﴾ "Comapnions of the Right."

وَأَمَّآ إِن كَانَ مِنَ 92. And if he be of the
ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ ﴿٩٢﴾ disbelieving[6] misguided ones,[7]

فَنُزُلٌ 93. Then the entertainment[8]
مِّنْ حَمِيمٍ ﴿٩٣﴾ with hot water;[9]

وَتَصْلِيَةُ جَحِيمٍ ﴿٩٤﴾ 94. And braosting[10] in hell-fire.

إِنَّ هَٰذَا لَهُوَ حَقُّ 95. Verily this is the truth of
ٱلْيَقِينِ ﴿٩٥﴾ the certainty.[11]

فَسَبِّحْ 96. So declare sanctity[12]
بِٱسْمِ رَبِّكَ of the Name of your Lord
ٱلْعَظِيمِ ﴿٩٦﴾ the Most Great.

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[1] ريحان **rayḥân** = aromatic plants. (i. e. a pleasing atmosphere). See at 55:12, p. 1742, n. 13.

[2] نعيم **na'îm** = bliss, felicity, comfort, happiness, delight. See at 56:12, p. 1755, n. 2.

[3] أصحاب **'aṣ-ḥâb** (pl.; sing. صاحب *ṣâḥib*) = inmates, inhabitants, dwellers, companions, comrades, associates, followers, owners. See at 56:38, p. 1758, n. 9).

[4] i. e., those who will be given the record of their deeds in their right hands (see 17:71; 69:19; 84:7). يمين **yamîn** (s.; pl. *'aymân*) = right, right hand. See at 56:38, p. 1758, n. 10.

[5] i. e., it will be said to him; and he will have a peaceful life in the hereafter.

[6] مكذبين **mukadhdhibîn** (acc./gen. of *mukadhdhibûn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 52:11, p. 1708, n. 6).

[7] ضالين **ḍâllîn** (pl.; acc./gen. of *ḍâllûn*) = those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" (active participle from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray, to stray, to err. See at 37:69, p. 1411, n. 7).

[8] i. e., such ones will have the entertainment. نزل **nuzul** = hospitality, food and lodge prepared for guest, entertainment. See at 56:156, p. 1761, n. 1.

[9] i. e., as their drink. حميم **ḥamîm** = hot water, close friend, intimate friend. (act. participle in the scale of *fa'îl* from *ḥamma* [*ḥamm*], to heat, make hot. See at 56:54, p. 1760, n. 11.

[10] تصلية **taṣliyah** = broasting, broiling, exposure to blazing fire.

[11] يقين **yaqîn** = certainty, certitude, conviction, certain, sure. See at 27:22, p. 1209, n. 5.

[12] سبح **sabbiḥ** = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 56:74, p. 1763, n. 14).

57. SÛRAT AL-ḤADÎD (IRON)
Madinan: 29 *'âyahs*

This is a Madinan sûrah. It deals with three main themes. (a) It emphasizes that the whole universe is Allah's creation. He is the Absolute Owner, Manager and Disposer of everything as He will. (b) It is the duty of every believer to strengthen and hold high the *dîn* of Allah with his person and property. (c) It clearly points out that this worldly life is only a fleeting enjoyment and perishable and that therefore none should be deluded by it and thus fall into the error of disobeying Allah.

The *sûrah* starts by mentioning that everything in the heavens and the earth declares Allah's sanctity and glorifies Him. His is the Sovereignty over the heavens and the earth and He is the All-Powerful, the First without beginning and without any predecessor, and the Last and Everlasting without end, the Evident (*Zâhir*) through His signs all over the universe, yet the All-Intrinsic (*Bâṭin*) for none can see Him in this life and He is beyond the senses of His creatures. It then speaks about the three themes indicated above, together with a reference to the condition and characteristics of the believers and the hypocrites.

The *sûrah* is named *al-Ḥadîd* (Iron) with reference to its *'âyah* 25 wherein mention is made of this metal which is one of Allah's special gifts and which is of immense importance and use to man.

سُورَةُ الحَدِيدِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَبَّحَ	1.There proclaims the sanctity[1]
لِلَّهِ	of Allah
مَا فِي ٱلسَّمَٰوَٰتِ	all that is in the heavens
وَٱلْأَرْضِ	and the earth.
وَهُوَ ٱلْعَزِيزُ	And He is the All-Mighty,[2]
ٱلْحَكِيمُ ١	the All-Wise.[3]
لَهُۥ مُلْكُ	2. His is the dominion[4]
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ	of the heavens and the earth;
يُحْيِۦ	and He gives life[5]
وَيُمِيتُ	and causes to die;[6]
وَهُوَ عَلَىٰ كُلِّ شَىْءٍ	and He is over everything
قَدِيرٌ ٢	Omnipotent.

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[1] سبح **sabbiḥ** = he proclaimed the sanctity, glorified, declared immunity from blemish (v. iii. m. s. past from *sabḥ/ sibâḥah*, to swim, to float. See *sabbiḥ* at 56:96, p. 1766, n. 12).

[2] عزيز **'azîz** = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 54:42, p. 1737, n. 10.

[3] i. e., in His deeds, commandments and dispensation. حكيم **ḥakîm** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 51:30, p. 1701, n. 1).

[4] i. e., His is the absolute ownership, possession, sovereignty and power of dispensation. ملك **mulk** = dominion, kingship, monarchy, right of possession, ownership. See at 48:14, p. 1666, n.8.

[5] يحيي **yuḥyî** = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 45:26, p. 1626, n. 8).

[6] يميت **yumîtu** = he causes to die, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See at 45:26, p. 1626, n. 9).

هُوَ ٱلْأَوَّلُ 3. He is the First[1]
وَٱلْآخِرُ and the Last,[2]
وَٱلظَّٰهِرُ and the All-Manifest[3]
وَٱلْبَاطِنُ and the All-Intrinsic;[4]
وَهُوَ بِكُلِّ شَيْءٍ and He is of everything
عَلِيمٌ ﴿٣﴾ All-Knowing.[5]

هُوَ ٱلَّذِي خَلَقَ 4. He it is Who created
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ the Heavens and the earth
فِي سِتَّةِ أَيَّامٍ in six days;
ثُمَّ ٱسْتَوَىٰ then He took position[6]
عَلَى ٱلْعَرْشِ on the Thone.[7]
يَعْلَمُ مَا He knows whatever
يَلِجُ فِي ٱلْأَرْضِ goes into[8] the earth and
وَمَا يَخْرُجُ مِنْهَا whatever comes out[9] of it,
وَمَا يَنزِلُ and whatever comes down[10]
مِنَ ٱلسَّمَآءِ from the sky and
وَمَا يَعْرُجُ فِيهَا whatever ascends[11] into it;
وَهُوَ مَعَكُمْ and He is with you[12]
أَيْنَ مَا كُنتُمْ wherever you be.
وَٱللَّهُ بِمَا تَعْمَلُونَ And Allah is of what you do
بَصِيرٌ ﴿٤﴾ All-Seeing.[13]

1. i. e., He existed without beginning and before everything. There was nothing before Him and He brought everything into being.
2. i. e, He will last for ever after everything is caused to die and come to an end.
3. i. e., through His creation and signs. ظاهر *ẓâhir* = manifest, distinct, visible, apparent, evident, patent, obvious, conspicuous (act. participle from *ẓahara* [*ẓuhûr*], to be visible, perceptible. See at 30:7, p. 1291, n. 8).
4. i. e., beyond the senses of creatures. باطن *bâṭin* = covert, hidden, secret, inner, intrinsic, All-Intrinsic (act. participle from *baṭana* [*baṭn/buṭûn*], to be hidden. See at 6:120, p. 441, n. 10.).
5. i. e., of all events, words, deeds and thoughts of His creatures, open or secret, past, present or future. عليم *'alîm* (s.; pl. *'ulamâ'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 49:16, p. 1683, n. 10.
6. i. e., in the manner appropriate to His Glory and Majesty. استوى *istawâ* = he became even (i. e., took position), straight, equal, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 53:6, p. 1718, n. 4).
7. عرش *'arsh* = throne. See at 43:82, p. 1603, n. 3.
8. يلج *yaliju* = he or it enters, penetrates, goes in (v. iii. m. s. impfct. from *walaja* [*lijah/wulûj*], to enter. See at 34:2, p. 1368, n. 5.
9. i. e., of plants, water, minerals, lava, etc. يخرج *yakhruju* = he or it comes out, goes out, emerges (v. iii. m. s. impfct. from *kharaja* [*khurûj*], to come out, to go out. See at 55:22, p. 1744, n. 5).
10. i. e., of rains, hails, meteors, angels, etc. ينزل *yanzilu* = he comes down, descends (v. iii. m. s. impfct. from *nazala* [*nuzûl*], to come down. See at 34:2, p. 1368, n. 7).
11. i. e., of angels and deeds of the created beings. يعرج *ya'ruju* = he or it goes up, ascends, rises, mounts (v. iii. m. s. impfct. from *'araja* [*'urûj*], to ascend. See at 34:2, p. 1368, n. 1).
12. i. e., in His knowledge.
13. بصير *baṣîr* = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 49: 18, p. 1684, n. 7.

لَهُۥ مُلْكُ 5. His is the dominion[1] of
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ the heavens and the earth;
وَإِلَى ٱللَّهِ تُرْجَعُ and to Allah are returned[2]
ٱلْأُمُورُ ٥ all affairs.[3]

يُولِجُ ٱلَّيْلَ 6. He makes the night enter[4]
فِى ٱلنَّهَارِ into the day
وَيُولِجُ ٱلنَّهَارَ and He makes the day enter
فِى ٱلَّيْلِ into the night;[5]
وَهُوَ عَلِيمٌۢ and He is All-Knowing of
بِذَاتِ ٱلصُّدُورِ the secrets of hearts.[6]
٦

ءَامِنُوا۟ بِٱللَّهِ 7. Believe[7] in Allah
وَرَسُولِهِۦ and His Messenger;
وَأَنفِقُوا۟ مِمَّا and expend[8] out of what
جَعَلَكُم مُّسْتَخْلَفِينَ He has made[9] you heirs[10] to.
فَٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ So those who believe of you
وَأَنفَقُوا۟ and expend,
لَهُمْ أَجْرٌ they shall have a reward[11]
كَبِيرٌ ٧ most magnificent.

وَمَا لَكُمْ 8. And what plea have you
لَا تُؤْمِنُونَ بِٱللَّهِ that you believe not in Allah,

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[1] i. e., His is the absolute ownership, possession, sovereignty and power of governance and dispensation. ملك *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 57:2, p. 1767, n.4.

[2] ترجع *turja'u* = she is returned, sent back (v. iii. f. s. impfct. passive from *raja'a* [*rujû'*], to return). See at 35:4, p. 1390, n. 11).

[3] i. e., all affairs and deeds of His creatures are referred to Him for judgement and requital. أمور *'umûr* (pl.; s. أمر *'amr*) = affairs, matters, issues, concerns. See at 42:53, p. 1581, n. 2.

[4] يولج *yûliju* = he inserts, makes enter, thrusts, interpolates (v. iii. m. s. impfct. from *'awlaja*, form IV of *walaja* [*lijah/wulûj*], to enter, penetrate. See at 35:13, p. 1394, n. 15).

[5] i. e., the day and night are made gradually to yield place to each other.

[6] صدور *ṣudûr* (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. *dhât al-ṣudûr* = that which possesses the hearts, secrets of the hearts. See at 42:24, p. 1571, n. 1.

[7] ءامنوا *'âminû* = you all believe, have faith (v. ii. m. pl. imperative from *'âmana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe, feel safe. See at 4:47, p.262, n. 2).

[8] أنفقوا *'anfiqû* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up, be spent. See at 36:47, p. 1420, n. 2).

[9] جعل *ja'ala* = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 48: 26, p. 1672, n. 9).

[10] i. e., of wealth and properties. مستخلفين *mustakhlafîn* (pl.; acc./gen. of *mustakhlafûn*; s. *mustakhlaf*) = those appointed heirs/ successors, those made to succeed (pass. participle from *istakhlafa*, form X of *khalafa* [*khalf/khilâfah*], to come after, to follow, to succeed. See *layastakhlifanna* at 24:55, p. 1129, n. 2).

[11] أجر *'ajr* (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 52:40, p. 1740, n. 4).

وَٱلرَّسُولُ	while the Messenger
يَدۡعُوكُمۡ لِتُؤۡمِنُواْ	calls on[1] you that you believe
بِرَبِّكُمۡ	in your Lord,
وَقَدۡ أَخَذَ	and He has already taken
مِيثَٰقَكُمۡ	your covenant,[2]
إِن كُنتُم مُّؤۡمِنِينَ ٨	if you are believers?
هُوَ ٱلَّذِي يُنَزِّلُ	9. He it is Who sends down[3]
عَلَىٰ عَبۡدِهِۦٓ	on His servant[4]
ءَايَٰتِۭ بَيِّنَٰتٖ	signs[5] quite clear[6]
لِّيُخۡرِجَكُم	that he may bring you out[7]
مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِۚ	of the darkness[8] to the light;[9]
وَإِنَّ ٱللَّهَ بِكُمۡ	and verily Allah is to you
لَرَءُوفٞ	Most Affectionate,
رَّحِيمٞ ٩	Most Merciful.
وَمَا لَكُمۡ	10. And what plea have you
أَلَّا تُنفِقُواْ	that you expend[10] not
فِي سَبِيلِ ٱللَّهِ	in the way of Allah,
وَلِلَّهِ مِيرَٰثُ	while Allah's is the heritage[11]
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ	of the heavens and the earth?
لَا يَسۡتَوِي مِنكُم	There equalize[12] not of you
مَّنۡ أَنفَقَ	those who expended

[1] يدعو ***yad'û*** = he calls, calls upon, invites, invokes (v. iii. m. s. impfct. from *da'â* [*du'â'*], to call. See at 31:21, p. 1318, n. 6).

[2] i. e. Allah has taken your covenant that you shall take Him Alone as your Lord and shall worship Him Alone. ميثاق ***mîthâq*** (pl. مواثيق *mawâthîq*) = covenant, pact, treaty, ratification of a contract. See at 13:25, p. 774, n. 13).

[3] ينزل ***yunazzilu*** = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 42:27, p. 1572, n. 1).

[4] i. e., Muaḥammad, peace and blessings of Allah be on him. عبد ***'abd*** (pl. *'abîd/ 'ubdân/ 'ibdân/ 'ibâd*) = slave, serf, servant. See at 19:93, p. 974, n. 4.

[5] i. e., the *'âyahs* of the Qur'ân. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, marks, revelations, texts of the Qur'ân. See at 54:42, p. 1737, n. 8.

[6] بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear, clear proofs, indisputable evidences. See at 46:8, p.1633, n. 4).

[7] يخرج ***yukhrija***(*u*) = he expels, drives out, brings out, ousts, produces, exposes (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. The final letter takes *fat-hah* because of an implied *'an* in *li* (of motivation) coming before the verb. See at 47:29, p. 1657, n. 10).

[8] i. e., the darkness of unbelief and paganism.

[9] i. e., the light of belief and of Islâm.

[10] تنفقوا ***tunfiqû***(*na*) = you (all) spend, expend, disburse, lay out (v. ii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 47:38, p. 1660, n. 6).

[11] i. e., Allah will inherit everything; for all owners of all things will die. ميراث ***mîrâth*** (s.; pl. *mawârith*) = heritage, inheritance, legacy. See at 3:180, p. 226, n. 10.

[12] يستوى ***yastawî*** = he becomes equal, equalizes, becomes even/ straight/ regular/ upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 39:9, p. 1485, n. 1).

مِن قَبْلِ ٱلْفَتْحِ وَقَٰتَلَ	before the victory[1] and fought.[2]
أُوْلَٰٓئِكَ أَعْظَمُ دَرَجَةً	Such are greater[3] in rank
مِّنَ ٱلَّذِينَ أَنفَقُوا۟	than those who expended[4]
مِنۢ بَعْدُ وَقَٰتَلُوا۟	afterwards and fought.
وَكُلًّا وَعَدَ ٱللَّهُ	But to all Allah has promised
ٱلْحُسْنَىٰ	the best.[5]
وَٱللَّهُ بِمَا تَعْمَلُونَ	And Allah is of what you do
خَبِيرٌ ﴿١٠﴾	All-Aware.

Section (*Rukû'*) 2

مَّن ذَا ٱلَّذِى	11. Who is the one that
يُقْرِضُ ٱللَّهَ	will lend[6] to Allah
قَرْضًا حَسَنًا	a handsome[7] loan so
فَيُضَٰعِفَهُۥ لَهُۥ	He will redouble[8] it for him,
وَلَهُۥٓ أَجْرٌ	and he will have a reward[9]
كَرِيمٌ ﴿١١﴾	quite generous?[10]
يَوْمَ تَرَى	12. On the day you will see
ٱلْمُؤْمِنِينَ	the believing men
وَٱلْمُؤْمِنَٰتِ	and the believing women,
يَسْعَىٰ نُورُهُم	their light running[11]
بَيْنَ أَيْدِيهِمْ	in front of them
وَبِأَيْمَٰنِهِم	and by their right hands.

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[1] i. e., the conquest of Makka. فتح *fatḥ* (s., pl. فتوح *futûḥ*/فتوحات *futûḥât*) = decision, opening, victory, final decree. See at 48:27, p.1674, n. 2.

[2] i. e., fought the unbelievers. قاتل *qâtala* = he fought, battled, waged war (v. iii. m. s. past in form III of *qatala* [*qatl*], to kill. See at 48:22, p. 1670, n. 7).

[3] أعظم *'a'ẓamu* = greater, greatest, bigger, biggest, more/most splendid, grand, immense, enormous, grave (elative of *'aẓîm*). See *'aẓîm* at 56:76, p. 1759, n. 4.

[4] أنفقوا *'anfaqû* = they spent, disbursed, expended (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, used up. See at 35:29, p. 1400, n. 4).

[5] i. e., paradise. حسنى *ḥusnâ* (f.; m. *'aḥsan*) the best, most beautiful. See at 18:88, p. 943, n. 1.

[6] Lending to Allah means to spend in "fighting in the way of Allah" and for all approved charitable purposes. يقرض *yuqriḍu* = he lends, loans (v. iii. m. s. impfct. from *'aqraḍa*, to lend, form IV of *qaraḍa* [*qarḍ*], to cut, to sever See at 2:245, p. 123, n. 4).

[7] Technically *qarḍ ḥasan* means a loan given without expecting any worldly benefit from it and without stipulating any date of repayment. حسن *ḥasan* = handsome, good, nice, beautiful. It is handsome or good because it is given out of the goodness of heart. see at 2:245, p. 123, n. 5.

[8] i. e., in merits and rewards . يضاعف *yuḍâ'if*(*u*) = he doubles, redoubles, compounds, multiplies (v. iii. m. s. impfct. from *ḍâ'afa*, form III of *ḍa'afa* [*ḍa'f*], to double. See *yuḍâ'afu* at 33:30, p. 1346, n. 11).

[9] أجر *'ajr* (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 57:7, p. 1769, n. 11).

[10] كريم *karîm* = Most Noble, noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of *fa'îl* from *karuma* [*karam*/ *karamah*/ *karâmah*], to be noble, to be generous. See at 56:77, p. 1764, n. 5).

[11] i. e., proceeding and showing the way. يسعى *yas'â* = he runs, moves quickly, strives, endeavours (v. iii. m. s. impfct. from *sa'â* [*sa'y*], to move quickly. See at 28:20, p. 1208, n. 4).

بُشْرَىٰكُمُ ٱلْيَوْمَ	"Good news[1] for you today—
جَنَّٰتٌ تَجْرِى	Gardens flowing[2]
مِن تَحْتِهَا ٱلْأَنْهَٰرُ	below them the rivers,
خَٰلِدِينَ فِيهَا	abiding for ever[3] therein."
ذَٰلِكَ هُوَ ٱلْفَوْزُ	That is the success[4]
ٱلْعَظِيمُ ﴿١٢﴾	most magnificent.[5]
يَوْمَ يَقُولُ	13. On the day there will say
ٱلْمُنَٰفِقُونَ	the hypocrite men
وَٱلْمُنَٰفِقَٰتُ	and the hypocrite women
لِلَّذِينَ ءَامَنُوا۟	to those who believe:
ٱنظُرُونَا	"Wait[6] for us,
نَقْتَبِسْ	that we may borrow[7]
مِن نُّورِكُمْ	some of your light."
قِيلَ	It will be said:
ٱرْجِعُوا۟ وَرَآءَكُمْ	" Go back[8] to your rear[9]
فَٱلْتَمِسُوا۟ نُورًا	and seek for[10] a light."
فَضُرِبَ	And there will be struck[11]
بَيْنَهُم بِسُورٍ	between them a wall[12]
لَّهُۥ بَابٌۢ	with a gate.
بَاطِنُهُۥ	Its inner side,[13]
فِيهِ ٱلرَّحْمَةُ	therein will be mercy,
وَظَٰهِرُهُۥ مِن قِبَلِهِ	and its outside, by it

1. i. e., they will be given the good news of paradise for them. بشرى ***bushrâ*** = glad tidings, good news. See at 46:12, p. 1635, n. 8.

2. تجرى ***tajrî*** = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 48:5, p. 1662, n. 8).

3. خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 48:5, p. 1662, n. 10.

4. فوز ***fawz*** = success, triumph, victory, achievement. See at 48:5, p. 1662, n. 12.

5. عظيم ***'aẓîm*** = great, magnificent, splendid, stupendous, grand, huge, immense, monstrous, enormous, grave. See at 56:76, p. 1764, n. 4.

6. انظروا ***unẓurû*** = you (all) see, look at, observe, wait (v. ii. m. pl. imperative from *naẓara* [*naẓar/manẓar*], to see. See at 30:42, p. 1304, n. 3).

7. نقتبس ***naqtabis*** (*u*) = we acquire, seek to acquire, derive, adopt, take over, borrow (v. i. pl. impfct. from *iqtabasa*, form VIII of *qabasa* [*qabs*], to derive, to acquire. The final letter is vowelless because the verb is conclusion of a conditional clause. See *qabas* at 27:7, p. 1204, n. 3).

8. ارجعوا ***irji'û*** = you (all) come/go back, return, (v. ii. m. pl. imperative from *raja'a* (*rujû'*), to return, go back. See at 33:213, p. 1339, n. 8).

9. وراء ***warâ'*** = rear , after, back , behind, close on (one's) heels. See at 49:4, p. 1677, n. 11.

10. It will be said to them scornfully. التمسوا ***iltamisû*** = you look for, search, seek, solicit (v. ii. m. pl. imperative from *iltamasa*, form VIII of *lamasa* [*lams*], to touch, to feel. See *lamasû* at 6:7, p. 394, n. 2).

11. i. e., set up to separate them. ضرب ***ḍuriba*** = he or it was struck, hit, beaten (v. iii. m. s. past passive from *ḍaraba* [*ḍarb*], to beat. See at 43:57, p. 1597, n. 5.

12. سور ***sûr*** (s.; pl. *aswâr*) = wall, fence, railing.

13. باطن ***bâṭin*** = covert, hidden, secret, inner, inner side, intrinsic, All-Intrinsic (act. participle from *baṭana* [*baṭn/buṭûn*], to be hidden. See at 57:3, p. 1768, n. 4).

ٱلْعَذَابُ (١٣) will be the punishment.

يُنَادُونَهُمْ 14. They will call out[1] to them:
أَلَمْ نَكُن مَّعَكُمْ "Had we not been with you?"
قَالُوا۟ بَلَىٰ They will say: "O yes;
وَلَٰكِنَّكُمْ فَتَنتُمْ أَنفُسَ but you beguiled[2] yourselves
وَتَرَبَّصْتُمْ وَٱرْتَبْتُمْ and awaited[3] and had doubts;[4]
وَغَرَّتْكُمُ and there deluded[5] you
ٱلْأَمَانِىُّ حَتَّىٰ the fond hopes[6] till
جَآءَ أَمْرُ ٱللَّهِ there came Allah's decree;[7]
وَغَرَّكُم and there deceived you
بِٱللَّهِ ٱلْغَرُورُ (١٤) about Allah the deceiver."[8]

فَٱلْيَوْمَ 15. So today there
لَا يُؤْخَذُ مِنكُمْ shall not be taken from you
فِدْيَةٌ وَلَا مِنَ any redemption,[9] nor from
ٱلَّذِينَ كَفَرُوا۟ those who disbelieved.
مَأْوَىٰكُمُ ٱلنَّارُ Your abode[10] is the fire;
هِىَ مَوْلَىٰكُمْ it is your friend-companion,[11]
وَبِئْسَ ٱلْمَصِيرُ (١٥) and evil is the destination.[12]

۞ أَلَمْ يَأْنِ 16. Has not the time come[13]
لِلَّذِينَ ءَامَنُوٓا۟ for those who believe

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[1] i. e., the hypocrite men and women will call out to the believers. ينادون *yunâdûna* = they call out, call, address, summon (v. iii. m. pl. impfct. from *nâdâ*, form III of *nadâ* [*nadw*], to call. See *nâdâ* at 49:4, p. 1677, n. 10).

[2] فتنتم ***fatantum*** = you tried, tested, tempted, seduced, allured, beguiled (v. ii. m. pl. past passive from *fatana* [*fatn /futûn*], to put to trial, to tempt. See *fatannâ* at 44:17, p. 1609, n. 4).

[3] i. e., awaited for a bad turn for the Muslims. تربصتم ***tarabbaṣtum*** = you waited, lay in wait, waited and watched, awaited (v. i. pl. impfct. from *tarabbaṣa*, form V of *rabaṣa* [*rabṣ*], to wait, to watch. See ***tarabbaṣû*** at 52:31, p. 1712, n. 9).

[4] i. e., about Resurrection and Judgement. ارتبتم *irtabtum* = you (all) doubted, were in doubt, suspected, had misgivings (v. ii. m. pl. past from *irtâba* (ريب *irtiyâb*), form IV of *râba* (*rayb*), to doubt, to suspect. See at 5:106, p. 382, n. 11).

[5] غرت ***gharrat*** = she or it deceived, deluded, misled, beguiled (v. iii. f. s. past from *gharra* [*ghurûr*], to deceive, delude. See at 45:35, p. 1629, n. 11).

[6] أماني ***amânîy*** (sing. *umniyyah*), vain desires, fond hopes, idle expectations. See at 2:111, p. 53, n. 2.

[7] i. e, death.

[8] i. e., Satan. غرور ***gharûr*** = one or that which deceives, deceptive, arch-deceiver (act. participle in the intensive scale of *fa'ûl* from *gharra*. See n. 5 above. See also at 35:5, p. 191, n. 3).

[9] i. e., any atonement and excuse. فدية ***fidyah*** (pl. *fidyât / fidan*) = redemption, ransom. See at 2:196, p. 94, n. 10).

[10] مأوى ***ma'wan*** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, shelter (adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 53:15, p. 1719, n. 5).

[11] i. e., proper place. مولى ***mawlâ*** = Patron-Protector, Guardian-Protector, Sovereign, friend, companion. See at 47:11, p. 1650, n. 9.

[12] مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 50:43, p. 1695, n. 3).

[13] يأن ***ya'ni*** = the time comes, it is the time, he or it rests (v. iii. m. s. impfct. from *'ânâ* [*'any*], to be time, to draw near.

أَن تَخْشَعَ	that submissive becomes[1]
قُلُوبُهُمْ	their hearts
لِذِكْرِ ٱللَّهِ	to the reminder[2] of Allah and
وَمَا نَزَلَ	to what has come down[3]
مِنَ ٱلْحَقِّ	of the truth,
وَلَا يَكُونُوا۟	and that they be not
كَٱلَّذِينَ أُوتُوا۟	like those who were given
ٱلْكِتَٰبَ مِن قَبْلُ	the Book before[4]
فَطَالَ عَلَيْهِمُ	and long became[5] on them
ٱلْأَمَدُ	the span of time[6]
فَقَسَتْ قُلُوبُهُمْ	so hard became[7] their hearts?
وَكَثِيرٌ مِّنْهُمْ	And many of them are
فَٰسِقُونَ ﴿١٦﴾	defiantly sinful.[8]
ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ	17. Know that Allah
يُحْىِ ٱلْأَرْضَ	gives life to the earth
بَعْدَ مَوْتِهَا	after its is dead.
قَدْ بَيَّنَّا	We have indeed elucidated[9]
لَكُمُ ٱلْءَايَٰتِ	for you the signs,
لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾	maybe that you understand.[10]
إِنَّ ٱلْمُصَّدِّقِينَ	18. Verily the charitable men[11]
وَٱلْمُصَّدِّقَٰتِ	and the charitable women

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[1] تخشع ***takhsha'a*** (*u*) = she becomes humble, submissive, drooped, low, faded (v. iii. f. s. impfct. from *kahsha'a* [*khushû'*], to be submissive, humble. The final letter takes *fat-hah* for the particle *'an* coming before the verb. See *khushû'* at 17:109, p. 909, n. 3).

[2] i. e., the Qur'ân. The Qur'ân is repeatedly referred to as *ddhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 54:25, p. 1734, n. 4.

[3] i. e., what has been sent down in the Qur'ân of the truth.

[4] i. e., the Jews and the Christians.

[5] طال ***ṭâla*** = he or it became long, protracted, lengthened (v. iii. m. s. past from *tawl*, to be long. See at 21:44, p. 1024, n. 9).

[6] i. e., after their receipt of the scriptures. د ***'amad*** (pl. *'âmâd*) = span or stretch of time, terminus. See at 18:12, p. 913, n. 12.

[7] i. e., they became neglectful of the teachings of their scriptures and altered and tampered with them. قست ***qasat*** = she or it became hard, harsh, stern, relentless, inexorable (v. iii. f. s. past from *qasâ* [*qaswah/ qasâwah*], to be harsh, stern. See *qâsiyah* at 39:22, p. 1489, n. 8).

[8] فاسقين ***fâsiqîn*** (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 51:46 p. 1704, n. 1).

[9] بينا ***bayyannâ*** = we made clear, elucidated (v. i. pl. past from *bayyana*, form II of *bâna [bayân]*, to be evident. See at 2:159, p. 75, n. 5).

[10] تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 43:3, p. 1582, n. 4).

[11] مصدقين ***muṣṣaddiqîn*** [originally صدقين *mutaṣaddiqîn*] (pl.; acc./gen. of *maṣṣaddiqûn*; s. *muṣṣaddiq*) = charitable, generous, those who make charitable gifts (act. participle from *taṣaddaqa*, form V. of *ṣadaqa*[*ṣadq* /*ṣidq*], to speak the truth. See at 12:8, p. 755, n. 7).

وَأَقْرَضُوا۟ ٱللَّهَ	and they lend[1] Allah
قَرْضًا حَسَنًا	a handsome[2] loan,
يُضَٰعَفُ لَهُمْ	it will be redoubled[3] for them
وَلَهُمْ أَجْرٌ	and they shall have a reward
كَرِيمٌ ﴿١٨﴾	most generous.[4]
وَٱلَّذِينَ ءَامَنُوا۟	19. And those who believe
بِٱللَّهِ وَرُسُلِهِۦٓ	in Allah and His Messenger,
أُو۟لَٰٓئِكَ هُمُ ٱلصِّدِّيقُو	they are the arch believers;[5]
وَٱلشُّهَدَآءُ	and the martyrs[6]
عِندَ رَبِّهِمْ	in the sight of their Lord,
لَهُمْ أَجْرُهُمْ	they shall have their reward
وَنُورُهُمْ	and their light.[7]
وَٱلَّذِينَ كَفَرُوا۟	And those who disbelieve
وَكَذَّبُوا۟ بِـَٔايَٰتِنَ	and cry lies[8] to Our signs,[9]
أُو۟لَٰٓئِكَ	such ones will be the
أَصْحَٰبُ ٱلْجَحِيمِ ﴿١٩﴾	inmates[10] of the blazing fire.

Section (*Rukû'*) 3

ٱعْلَمُوٓا۟	20. Know that
أَنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا	the worldly life is but
لَعِبٌ وَلَهْوٌ	a play[11] and a diversion,[12]
وَزِينَةٌ	and a grandeur[13]

[1] i. e., spend in "fighting in the way of Allah" and for all approved charitable purposes. أقرضوا **'aqrađû** = he lent, gave a loan (v. iii. m. pl. past from *'aqrađa,* form IV of *qarađa* [*qarđ*], to cut, to sever See *yuqriđ* at 57:11, p. 1771, n. 6).

[2] i. e., a loan given without expecting any worldly benefit from it and without stipulating any date of repayment. حسن **ḥasan** = handsome, good, nice, beautiful. It is handsome or good because it is given out of the goodness of heart. see at 57:11, p. 1771, n. 5.

[3] i. e., in merits and rewards . يضاعف **yuđâ'afu** = he or it is doubled, redoubled, compounded, multiplied (v. iii. m. s. impfct. passive from *đâ'afa*, form III of *đa'afa* [*đa'f*], to double. See at 33:30, p. 1346, n. 11).

[4] كريم **karîm** = Most Noble, noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of *fa'îl* from *karuma* [*karam/ karamah/ karâmah*], to be noble, to be generous. See at 57:11, p. 1771, n. 8).

[5] صديقون **ṣiddîqûn**(pl.; s. *ṣiddîq*) = strictly veracious, unquestioningly believing ones, arch believers. See *ṣiddîqîn* at 4:69, p. 271, n. 6.

[6] شهداء **shuhadâ'** (pl.; s. شهيد *shahîd*) = witnesses, martyrs. See at 39:69, p. 1505, n. 9.

[7] i. e., in the hereafter; proceeding in front of them and by their right (see *'âyah* 12 above).

[8] كذبوا **kadhdhabû** = they cried lies to, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 36:14, p. 1412, n. 6).

[9] i. e., the Qur'ân.

[10] أصحاب **'aṣ-ḥâb** (pl.; sing. صاحب *ṣâḥib*) = inmates, inhabitants, companions, associates, comrades, followers, owners. See at 56:90, p. 1766, n. 3).

[11] لعب **la'ib** (s.; pl. *'al'âb*) = play, game, sport, fun, joke, jest. See at 47:36, p. 1659, n. 11.

[12] لهو **lahw** = fun, play, diversion, distraction, pleasure, amusement. See at 47:36, p. 1659, n. 12.

[13] زينة **zînah** = adornment, embellishment, ornament, finery, grandeur, decoration, beauty. See at 37:6, p. 1431, n. 4 .

وَتَفَاخُرٌۢ بَيْنَكُمْ	and mutual boasting[1] amongst
وَتَكَاثُرٌ	you and vying for more[2]
فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَٰدِ	in wealth and children,
كَمَثَلِ غَيْثٍ	as the instance of a rain[3]
أَعْجَبَ ٱلْكُفَّارَ	that impresses[4] the tiller[5]
نَبَاتُهُۥ	its vegetation[6]
ثُمَّ يَهِيجُ	then it withers,[7]
فَتَرَىٰهُ مُصْفَرًّا	so you see it turned yellow,[8]
ثُمَّ يَكُونُ حُطَٰمًا	then it becomes shreds.[9]
وَفِى ٱلْءَاخِرَةِ	And in the hereafter are
عَذَابٌ شَدِيدٌ	punishment very severe
وَمَغْفِرَةٌ مِّنَ ٱللَّهِ	and forgiveness of Allah
وَرِضْوَٰنٌ	and Pleasure;
وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ	and the worldly life is naught
إِلَّا مَتَٰعُ	but an enjoyment[10]
ٱلْغُرُورِ ٢٠	of delusion.[11]
سَابِقُوٓا۟ إِلَىٰ	21. Vie with one another[12] for
مَغْفِرَةٍ مِّن رَّبِّكُمْ	the forgiveness of your Lord
وَجَنَّةٍ عَرْضُهَا	and a garden the width[13] of
كَعَرْضِ	which is like the width of
ٱلسَّمَآءِ وَٱلْأَرْضِ	the heaven and the earth,
أُعِدَّتْ لِلَّذِينَ	prepared[14] for those who

[1] تفاخر ***tafâkhur*** = to mutually vie in glory, to be proud, to boast (verbal noun in form III of *fakhara* [*fakhr/fakhar/fakhâr*] , to glory, to be proud. See *fakhûr* at 31:18, p. 1317, n. 6.

[2] تكاثر ***takâthur*** = to compete for more, to outnumber, to vie in quantity (verbal noun in form III of *kathura* [*kathrah*], to be much, to be more. See *kathurat* at 8:19, p. 553, n. 9).

[3] غيث ***ghayth***(s.; pl. *ghuyûth*) = rain, rain in profusion. See at 42:28, p. 1572, n. 5.

[4] أعجب ***'a'jaba*** = he impressed, pleased, delighted, fascinated (v. iii. m. s. past in form IV of *'ajiba* [*'ajab*], to wonder, to be amazed. See at 33:52, p. 1357, n. 12).

[5] كفار ***kuffâr*** (sing. *kâfir*) = unbelievers, infidels, ungrateful ones, tillers (act. participle from *kafara* [*kufr*], to cover. See at 47:34, p. 1659, n. 4).

[6] نبات ***nabât*** = vegetation, plants, vegetable organism . See at 18:45, p. 927, n. 11.

[7] يهيج ***yahîju*** = he or it becomes stirred up/agitated, withers (v. iii. m. s. impfct. from *hâja* [*hayj/hayâj/hayajân*], to be stirred).

[8] مصفر ***muṣfarr*** = yellow, turned yellow (pass. participle from *aṣfarra*, form IX of *ṣafara/ṣafira* [*ṣafîr/ṣafar*], to whistle, to be empty. See at 39:21, p. 1489, n. 2).

[9] حطام ***huṭâm*** = broken pieces, shreds, crumbled, debris. See at 56:65, p. 1762, n. 6.

[10] متاع ***matâ'*** (pl. *'amti'ah*) = goods, wares, necessities of life, chattel, article of use, enjoyment. See at 56:73, p. 1763, n. 12.

[11] غرور ***ghurûr*** = delusion, deception, deceit, conceit, vanities. See at 35:40, p. 1405, n. 6.

[12] سابقوا ***sâbiqû*** = you (all) race with one another, try to go ahead of one another, vie with one another (v. ii. m. pl. imperative from *sâbaqa*, form III of *sabaqa* [*sabq*], to be ahead of, to precede. See *sabaqû* at 46:11, p. 1635, n. 1).

[13] عرض ***'arḍ*** = breadth, display, exhibition, proposition. See at 18:1000, p. 946, n. 8.

[14] أعدت ***'u'iddat*** = prepared, made ready (v. iii. f. s. past passive from *'a'adda*, form IV of *'adda* [*'add*], to count. See at 3:131, p. 207, n. 5).

ءَامِنُوا۟ بِٱللَّهِ	believe in Allah
وَرُسُلِهِۦ	and His Messengers.
ذَٰلِكَ فَضْلُ ٱللَّهِ	That[1] is the bounty[2] of Allah
يُؤْتِيهِ	which He gives to
مَن يَشَآءُ	whomsoever He will.
وَٱللَّهُ	And Allah is the
ذُو ٱلْفَضْلِ ٱلْعَظِيمِ	Lord of immense[3] bounty.
﴿٢١﴾	
مَآ أَصَابَ مِن	22. There befalls[4] not of
مُّصِيبَةٍ فِى ٱلْأَرْضِ	any calamity[5] in the earth
وَلَا فِىٓ أَنفُسِكُمْ	nor to yourselves
إِلَّا فِى كِتَٰبٍ	but it is in a Book[6]
مِّن قَبْلِ أَن	before that
نَّبْرَأَهَآ	We bring it into being.[7]
إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ	That is on Allah's part
يَسِيرٌ ﴿٢٢﴾	quite easy.[8]
لِّكَيْلَا تَأْسَوْا۟	23.In order that you grieve[9] not
عَلَىٰ مَا فَاتَكُمْ	over what slips off[10] you
وَلَا تَفْرَحُوا۟	nor rejoice[11]
بِمَآ ءَاتَىٰكُمْ	at what comes to you.
وَٱللَّهُ لَا يُحِبُّ	And Allah likes not[12]
كُلَّ مُخْتَالٍ	everyone self-conceited,[13]
فَخُورٍ ﴿٢٣﴾	arrogant.[14]

[1] i. e., to be favoured with *jannah*.

[2] فضل ***faḍl*** (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 49:8, p. 1679, n. 7.

[3] عظيم ***'aẓîm*** = great, magnificent, splendid, stupendous, grand, huge, immense, monstrous, enormous, grave. See at 57:11, p. 1772, n. 5.

[4] أصاب ***'aṣâba*** = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted, (v. iii. m. s. past in form IV of *ṣâba* . See at 42:39, p. 1575, n. 5).

[5] مصيبة ***muṣîbah*** (pl. مصائب *maṣâ'ib*) = calamity, disaster, misfortune, affliction. See at 42:30, p. 1572, n. 5.

[6] i. e., *al-Lawḥ al-Mahfûẓ*.

[7] نبرأ ***nabra'a*** (*'u*)= We create, bring into being (v. i. pl. impfct. from *bara'a* [*bar'*], to create. The final letter takes *fat-hah* because of the particle *'an* coming before the verb).

[8] يسير ***yasîr*** = easy, gentle, simple, insignificant. See at 50:44, p. 1695, n. 7.

[9] تأسوا ***ta'saw***(*na*) = you grieve, be sad, distressed (v. ii. m. pl. impfct. from *'asiya* [*'asan*], to be sad, grieved. The terminal *nûn* is dropped because of the particle *kay* coming before the verb).

[10] i. e., of the blessings of worldly life. فات ***fâta*** = he slipped away, escaped, eluded (v. iii. m. s. past from *fawt*/*fawât*, to pass away, slip away. See at 3:153, p. 215, n. 4).

[11] تفرحوا ***tafraḥû*** (*na*) = rejoice, become happy, are delighted (v. ii. m. pl. impfct. from *fariḥa* [*faraḥ*], to be glad. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb governed by the particle *kay*. See *tafraḥûna* at 40:75, p. 1535, n. 8).

[12] لا يحب ***lâ+yuḥibbu*** = he does not like, does not love (v. iii. m. s. impfct. from *'aḥabba*, form IV of *ḥabba* [*ḥubb*], to love. See at 42:40, p. 1575, n. 11).

[13] مختال ***mukhtâl*** = self-conceited, vainglorious, egotistic (act. participle from *ikhtâla*, form VIII of *khâla* [*khayl*], to imagine, to suppose. See at 31:18, p. 1317, n. 5).

[14] فخور ***fakhûr*** = arrogant, proud, boastful. See at 31:18, p. 1317, n. 6.

ٱلَّذِينَ يَبْخَلُونَ	24. Those who be miserly[1]
وَيَأْمُرُونَ ٱلنَّاسَ	and enjoin[2] on men
بِٱلْبُخْلِ	to be miserly,
وَمَن يَتَوَلَّ	and who turns away,[3]
فَإِنَّ ٱللَّهَ	then Allah indeed is
هُوَ ٱلْغَنِيُّ	the One Above Want,[4]
ٱلْحَمِيدُ ﴿٢٤﴾	the All-Praiseworthy.
لَقَدْ أَرْسَلْنَا	25. Indeed We had sent[5]
رُسُلَنَا	Our Messengers
بِٱلْبَيِّنَٰتِ	with the clear evidences[6]
وَأَنزَلْنَا مَعَهُمُ	and had sent down with them
ٱلْكِتَٰبَ وَٱلْمِيزَانَ	the Book and the balance[7]
لِيَقُومَ ٱلنَّاسُ	that man may establish
بِٱلْقِسْطِ	justice.[8]
وَأَنزَلْنَا ٱلْحَدِيدَ	And We have sent down iron[9]
فِيهِ بَأْسٌ شَدِيدٌ	wherein is intense strength[10]
وَمَنَٰفِعُ لِلنَّاسِ	and uses[11] for mankind;
وَلِيَعْلَمَ ٱللَّهُ	and that Allah may know
مَن يَنصُرُهُۥ	who helps[12] Him[13]
وَرُسُلَهُۥ	and His Messengers
بِٱلْغَيْبِ	in the unseen.
إِنَّ ٱللَّهَ قَوِيٌّ	Verily Allah is All-Powerful,
عَزِيزٌ ﴿٢٥﴾	All-Mighty.

1. i. e., in respect of spending in the way of Allah. يبخلون ***yabkhalûna*** = they be miserly, stingy (v. iii. m. pl. impfct. from *bakhila* [*bakhal /bukhl*], to be niggardly. See at 4:37, p. 257, n. 10).

2. يأمرون ***ya'murûna*** = they enjoin, command, give orders, (v. iii. m. pl. impfct. from *'amara* [*'amr*], to order. See at 9:71, p. 608, n. 2).

3. i. e., from helping the cause of Allah and spending in its support. يتول ***yatawalla***(*â*) = he takes as friend-protector, he turns away, desists, refrains (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya* [*walâ'/waly*] to come near. The final letter *yâ'* is vowelless and hence dropped because the verb is in a conditional clause [preceded by *man*]. See at 9:23, p. 585, n. 12).

4. Allah is not in need of man's charity and worship; he is ever in need of Allah. غني ***ghaniy*** (s.; pl. *'aghniyâ'*) = above want, free from want, rich. See at 47:38, p. 1660, n. 7.

5. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 54:19, p. 1732, n. 7).

6. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear, clear proofs, indisputable evidences. See at 57:9, p.1770, n. 6).

7. i. e., rules, rules of judging. ميزان ***mîzân*** (s.; pl. *mawâzîn*) = balance, scales, measure, weight, justice, rule, method (noun of instrument from *wazana* [*wazn/zînah*], to balance, to weigh out. See at 55:7, p. 1742, n. 3).

8. قسط ***qisṭ*** = justice, equity, fairness. See at 55:9, p. 1742, n. 7).

9. حديد ***ḥadîd*** (s.; pl. *ḥadâ'id/ḥidâd*) = iron, ironware, sharp. See at 50:22, p. 1690, n. 5.

10. i. e., for warfare. بأس ***ba's*** = might, strength, courage, intrepidity, prowess, fighting, punishment (also, as verbal noun of *ba'sa*, hurt, harm, violence). See at 48:16, p. 1667, n. 11.

11. منافع ***manâfi'*** (sing. *manfa'ah*) = uses, benefits. See at 40:80, p. 1537, n. 8.

12. ينصر ***yanṣuru*** = he helps, gives victory (v. iii. m. s. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. See at 40:29, p. 1520, n. 1).

13. i. e., His *dîn*.

Section (*Rukû'*) 4

وَلَقَدْ أَرْسَلْنَا 26. And indeed We had sent
نُوحًا وَإِبْرَٰهِيمَ Nûh and Ibrâhîm[1]
وَجَعَلْنَا فِى ذُرِّيَّتِهِمَا and set[2] in their progeny[3]
ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ prophethood[4] and the Book.
فَمِنْهُم Then some of them
مُّهْتَدٍ were in receipt of guidance[5]
وَكَثِيرٌ مِّنْهُمْ but many of them were
فَٰسِقُونَ ﴿٢٦﴾ defiantly sinful.[6]

ثُمَّ قَفَّيْنَا 27. Then We sent in
عَلَىٰٓ ءَاثَٰرِهِم succession[7] on their tracks[8]
بِرُسُلِنَا Our Messengers and
وَقَفَّيْنَا We followed up by sending
بِعِيسَى ٱبْنِ مَرْيَمَ 'Îsâ, son of Maryam,
وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ and gave him the *Injîl*
وَجَعَلْنَا فِى قُلُوبِ and set in the hearts
ٱلَّذِينَ ٱتَّبَعُوهُ of those who followed[9] him
رَأْفَةً وَرَحْمَةً compassion[10] and mercy;
وَرَهْبَانِيَّةً but monasticism[11]
ٱبْتَدَعُوهَا they innovated[12] it.
مَا كَتَبْنَٰهَا We did not impose[13] it
عَلَيْهِمْ إِلَّا ٱبْتِغَآءَ on them, except the seeking[14]

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[1] i. e., as Messengers.

[2] جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 56:65, p. 1762, n. 5).

[3] ذرية ***dhurriyah*** (pl. *dhurriyât/ dharârîy*) = offspring, progeny, children, descendants. See at 52:21, p. 1710, n. 9).

[4] نبوة ***nubûwwah*** = Prophethood, prophecy.

[5] مهتدى ***muhtadin*** (s.; pl. *muhtadûn*) = rightly guided, those on the right way, in receipt of guidance (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 18:10, p. 1634, n. 11).

[6] فاسقون ***fâsiqûn*** (pl.; sing. *fâsiq*) = disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 46:35, p. 1646, n. 2).

[7] قفينا ***qaffaynâ*** = we sent, sent in succession, despatched, followed up (v. i. pl. past from *qaffâ*, form II of *qafâ* [*qafw*] to follow someone's tracks. See at 5:46, p. 352, n. 6).

[8] ءاثار ***'âthâr*** (pl.; s. أثر *'athar*) = tracks, traces, footsteps, vestiges, antiquities, marks, remnants, effects, results. See at 43:22, p. 1587, n. 8.

[9] اتبعوا ***ittaba'û*** = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 34:20, p. 1375, n. 11).

[10] رأفة ***ra'fah*** = compassion, mercy, pity, kindliness. See at 24:20, p. 1112, n. 2.

[11] رهبانية ***rahbânîyah*** = monasticism, monastic order (established by the Christian monks).

[12] ابتدعوا ***ibtada'û*** = they innovated, introduced, invented, devised (v. iii. m. pl. past from *ibtada'a*, form VIII of *bada'a* [*bad'*], to introduce, innovate. See *bid'* at 46:9, p. 1634, n. 1.

[13] كتبنا ***katabnâ*** = we wrote, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past from *kataba* [*katb/kitâbah*], to write. See at 5:45, p. 351, n. 10).

[14] ابتغاء ***ibtighâ'*** = to seek, seeking, desire, for the purpose of (verbal noun in form VIII of *baghâ* [*bughâ'*], to desire. See at 30:23, p. 1296, n. 13).

رِضْوَٰنِ ٱللَّهِ	of the Pleasure[1] of Allah.
فَمَا رَعَوْهَا	But they did not observe[2] it
حَقَّ رِعَايَتِهَا	as it ought to be observed.[3]
فَـَٔاتَيْنَا ٱلَّذِينَ	So We gave to those who
ءَامَنُوا۟ مِنْهُمْ	believed among them
أَجْرَهُمْ	their reward;[4]
وَكَثِيرٌ مِّنْهُمْ	and many of them are
فَـٰسِقُونَ ٢٧	defiantly sinful.[5]
يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟	28. O you who believe,
ٱتَّقُوا۟ ٱللَّهَ	beware[6] of Allah and
وَءَامِنُوا۟ بِرَسُولِهِۦ	believe in His Messenger,
يُؤْتِكُمْ كِفْلَيْنِ	He will give you two portions[7]
مِن رَّحْمَتِهِۦ	of His Mercy
وَيَجْعَل لَّكُمْ نُورًا	and will set[8] for you a light
تَمْشُونَ بِهِۦ	you may proceed[9] by it;
وَيَغْفِرْ لَكُمْ	and He will forgive you.
وَٱللَّهُ غَفُورٌ	And Allah is Most Forgiving,
رَّحِيمٌ ٢٨	Most Merciful.
لِّئَلَّا يَعْلَمَ	29. That there may[10] know
أَهْلُ ٱلْكِتَـٰبِ	the People of the Book
أَلَّا يَقْدِرُونَ	that they have no power[11]

[1] رضوان ***riḍwân*** = pleasure, good will, favour, approval. See at 9:109, p. 625, n. 1.

[2] رعوا ***ra'aw*** = they observed, took care, watched, guarded, heeded (v. iii. m. pl. past from *ra'â* [*ra'y/ri'âyah/mar'an*], to tend, to guard, to take care. See *râ'ûn* at 23:8, p. 1076, n. 12.

[3] i. e., they overdid and exceeded the bounds.

[4] أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 57:11, p. 1771, n. 7).

[5] فاسقون ***fâsiqûn*** (pl.; sing. *fâsiq*) = disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 57:26, p. 1779, n. 6).

[6] اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 39:10, p. 1485, n. 4).

[7] i. e., twice the grace. كفلين ***kiflayn*** (dual, acc./gen. of *kiflân*; s. *kifl*) = two shares/ portions/ parts/ equals. See *kifl* at 4:85, p. 279, n. 5.

[8] يجعل ***yaj'al***(*u*) = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [*ja'l*] to make, to put. The last letter is vowelless because the verb is conclusion of a conditional clause. See at 6:39, p. 416, n. 7).

[9] i. e., may receive guidance by it. تمشون ***tamshûna*** = you go along, move along, walk, proceed (v. ii. m. pl. impfct. from *mashâ* [مشي *mashy*], to go on foot, to walk. See *yamshûna* 32:26, p. 1332, n. 3).

[10] The expression *'an lâ* (*'allâ*) is additional here. See *Al-Bayḍâwî*, II, p. 472.

[11] يقدرون ***yaqdirûna*** = they have power, are able (v. iii. m. pl. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 14:8, p. 793, n. 7).

عَلَىٰ شَىْءٍ	over anything
مِّن فَضْلِ ٱللَّهِ	of Allah's bounty;[1]
وَأَنَّ ٱلْفَضْلَ	and that the bounty is
بِيَدِ ٱللَّهِ	in Allah's hand.
يُؤْتِيهِ	He gives it to
مَن يَشَآءُ	whomsoever He will.
وَٱللَّهُ	And Allah is the
ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ٢٩	Lord of immense[2] bounty.

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[1] i. e., particularly the bounty of Prophethood, which the People of the Book wrongly claimed as their special prerogative. فضل ***faḍl*** (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 57:21, p. 1777, n. 2.

[2] عظيم ***'aẓîm*** = great, magnificent, splendid, stupendous, grand, huge, immense, monstrous, enormous, grave. See at 57:21, p. 1777, n. 3.

58. *SÛRAT AL-MUJÂDILAH* (THE ARGUING LADY)
Madinan: 22 *'ayahs*

This is a Madinan *sûrah* which lays down a number of rules of *sharî'ah* . It starts by referring to the *jâhilî* custom of divorcing a wife by *ẓihâr,* i. e., by the husband's saying to his wife: "You are to me like the back (*ẓahr*) of my mother". The *sûrah* makes this bad custom unlawful and prescribes due atonement for divorcing by *ẓihâr.* The immediate occasion was the case of Khawlah bint Tha'labah (r. a.) whom her husband divorced by *ẓihar.* So she made a complaint against her husband to the Prophet, peace and blessings of Allah be on him, and as he made some argument with her she counter-argued with him and directed her complaint to Allah. The *sûrah* was then revealed. It is named *al-Mujâdilah* (The Arguing Lady) with reference to its first *'âyah* which alludes to this incident.

Next the *sûrah* speaks about the practice of secret scheming and consultations, which the hypocrites and Jews used to indulge in for harming the Muslims. Then it refers to the practice of the Jews in addressing the Prophet, peace and blessings of Allah be on him, in equivocal and derogatory terms. This is followed by a disapproval of the conduct of the hypocrites' in taking the Jews and enemies of the Muslims as friends and allies. The *sûrah* ends by emphasizing that a true believer will not befriend an enemy of Allah and His Messenger, even if such persons were their fathers, sons or brothers.

سورة المجادلة

بسم الله الرحمن الرحيم

قد سمع الله	1. Allah has indeed heard[1]
قول التي	the saying of her[2] who
تجادلك	argues[3] with you
في زوجها	about her husband
وتشتكي إلى الله	and complains[4] to Allah.
والله يسمع	And Allah hears
تحاوركما	the discussion[5] of you two.
إن الله سميع	Verily Allah is All-Hearing,
بصير ①	All-Seeing.
الذين يظهرون	2. Those who do *ẓihâr*[6]
منكم	from among you

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[1] i. e., responded to. سمع *sami'a* = he heard, listened (v. iii. m. s. past from *sam'/ samâ'/ samâ'ah/ masma'*. See at 3:181, p. 227, n. 1).

[2] i. e., Khawlah bint Tha'labah (r. a.) whom her husband divorced according to the *jâhilî* custom of *zihâr* (saying: "you are to me like the back of my mother") and she took her case to the Prophet, peace and blessings of Allah be on him, complaining against her husband.

[3] تجادل *tujâdilu* = she argues, debates, controverts (v. iii. f. s. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 16:111, p. 865, n. 8).

[4] تشتكي *tashtakî* = she complains (v. iii. f. s. impfct. from *ishtakâ*, form VIII of *shakâ* [*shakw/shakwâ/shakâh/shikâyah/shakîyah*], to complain.

[5] تحاور *taḥâwur* = conversation, talk between two or more persons, discussion, debate (verbal noun in form VI of *ḥâra* [*ḥawr*], to return, to recede. See *yuḥâwiru* at 18:37, p. 925, n. 2).

[6] يظاهرون *yuẓâhirûna* = they do *ẓihâr* (pre-Islamic form of divorce. See n. 2 above), help, assist, support (v. iii. m. pl. impfct. from *ẓâhara*, form III of *ẓahara* [*ẓuhûr*], to be visible. The word *ẓihâr* is derived from *ẓahr* meaning back, rear).

مِّن نِّسَآئِهِم	of their wives,[1]
مَّا هُنَّ أُمَّهَٰتِهِمْ	they be not their mothers;
إِنْ أُمَّهَٰتُهُمْ	their mothers are none
إِلَّا ٱلَّٰٓـِٔى	except those
وَلَدْنَهُمْ	that gave them birth[2] to.
وَإِنَّهُمْ لَيَقُولُونَ	And indeed they utter
مُنكَرًا مِّنَ ٱلْقَوْلِ	the disapproved[3] of saying
وَزُورًا	and a falsehood.[4]
وَإِنَّ ٱللَّهَ	And verily Allah is Most
لَعَفُوٌّ غَفُورٌ ۝٢	Excusing,[5] Most Forgiving.[6]
وَٱلَّذِينَ يُظَٰهِرُونَ	3. And those who do *ẓihâr*[7]
مِن نِّسَآئِهِمْ	of their wives,
ثُمَّ يَعُودُونَ	then go back[8] on
لِمَا قَالُوا۟	what they uttered,
فَتَحْرِيرُ رَقَبَةٍ	then to set free[9] a slave[10]
مِّن قَبْلِ	before that
أَن يَتَمَآسَّا	the two touch each other.[11]
ذَٰلِكُمْ تُوعَظُونَ بِهِۦ	This you are advised[12] of.
وَٱللَّهُ بِمَا تَعْمَلُونَ	And Allah is of what you do
خَبِيرٌ ۝٣	All-Aware.
فَمَن لَّمْ يَجِدْ	4. But he that finds[13] not,

1. نساء ***nisâ'*** (sing. *imra'ah*) = women, wives. See at 40:25, p. 1518, n. 3.

2. ولدن ***waladna*** = she gave birth, begot, generated, procreated (v. iii. f. pl. past fromwalada [*wilâdah /lidah/ mawlid*], to give birth, to beget).

3. منكر ***munkar*** (pl. منكرات *munkarât*) = detested, disapproved, disavowed (passive participle from *'ankara*, form IV of *nakira* [*nakar/ nukr/ nukûr/ nakîr*], not to know, to deny. See at 31:17, p.1316, n. 12).

4. The *'âyah* thus disapproves and forbids the pre-Islamic custom of divorcing a wife by *ẓihâr*. زور ***zûr*** = lie, falsehood, untruth. See at 25:72, p. 1159, n. 10.

5. عفو ***'afûw*** = Most Excusing (act. participle in the scale of *fa'ûl* from *'afâ* [*'afw/afâ'*],to be effaced, to excuse. See at 22:60, p. 1067, n. 5).

6. غفور ***ghafûr*** = Most forgiving (act. participle in the scale of *fa'ûl* from *ghafara* [*ghafr /maghfirah/ ghufrân*], to forgive. See *ghaffâr* 40:42, p. 1524, n. 14).

7. See n. 4 above and n. 2 on the previous page.

8. i. e., withdraw and desire to take back their wives. يعودون ***ya'ûdûna*** = they go back, return, revert (v. iii. m. pl. impfct from *'âda* [*'awd/'awdah*], to return. See *ya'ûdû* at 8:38, p. 560, n. 6).

9. i. e., as atonement. تحرير ***taḥrîr*** = to set free, to liberate, to manumit (verbal noun in form II of *ḥarra* [*ḥarr/ ḥarârah*], to be hot. See at 5:89, p. 373, n. 15).

10. رقبة ***raqabah***(s.; pl. *riqâb*) = neck, slave. See *riqâb* at 9:60, p. 602, n. 11.

11. يتماسا ***yatamâssâ***(*ni*) = they two touch each other, be in mutual contact (v. iii. m. dual impfct. from *tamâssa*, form VI of *massa* [*mass/masîs*], to feel, to touch. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yamassu* at 56:79, p. 1764, n. 7).

12. i. e., enjoined. توعظون ***tû'aẓûna*** = you are advised, counselled, admonished, exhorted (v. ii. m. s. impfct. passive from *wa'aẓa* [*wa'ẓ/'iẓah*], to admonish, to exhort. See *yû'aẓûna* at 4:66, p. 270, n. 8).

13. i. e., finds not a slave to set him free.

فَصِيَامُ شَهْرَيْنِ	then to fast two months
مُتَتَابِعَيْنِ	consecutively[1]
مِن قَبْلِ أَن	before that
يَتَمَآسَّا	the two touch each other.
فَمَن لَّمْ يَسْتَطِعْ	But he who is not able[2] to, then
فَإِطْعَامُ سِتِّينَ	to feed[3] sixty
مِسْكِينًا ذَٰلِكَ	poor persons.[4] This is so
لِتُؤْمِنُوا۟ بِٱللَّهِ	that you believe in Allah
وَرَسُولِهِۦ	and His Messenger;
وَتِلْكَ	and these are
حُدُودُ ٱللَّهِ	the injunctions[5] of Allah;
وَلِلْكَٰفِرِينَ	and for the unbelievers is
عَذَابٌ أَلِيمٌ ﴿٤﴾	a punishment most painful.[6]
إِنَّ ٱلَّذِينَ يُحَآدُّونَ	5. Verily those who oppose[7]
ٱللَّهَ وَرَسُولَهُۥ	Allah and His Messenger,
كُبِتُوا۟	they shall be disgraced[8]
كَمَا كُبِتَ	as were disgraced
ٱلَّذِينَ مِن قَبْلِهِمْ	those before them.
وَقَدْ أَنزَلْنَآ	And We have sent down[9]
ءَايَٰتٍۭ بَيِّنَٰتٍ	signs[10] most clear.[11]
وَلِلْكَٰفِرِينَ	And for the disbelievers is
عَذَابٌ مُّهِينٌ ﴿٥﴾	a punishment most debasing.[12]

1. متتابعين ***mutatâbi'ayn*** (dual acc./gen. of *mutatâbi'ân*; s. *mutatâbi'*) = two in succession, one following the other, two consecutive (act participle from *tatâba'a*, form VI of *tabi'a* [*taba' / tabâ'ah*], to follow. See at 4:92 , p. 283, n. 11).

2. يستطع ***yastaṭi'*** (originally *yastaṭî'u*) = he was able (v. iii. m. s. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. The final letter is vowelless because of the particle *lam* coming before the verb. See at 4:25, p. 250, n. 14).

3. اطعام ***'iṭ'âm*** = to feed, feeding, to give food (verbal noun in form IV of *ṭa'ima* [*ṭa'm*], to eat, to taste. See at 5:89, p. 373, n. 10).

4. مسكين ***miskîn*** (pl. *masâkîn*) = poor, indigent. See at 1:177, p. 83, n. 8.

5. حدود ***ḥudûd*** (pl.; sing. *ḥadd*) = edges, boundaries, limits, Allah's rulings/ injunctions/ orders. See at 9:112, p. 627, n. 2.

6. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 51:37, p. 1702, n. 5).

7. يحادون ***yuḥâddûna*** = they oppose, counteract, act contrary to (v. iii. m. s. impfct. from *ḥâdda*, form III of *ḥadda* [*ḥadd*], to sharpen, to delimit. See *yuḥâdid* at 9:63, p. 604, n. 1).

8. كبت ***kubita*** = he was disgraced, humiliated, put down, restrained (v. iii. m. s. past passive from *kabata* [*kabt*], to put down, to disgrace).

9. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 41:39, p. 1553, n. 6).

10. i. e., the *'âyahs* of the Qur'ân. أيات *'âyât* (sing. *'âyah*) = signs, miracles, marks, revelations, texts of the Qur'ân. See at 57:9, p. 1770, n. 5.

11. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear, clear proofs, indisputable evidences. See at 57:25, p.1778, n. 6).

12. مهين ***muhîn*** = humiliating, disgraceful, debasing, degrading, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be of little importance. See at 45:9, p. 1620, n. 8).

يَوْمَ	6. On the day
يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا	Allah will resurrect[1] them all
فَيُنَبِّئُهُم	and will apprise[2] them
بِمَا عَمِلُوٓا۟	of what they did.
أَحْصَىٰهُ ٱللَّهُ	Allah kept an account[3] of that
وَنَسُوهُ	while they forgot[4] that.
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ	And Allah is over everything
شَهِيدٌ ۝٦	All-Witnessing.[5]

Section (*Rukû'*) 2

أَلَمْ تَرَ	7. Do you not see[6]
أَنَّ ٱللَّهَ يَعْلَمُ	that Allah knows
مَا فِى ٱلسَّمَٰوَٰتِ	all that is in the heavens
وَمَا فِى ٱلْأَرْضِ	and all that is in the earth.
مَا يَكُونُ مِن	There cannot be any
نَّجْوَىٰ ثَلَٰثَةٍ	secret conversation[7] of three
إِلَّا هُوَ رَابِعُهُمْ	but He is the fourth of them
وَلَا خَمْسَةٍ	nor of five
إِلَّا هُوَ سَادِسُهُمْ	but He is the sixth of them;
وَلَآ أَدْنَىٰ مِن ذَٰلِكَ	nor of less[8] than that
وَلَآ أَكْثَرَ	nor of more
إِلَّا هُوَ مَعَهُمْ	but He is with them
أَيْنَ مَا كَانُوا۟	wherever they be.

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1. يبعث ***yab'athu*** = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [*ba'th*], to send out, to raise. See at 22:7, p. 1047, n. 10).

2. i. e., Allah will make them know their deeds and will require them accordingly. نبىء ***yunabbi'u*** = he apprises, informs, notifies, advises, makes known (v. iii. m. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 39:7, p. 1483, n. 11).

3. i. e., in their books of deeds. أحصى ***'aḥṣâ*** = he calculated, counted, kept an account (v. iii. m. s. past in form IV from the root *ḥaṣy/ḥaṣan* (pebbles, little stones). See at 19:94, p. 974, n. 5).

4. نسوا ***nasû*** = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See at 38:26, p. 1466, n. 8).

5. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, heedful, martyr, All-Witnessing (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 50:38, p. 1693, n. 12).

6. i. e., realize. تر ***tara*** (ترى *tarâ*) = you see, look at, think of, consider, know, realize (v. ii. m. s. impfct. from *ra'â* [*ra'y/ru'yah*], to see. The final *yâ'* is dropped because of the particle *lam* coming before the verb. See at 2:243, p. 122, n. 5).

7. نجوى ***najwâ*** (s.; pl. نجاوى *najâwâ*) = secret talk, secret conferring, confidential conversation, See at 43:80, p. 1602, n. 12.

8. أدنى ***'adnâ*** = nearer/nearest, closer/closest, lower, less, more appropriate, better suited, nether, viler, vilest. Elative of دان *dânin*. See at 53:9, p. 1718, n. 9.

ثُمَّ يُنَبِّئُهُم	then He will apprise[1] them
بِمَا عَمِلُوٓا۟	of what they did,
يَوْمَ ٱلْقِيَـٰمَةِ	on the Day of Resurrection.
إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ	Verily Allah is of everythig
عَلِيمٌ ۝٧	All-Knowing.[2]
أَلَمْ تَرَ إِلَى ٱلَّذِينَ	8. Do you not see those
نُهُوا۟ عَنِ	who were forbidden[3] from
ٱلنَّجْوَىٰ	secret conferring,[4]
ثُمَّ يَعُودُونَ لِمَا	yet they revert[5] to what
نُهُوا۟ عَنْهُ	they were prohibited from
وَيَتَنَـٰجَوْنَ	and they secretly confer[6]
بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ	about sinning[7] and enmity[8]
وَمَعْصِيَتِ	and disobedience[9]
ٱلرَّسُولِ	to the Messenger?
وَإِذَا جَآءُوكَ	And when they come to you
حَيَّوْكَ بِمَا	they greet[10] you with that which
لَمْ يُحَيِّكَ بِهِ ٱللَّهُ	Allah greets you not with.
وَيَقُولُونَ	And they say
فِىٓ أَنفُسِهِمْ	within themselves:
لَوْلَا يُعَذِّبُنَا ٱللَّهُ	"Why does Allah not punish[11]
بِمَا نَقُولُ	us for what we say?"
حَسْبُهُمْ	Sufficient[12] for them will be

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[1] i. e., Allah will make them know their deeds and will require them accordingly. ينبىء *yunabbi'u* = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 58:6, p. 1785, n. 2).

[2] i. e., of all events, words, deeds and thoughts of His creatures, open or secret, past, present or future. عليم *'alîm* (s.; pl. *'ulamâ'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 57:3, p. 1768, n. 5.

[3] The allusion is to the Jews of Madina. نهوا *nuhû* = they were prohibited, forbidden banned, interdicted (v. iii. m. pl. past passive from *nahâ* [*nahy*], to forbid. See *nuhîtu* 40:66, p. 1532, n. 12).

[4] نجوى *najwâ* (s.; pl. نجاوى *najâwâ*) = secret talk, secret conferring, confidential conversation, See at 58:7, p. 1785, n. 7.

[5] يعودون *ya'ûdûna* = they go back, return, revert (v. iii. m. pl. impfct from *'âda* [*'awd/'awdah*], to return. See at 58:3, p. 1783, n. 8).

[6] يتناجون *yatnâjawna* = they whisper to one another, exchange secrets, secretly confer (v. iii. m. pl. impfct. from *tanâjâ*, form VI of *najâ* [*najw/najwan*], to entrust a secret. See *najwâ* at n. 4 above).

[7] اثم *ithm* (pl. *'âthâm*) = guilt, crime, offence, sin, sinning. See at 33:58, p. 1361, n. 8.

[8] عدوان *'udwân* = hostility, hostile action, aggression, enmity. See at 28:28, p. 1241, n. 9.

[9] معصية *ma'ṣiyah* = disobedience, insubordination, rebellion, revolt. See *'iṣyân* at 49:7, p. 1679, n. 5).

[10] حيوا *ḥayyû* = they greeted, saluted, hailed (v. iii. m. pl. past from *ḥayyâ*, form II of *ḥayiya* [*ḥayâh*], to live. See *ḥuyyîtum* at 4:86, p. 279, n. 7).

[11] يعذب *yu'adhdhibu* = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See at 48:14, p. 1666, n. 11).

[12] حسب *ḥasb* = reckoning, calculation. *ḥasbuhum* = it suffices them, it is sufficient for them. See at 8:62, p. 570,n. 3.

جَهَنَّمُ يَصۡلَوۡنَهَاۖ	hell they shall broil[1] in; and
فَبِئۡسَ ٱلۡمَصِيرُ ٨	bad will be the destination.[2]
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ	9. O you who believe,
إِذَا تَنَٰجَيۡتُمۡ	if you confer secretly,[3]
فَلَا تَتَنَٰجَوۡاْ بِٱلۡإِثۡمِ	then confer not for sinning
وَٱلۡعُدۡوَٰنِ وَمَعۡصِيَتِ	and enmity and disobedience
ٱلرَّسُولِ	to the Messenger
وَتَنَٰجَوۡاْ	but confer
بِٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ	for obedience[4] and piety;[5]
وَٱتَّقُواْ ٱللَّهَ	and beware[6] of Allah
ٱلَّذِيٓ إِلَيۡهِ	to Whom
تُحۡشَرُونَ ٩	you shall all be rallied.[7]
إِنَّمَا ٱلنَّجۡوَىٰ	10. Secret conferring[8] is but
مِنَ ٱلشَّيۡطَٰنِ	from Satan
لِيَحۡزُنَ	that he may cause grief[9] to
ٱلَّذِينَ ءَامَنُواْ	those who believe;
وَلَيۡسَ بِضَآرِّهِمۡ	but he cannot harm[10] them
شَيۡـًٔا	whatsoever
إِلَّا بِإِذۡنِ ٱللَّهِۚ	except by the leave of Allah.
وَعَلَى ٱللَّهِ	And on Allah
فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ١٠	should rely[11] the believers.

1. يصلون ***yaṣlawna*** = they burn, broil, be exposed to fire (v. iii. m. pl. impfct. from *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ'*), to roast, to burn, to be exposed to the blaze. See at 38:56, p. 1473, n. 5).

2. مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 57:15, p. 1773, n. 12).

3. تناجيتم ***tanâjaytum*** = you conferred secretly, had secret conversation, whispered to one another (v. ii. m. pl. past form *tanâjâ*, form VI of *najâ* [*najw/ najwan*], to entrust a secret. See *yatnâjawna* at 58:8, p. 1786, n. 6).

4. بر ***birr*** = piety, righteousness, reverence, kindness, obedience, charitable gift. See 2:189, p. 91, n. 4.

5. تقوى ***taqwâ*** = godliness, devoutness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See at 20:132, p. 1010, n. 8.

6. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 49:12, p. 1681, n. 12).

7. i. e., on the Day of Resurrection and Judgement. تحشرون ***tuḥsharûna*** = you are gathered, collected, assembled, mustered, herded, rallied (v. ii. m. pl. impfct. passive from *ḥashara* [*ḥashr*], to gather. See at 23:79, p. 1094, n. 13).

8. نجوى ***najwâ*** (s.; pl. نجاوى ***najâwâ***) = secret talk, secret conferring, confidential conversation, See at 58:8, p. 1786, n. 4.

9. يحزن ***yaḥzuna*** (*u*) = he makes sad,, causes grief, grieves (v. iii. m. s. impfct. from *ḥazana* [*ḥuzn*], to make sad. to grieve. The final letter takes *fat-ḥah* because of a hidden *an* in *li* of motivation coming before the verb. See *yaḥzunu* at 21:103, p. 1040, n. 11).

10. ضار ***ḍârr*** (s.; pl. *ḍârrûn*) = one who does harm, harmful, detrimental, injurious (act. participle from *ḍarra* [*ḍarr*], to harm. See *yaḍurru* at 25:55, p. 1154, n. 14),

11. ليتوكل ***li yatawakkal*** = let him/he must rely, depend, put his trust in, appoint as representative (v. iii. m. s. impfct. emphatic/imperative from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust). See at 39:38, p. 1495, n. 3).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ	11. O you who believe,
إِذَا قِيلَ لَكُمْ	when it is said to you:
تَفَسَّحُواْ	"Make room[1]
فِى ٱلْمَجَٰلِسِ	in the assemblies",[2]
فَٱفْسَحُواْ	then make room,
يَفْسَحِ ٱللَّهُ لَكُمْ	Allah will widen for you.
وَإِذَا قِيلَ ٱنشُزُو	And if it said: "Rise up",[3]
اْ فَٱنشُزُواْ	then rise up.
يَرْفَعِ ٱللَّهُ	Allah will exalt[4]
ٱلَّذِينَ ءَامَنُواْ مِنكُمْ	those who believe of you and
وَٱلَّذِينَ أُوتُواْ	those who were given
ٱلْعِلْمَ دَرَجَٰتٍ	knowledge in ranks.[5]
وَٱللَّهُ بِمَا تَعْمَلُونَ	And Allah is of what you do
خَبِيرٌ ﴿١١﴾	All-Aware.[6]
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ	12. O you who believe,
إِذَا نَٰجَيْتُمُ	when you consult in private[7]
ٱلرَّسُولَ	the Messenger,
فَقَدِّمُواْ بَيْنَ يَدَىْ	give in advance[8] before
نَجْوَىٰكُمْ	your private consultation
صَدَقَةً	a charitable gift.[9]
ذَٰلِكَ خَيْرٌ لَّكُمْ	This is the better[10] for you
وَأَطْهَرُ	and purer.[11]

1. The *'âyah* asks the believers to make room for one another and to accommodate all in the assemblage. تفسحوا ***tafassaḥû*** = you all be wide, roomy, spacious, make room (v. ii. m. pl. imperative from *tafassaḥa*, form V of *fasaḥa* [*fusḥah/fasâḥah*], to be wide, spacious).

2. مجالس ***majâlis*** (pl.; s. *majlis*) = seat, assembly, conference room, meeting place, gathering (noun of place from *jalasa* (*julûs*), to sit down).

3. i. e, to get up from the assembly, or for any other purpose. انشزوا ***unshuzû*** = you (all) rise, rise up, be elevated (v. ii. m. pl. imperative from *nashaza*[*nashz*], to be elevated, to rise).

4. يرفع ***yarfa'***(*u*) = he raises, lifts, lifts up, elevates, exalts, makes high (v. iii. m. s. impfct. from *rafa'a* [*raf'*], to raise, to lift. The final letter is vowelless because the verb is conclusion of a conditional clause. See *yarfa'u* at 35:10, p. 1393, n. 6).

5. درجات ***darajât*** (sing. درجة *darajah*) = ranks, positions, grades, degrees, state, stairs, flight of steps. See at 46:19, p. 1638, n. 11).

6. خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 49:13, p. 1672, n. 10).

7. ناجيتم ***nâjaytum*** = you took into confidence, confidesd to, consulted privately (v. ii. m. pl. past from *nâjâ*, form III of *najâ* [*najw/najwan*], to entrust a secret. See *tanâjaytum* at 58:9, p. 1787, n. 3).

8. قدموا ***qaddimû*** = you (all) send ahead, forward, advance, give in advance (v. ii. m. pl. imperative from *qaddama*, form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See *qaddamtu* at 50:28, p. 1691, n. 7).

9. i. e., to the deserving person. صدقة *ṣadaqah* (pl.صدقات *ṣadaqât*) = charitable gift, charity, voluntary contribution, alms. See at 9:103, p. 622, n. 7.

10. خير ***khayr*** = good/better/ best, charity, wealth, property, affluence. See at 49:10, p. 1680, n. 10.

11. i. e., for your hearts and minds. أطهر ***'aṭ-har*** = cleaner, purer, more unblemished (elative of *ṭâhir*). See at 33:53, p. 1357, n. 3.

فَإِن لَّمْ تَجِدُوا	but if you find[1] not,
فَإِنَّ ٱللَّهَ	then indeed Allah is Most
غَفُورٌ رَّحِيمٌ ﴿١٢﴾	Forgiving, Most Merciful.
ءَأَشْفَقْتُمْ أَن	13. Are you worried[2] that
تُقَدِّمُوا بَيْنَ يَدَىْ	you give in advance[3] before
نَجْوَىٰكُمْ	your private consultation
صَدَقَٰتٍ	charitable gifts?[4]
فَإِذْ لَمْ تَفْعَلُوا	So if you do not,
وَتَابَ ٱللَّهُ عَلَيْكُمْ	and Allah forgives[5] you,
فَأَقِيمُوا ٱلصَّلَوٰةَ	then properly perform[6] the
وَءَاتُوا ٱلزَّكَوٰةَ	prayer and pay *zakâh,*[7]
وَأَطِيعُوا ٱللَّهَ	and obey[8] Allah
وَرَسُولَهُ	and His Messenger.
وَٱللَّهُ خَبِيرٌ	And Allah is All-Aware
بِمَا تَعْمَلُونَ ﴿١٣﴾	of what you do.

Section (*Rukû'*) 3

۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ	14. Do you not see those
تَوَلَّوْا	who take for friends[9]
قَوْمًا	a people
غَضِبَ ٱللَّهُ عَلَيْهِم	Allah is wrathful[10] on them?
مَّا هُم مِّنكُمْ	They are neither of you

1. i. e., find not anything to make a charitable gift of. تجد ***tajid(u)*** = you find, get, obtain (v. ii. m. s. impfct. from *wajada* [*wujûd*], to find. The final letter is vowelless because of the particle *lam* coming before the verb. See *tajidu* at 17:75, p. 898, n. 1).

2. أشفقتم ***'ashfaqtum*** = you were afraid, concerned, apprehensive, anxious, worried, (v. ii. m. pl. past from *'ashfaqa,* form IV of *shafaqa* [*shafaq*], to fear, to pity. See *'ashfaqna* at 33:72, p. 1365, n. 12).

3. تقدموا ***tuqaddimû*** = you (all) advance/ give or send in advance/ push forward (v. ii. m. pl. impfct. from *qaddama,* form II of *qadama* [*qudûm*], to precede. See at 2:110, p. 52, n. 10).

4. صدقات ***ṣadaqât*** (pl.; sing. صدقة *sadaqah*) = charitable gifts, alms, voluntary contributions, charities. See at 2:263, p. 137, n. 12.

5. تاب ***tâba*** = he returned, turned to, repented, forgave (v. iii. m. s. past [from *tawb/ tawbah / matâb*]). Technically *tawbah* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 28:67, p. 1236, n. 1).

6. أقيموا ***'aqîmû*** = you (all) properly perform, set, set up, establish (v. ii. m. pl. imperative from *'aqâma,* form IV of *qâma,* [*qawmah/qiyâm*], to stand up. See at 55:9, p. 1742, n. 5).

7. زكوة ***zakâh*** = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, of a certain percentage of surplus wealth held for a full year. It is so called because it purifies wealth and makes for its proper growth. See at 41:7, p. 1542, n. 2.

8. أطيعوا ***'aṭî'û*** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a,* form IV of *ṭâ'a* [*taw'*], to obey. See at 47:33, p. 1658, n. 12).

9. تولوا ***tawallaw*** = they turned away, withdrew, desisted, refrained, took over, took for friends (v. iii. m. pl. past from *tawallâ,* form V of *waliya,* to be near. See at 44:14, p. 1608, n. 8).

10. غضب ***ghaḍiba*** = he was angry, wrathful, furious (v. iii. m. s. past from *ghaḍab,* to be angry. See at 48:6, p. 1663, n. 7).

وَلَا مِنْهُمْ	nor of them;[1]
وَيَحْلِفُونَ عَلَى ٱلْكَذِبِ	and they swear[2] to a lie
وَهُمْ يَعْلَمُونَ ١٤	while they know.[3]
أَعَدَّ ٱللَّهُ لَهُمْ	15. Allah has got ready[4] for
عَذَابًا شَدِيدًا	them a punishment very severe.
إِنَّهُمْ سَآءَ	Bad[5] indeed is
مَا كَانُوا۟ يَعْمَلُونَ ١٥	what they use to do.
ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ	16. They take[6] their oaths[7]
جُنَّةً	as a shield,[8]
فَصَدُّوا۟	then prevent[9]
عَن سَبِيلِ ٱللَّهِ	from the way[10] of Allah.
فَلَهُمْ عَذَابٌ	So for them is a punishment
مُّهِينٌ ١٦	most humiliating.[11]
لَّن تُغْنِىَ	17. There shall not avail[12]
عَنْهُمْ أَمْوَٰلُهُمْ	them their properties
وَلَآ أَوْلَٰدُهُم	nor their children
مِّنَ ٱللَّهِ شَيْـًٔا	against Allah whatsoever.
أُو۟لَٰٓئِكَ	They will be
أَصْحَٰبُ ٱلنَّارِ	the inmates[13] of the fire.
هُمْ فِيهَا	They in there
خَٰلِدُونَ ١٧	shall abide for ever.[14]

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[1] i. e., the hypocrites belong neither to the Muslims nor to the Jews.

[2] i. e., saying that they are Muslims. يحلفون ***yaḥlifûna*** = they swear, make an oath (v. iii. m. pl. impfct. from *ḥalafa* [*ḥalf/ḥilf*], to swear. See at 9:96, p. 619, n. 1).

[3] i. e., they know that they are telling a lie.

[4] أعد ***'a'adda*** = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 48:6, p. 1663, n. 9).

[5] ساء ***sâ'a*** = he or it became foul, bad, evil (v. iii. m. s. past from *sû'/saw'*, to be bad. See at 37:177, p. 1457, n. 6).

[6] اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 42:9, p. 1562, n. 13).

[7] أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, oaths. See at 35:42, p. 1405, n. 12.

[8] i. e., against the wrath and retribution of the Muslims. جنة ***junnah*** (s.; pl. *junan*) = shield, protection, shelter.

[9] i. e., prevent others. صدوا ***ṣaddû*** = they turned away, deterred, dissuaded, repelled, prevented, barred (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See at 48:25, p. 1671, n. 8).

[10] i. e., from Islam, and from spending and fighting in the cause of Islam. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 53:30, p. 1722, n. 9.

[11] مهين ***muhîn*** = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be of little importance. See at 58:5, p. 1784, n. 12).

[12] تغنى ***tughnî*** = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be rich. See at 53:26, p. 1721, n. 5).

[13] أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, inhabitants, companions, associates, comrades, followers, owners. See at 57:19, p. 1775, n. 10).

[14] خالدون ***khâlidûn*** (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 43:171, p. 1601, n. 14).

يَوْمَ	18. On the Day
يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا	Allah will raise them up[1] all
فَيَحْلِفُونَ لَهُۥ	and they will swear[2] to Him
كَمَا يَحْلِفُونَ لَكُمْ	as they swear to you;
وَيَحْسَبُونَ	and they will think[3]
أَنَّهُمْ عَلَىٰ شَىْءٍ	that they are on something.[4]
أَلَآ إِنَّهُمْ	O yes, they indeed are
هُمُ ٱلْكَٰذِبُونَ ﴿١٨﴾	the liars.[5]
ٱسْتَحْوَذَ	19.There has gained mastery[6]
عَلَيْهِمُ ٱلشَّيْطَٰنُ	over them Satan.
فَأَنسَىٰهُمْ	So he has made them forget[7]
ذِكْرَ ٱللَّهِ	the reminder[8] of Allah.
أُو۟لَٰٓئِكَ حِزْبُ ٱلشَّيْطَٰنِ	They are the party[9] of Satan.
أَلَآ إِنَّ حِزْبَ ٱلشَّيْطَٰنِ	O yes, the party of Satan,
هُمُ ٱلْخَٰسِرُونَ ﴿١٩﴾	they will be the losers.[10]
إِنَّ ٱلَّذِينَ يُحَآدُّونَ	20. Indeed those who oppose[11]
ٱللَّهَ وَرَسُولَهُۥٓ	Allah and His Messenger,
أُو۟لَٰٓئِكَ	they will be
فِى ٱلْأَذَلِّينَ ﴿٢٠﴾	among the meanest.[12]
كَتَبَ ٱللَّهُ	21. Allah has decreed:

[1] يبعث ***yab'athu*** = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [*ba'th*], to send out, to raise. See at 58:6, p. 1785, n. 1).

[2] i. e., the hypocrites will swear that they were Muslims. يحلفون ***yahlifûna*** = they swear, make an oath (v. iii. m. pl. impfct. from *halafa* [*half/hilf*], to swear. See at 58:14, p. 1790, n. 1).

[3] يحسبون ***yaḥsabûna*** = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See at 43:80, p. 1602, n. 10).

[4] i. e., they will think that their false swearing will be of some benefit to them.

[5] كاذبون ***kâdhibûn*** (pl.; sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 37:152, p. 1453, n. 10).

[6] استحوذ ***istaḥwadha*** = he looked after, lorded over, gained mastery, overpowered (v. iii. m. s. past in form X of *ḥâdha* [*ḥawdh*], to urge on, to spur on. See *nastaḥwidh* at 4:141, p. 307, n. 8).

[7] أنسى ***'ansâ*** = he made (someone) forget (v. iii. m. s. past in form IV of *nasiya* [*nasy/ nisyân*], to forget. See at 18:63, p. 935, n. 6).

[8] i. e., the Qur'ân and its teachings. The Qur'ân is repeatedly referred to as *dhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 53:29, p. 1722, n. 5.

[9] حزب ***hizb*** (s.; pl. أحزاب *'aḥzâb*) = party, partisans, group, sect. See at 35:6, p. 1391, n. 7.

[10] خاسرون ***khâsirûn*** (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 29:52, p. 1284, n. 4).

[11] يحادون ***yuḥâddûna*** = they oppose, counteract, act contrary to (v. iii. m. s. impfct. from *ḥâdda*, form III of *ḥadda* [*ḥadd*], to sharpen, to delimit. See *yuḥâdid* at 9:63, p. 604, n. 1).

[12] أذلين ***'adhallîn*** (pl.; acc./gen. of *'adhallûn*; s. *'adhall*) = meanest, lowest, most despicable (elative of *dhalîl*, act. participle from *dhalla* [*dhall/dhull/dhillah*], to be low. See *dhallalnâ* at 36:72, p. 1426, n. 6.

لَأَغْلِبَنَّ	"Surely I shall prevail,[1]
أَنَا۠ وَرُسُلِىٓۚ	I and My Messengers."
إِنَّ ٱللَّهَ قَوِىٌّ	Verily Allah is All-Powerful,[2]
عَزِيزٌ ۝٢١	All-Mighty.[3]
لَّا تَجِدُ	22. You shall find not
قَوْمًا يُؤْمِنُونَ	any people who believe
بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ	in Allah and the Last Day
يُوَآدُّونَ	making friendship[4] with
مَنْ حَآدَّ ٱللَّهَ	those who oppose[5] Allah
وَرَسُولَهُۥ	and His Messenger,
وَلَوْ كَانُوٓا۟	even if they were
ءَابَآءَهُمْ	their fathers
أَوْ أَبْنَآءَهُمْ	or their sons
أَوْ إِخْوَٰنَهُمْ	or their brothers
أَوْ عَشِيرَتَهُمْۚ	or their kinsfolk.[6]
أُو۟لَٰٓئِكَ كَتَبَ	Such people, He has written
فِى قُلُوبِهِمُ ٱلْإِيمَٰنَ	in their hearts[7] faith
وَأَيَّدَهُم	and has strengthened[8] them
بِرُوحٍ مِّنْهُۖ	with a spirit[9] from Him;
وَيُدْخِلُهُمْ	and He will admit[10] them in
جَنَّٰتٍ تَجْرِى مِن	gardens[11] flowing[12] below
تَحْتِهَا ٱلْأَنْهَٰرُ	them the rivers;[13]

1. لأغلبن ***la 'aghlibanna*** = I shall surely prevail, be victorious, overcome, overpower, subdue, conquer, vanquish (v. i. s impfct. emphatic from *ghalaba [ghalb/ ghalbah]*, to conquer, to defeat. See *taghlibûna* at 41:26, p. 1549, n. 4).

2. قوى ***qawîy*** (s.; pl. *aqwiyâ'*) = strong, mighty, powerful, potent, All-Powerful (act. participle from *qawiya [qûwa]*, to be strong, powerful. See at 42:19, p. 1568, n. 5).

3. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 57:1, p. 1767, n. 2.

4. يوادون ***yuwâddûna*** = they make friendship, become friends (v. iii. m. pl. impfct. from *wâdda*, form III of *wadda [wadd/ wudd/ widd/ wadâd/ mawaddah]*, to love, to like. See *yawaddû* at 33:20, p. 1342, n. 9).

5. حاد ***ḥâdda*** = he opposed, counteracted, acted contrary to (v. iii. m. s. past in form III of *ḥadda [ḥadd]*, to sharpen, to delimit. See *yuḥâddûna* at 58:5, p. 1784, n. 7).

6. عشيرة ***'ashîrah*** (s.; pl. *'ashâ'ir*) = closest relatives, near relations, kinsfolk, clan, tribe. See at 26:214, p. 1199, n. 2.

7. قلوب ***qulûb*** (sing. قلب *qalb*) = hearts, minds. See at 48:18, p.1669, n. 3.

8. أيد ***'ayyada*** = he aided, strengthened, assisted, helped (v. iii. s. past in form II of *'âda* [أيد *'ayd*], to be strong. See at 9:40, p. 595, n. 2).

9. i. e., with His help and guidance. روح ***rûḥ*** (s.; pl. *'arwâḥ*) = breath of life, soul, spirit, life-giving spirit, *waḥy*, Jibrîl. See at 42:51, p. 1580, n. 7.

10. يدخل ***yudkhilu*** = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala (dukhûl)*, to enter, to go in. See at 47:12, p. 1650, n. 10).

11. i. e., paradise. جنات ***jannât*** (sing. *jannah*), orchards, gardens, paradise. See at 54:54, p. 1740, n. 1.

12. تجرى ***tajrî*** = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ [jary]*, to flow. See at 57:11, p. 1772, n. 2).

13. أنهار ***'anhâr*** (sing. *nahr*) = rivers, streams. See at 29:58, p. 1286, n.3.

خَٰلِدِينَ فِيهَاۚ	abiding for ever[1] therein.
رَضِيَ ٱللَّهُ عَنۡهُمۡ	Allah is pleased[2] with them
وَرَضُواْ عَنۡهُۚ	and they are pleased with Him.
أُوْلَٰٓئِكَ حِزۡبُ ٱللَّهِۚ	They are the party[3] of Allah.
أَلَآ إِنَّ حِزۡبَ ٱللَّهِ	O yes, the party of Allah,
هُمُ	they will be
ٱلۡمُفۡلِحُونَ ٢٢	the ones successful.[4]

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[1] خالدين **khâlidîn** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 57:11, p. 1772, n. 3.

[2] رضى **raḍiya** = he was pleased, became happy (v. iii. m. s. past [from *riḍan/ riḍwân/ marḍâh*, to be satisfied]. See at 48:18, p. 1669, n. 1).

[3] حزب **ḥizb** (s.; pl. أحزاب *'aḥzâb*) = party, partisans, group, sect. See at 58:22, p. 1793, n. 3.

[4] i. e., in the hereafter. مفلحون **mufliḥûn** (sing. *mufliḥ*), successful ones, those who attain Allah's pleasure and reward; act. participle from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split, cleave. See at 31:5, p. 1312, n. 1).

59. *SÛRAT AL-ḤASHR* (THE GATHERING)
Madinan: 24 *'âyahs*

This is a Madinan *sûrah*. It starts with an emphasis that all that is in the heavens and the earth declare the sanctity and glory of Allah. Its main theme is the expulsion of the Jewish tribe of Banû al-Naḍîr from Madîna in 4 H. because of their treachery, breach of the treaty with them and their conspiracy with the hypocrites and others for destroying the Muslims. They thought that their strong fortresses, their military strength and their secret alliance with the hypocrites who promised them help will protect them. But Allah frustrated all their calculations and machinations. In this connection the role of the hypocrites is mentioned and rules are laid down for the administration of booty. Reference is then made to the merits and distinctions of the "Emigarnts" (***muhâjirun***) and the "Helpers" (*'anṣâr*). The *sûrah* then draws attention to the Day of Judgement and it ends by menitoning some of the beautiful Names and Attibutes of Allah and by once again emphasizing that all that is in the heavens and the earth declare the sanctity and glory of Allah.

The *sûrah* is named *al-Hashr* (The Gathering) with reference to its second *'âyah* which mentions the coming of the unbelieving Jews of Banû al-Naḍîr out of their fortresses at the first gathering of them for their expulsion.

سُورَةُ الحَشْرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَبَّحَ	1. There declare the sanctity[1]
لِلَّهِ	of Allah
مَا فِي ٱلسَّمَٰوَٰتِ	all that is in the heavens
وَمَا فِي ٱلْأَرْضِ	and all that is in the earth;
وَهُوَ ٱلْعَزِيزُ	and He is the All-Mighty,[2]
ٱلْحَكِيمُ ①	the All-Wise.[3]
هُوَ ٱلَّذِىٓ أَخْرَجَ	2. He it is Who brought out[4]
ٱلَّذِينَ كَفَرُوا۟ مِنْ	those who disbelieve of the
أَهْلِ ٱلْكِتَٰبِ	People of the Book
مِن دِيَٰرِهِمْ	from their homes[5]
لِأَوَّلِ ٱلْحَشْرِ	at the first of the rallying.[6]
مَا ظَنَنتُمْ	You thought[7] not

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[1] سبح ***sabbiḥ*** = he proclaimed the sanctity, glorified, declared immunity from blemish (v. iii. m. s. past from *sabḥ/ sibâḥah*, to swim, to float. See at 57:1, p. 1767, n. 1).

[2] عزيز ***'azîz*** = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 58:21, p. 1792, n. 3.

[3] i. e., in His deeds, commandments and dispensation.

[4] The reference is to the Jewish tribe of Banû al-Nadîr. أخرج ***'akhraja*** = he ousted, drove out, expelled, dislodged, brought out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out, to leave. See at 48:29, p. 1675, n.4).

[5] ديار ***diyâr*** (sing. *dâr*) = houses, homes, habitations, lands, regions, countries. See at 33:27, p. 1345, n. 9).

[6] i. e., the rallying of them for expulsion. حشر ***ḥashr*** = to gather, assemble, rally (verbal noun of *ḥashara*. See at 50:44, p. 1695, n. 6.

[7] ظننتم ***ẓanantum*** = you thought, assumed, conjectured, supposed, firmly believed (v. ii. m. pl. past from *ẓanna* [*ẓann*], to firmly believe, to suppose. See at 48:12, p. 1666, n. 3).

أَن يَخْرُجُوا	that they would come out;[1]
وَظَنُّوا أَنَّهُم	and they thought that
مَّانِعَتُهُمْ	there would protect[2] them
حُصُونُهُم	their fortresses[3]
مِّنَ ٱللَّهِ	against Allah!
فَأَتَىٰهُمُ ٱللَّهُ	But Allah came upon them
مِنْ حَيْثُ	in such a way
لَمْ يَحْتَسِبُوا	they had not anticipated;[4]
وَقَذَفَ فِى قُلُوبِهِمُ	and He cast[5] in their hearts
ٱلرُّعْبَ يُخْرِبُونَ	panic,[6] so they destroyed[7]
بُيُوتَهُم بِأَيْدِيهِمْ	their houses[8] with their hands
وَأَيْدِى ٱلْمُؤْمِنِينَ	and the hands of the believers.
فَٱعْتَبِرُوا	So learn a lesson,[9]
يَٰٓأُو۟لِى ٱلْأَبْصَٰرِ	O you who have sights.
﴿٢﴾	
وَلَوْلَآ أَن	3. And had it not been that
كَتَبَ ٱللَّهُ عَلَيْهِمُ	Allah had decreed[10] on them
ٱلْجَلَآءَ	exile[11] He would
لَعَذَّبَهُمْ	surely have punished[12] them
فِى ٱلدُّنْيَا	in this world;
وَلَهُمْ	and they shall have
فِى ٱلْءَاخِرَةِ	in the hereafter
عَذَابُ ٱلنَّارِ ﴿٣﴾	the punishment of the fire.

1. The Muslims did not think that the Jews of Banû al-Naḍîr would come out of their fortresses and surrender. يخرجوا ***yakhrujû****(na)* = they go/come out, leave, depart (v. iii. m. pl. impfct. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 32:20, p. 1330, n. 3).

2. مانعة ***mâni'ah*** (f.; m. *mâni'*) = she/or it that prevents, protects, forbids, bars, holds back (act. participle from *mana'a* [*man'*], to prevent. See *mana'a* at 38:75, p. 1477, n. 1).

3. حصون ***ḥuṣûn*** (pl.; s. *ḥiṣn*) = fortresses, castles, citadels, strongholds.

4. يحتسبوا ***yaḥtasibû*** *(na)* = they anticipate, take into account, take into consideration (v. iii. m. pl. impfct. from *iḥtasaba*, form VIII of *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *yaḥtasibûna* at 39:47, p. 1498, n. 5).

5. قذف ***qadhafa*** = he launched, threw, flung, cast, hurled (v. iii. m. s. past from *qadhf*, to throw, to cast. See at 33:26, p. 1345, n. 4).

6. رعب ***ru'b*** = terror, panic, fright, alarm. See at 33:26, p. 1345, n. 5.

7. They themselves destroyed their houses before surrendering. يخربون ***yukhribûna*** = they destroy, devastate, demolish, ruin, shatter (v. iii. m. pl. impfct. from *'akhraba*, form IV of *kahraba* [*kahrb*], to destroy, to demolish).

8. بيوت ***buyût*** (pl.; s. *bayt*) = houses, homes. See at 43:33, p. 1591, n. 2.

9. اعتبروا ***i'tabirû*** = you (all) consider, take into account, learn a lesson (v. ii. m. pl. imperative from *i'tabara*, form VII of *'abara* [*'abr/'ubûr*], to cross, to transverse. See *ta'burûna* at 12:43, p. 738, n. 13).

10. كتب ***kataba*** = he wrote, decreed, ordained, made obligatory, imposed (v. iii. m. s. past from *katb /kitâbah*, to write. See at 6:12, p. 395, n. 9).

11. جلاء ***jalâ'*** = exile, evacuation, emigration, departure, clarification.

12. عذب ***'adhdhaba*** = he punished, chastised, tormented (v. iii. m. s. past in form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See *yu'adhdhibu* at 9:26, p. 587, n. 8).

4. That is so because they	ذَٰلِكَ بِأَنَّهُمْ
opposed[1] Allah	شَآقُّوا۟ ٱللَّهَ
and His Messenger;	وَرَسُولَهُۥ
and whoever opposes Allah,	وَمَن يُشَآقِّ ٱللَّهَ
then verily Allah is	فَإِنَّ ٱللَّهَ
severe in retribution.[2]	شَدِيدُ ٱلْعِقَابِ ٤
5. What you cut down[3]	مَا قَطَعْتُم
of date palms[4]	مِّن لِّينَةٍ
or left[5] them	أَوْ تَرَكْتُمُوهَا
standing on their roots,[6]	قَآئِمَةً عَلَىٰٓ أُصُولِهَا
that was by Allah's leave	فَبِإِذْنِ ٱللَّهِ
and that He might debase[7]	وَلِيُخْزِىَ
the defiantly sinful.[8]	ٱلْفَٰسِقِينَ ٥
6. And all that	وَمَآ
Allah bestowed as booty[9]	أَفَآءَ ٱللَّهُ
on His Messenger from them,	عَلَىٰ رَسُولِهِۦ مِنْهُمْ
that you had not swept[10] on	فَمَآ أَوْجَفْتُمْ عَلَيْهِ
with cavalry[11]	مِنْ خَيْلٍ
nor with camelry;[12]	وَلَا رِكَابٍ
but Allah gives mastery[13]	وَلَٰكِنَّ ٱللَّهَ يُسَلِّطُ
to His Messengers	رُسُلَهُۥ

1. شاقوا **shâqqû** = the turned against, turned hostile, opposed, broke away (v. iii. m. pl. past from *shâqqa*, form III of *shaqqa* [*shaqq/ mashaqqah*], to be hard, also to split. See at 47:32, p. 1658, n. 8).

2. عقاب **'iqâb** = infliction of punishment, penalty, retribution. See at 41:43, p. 1555, n. 1.

3. قطعتم **qaṭa'tum** = you cut, cut down, cut off, severed, broke off (v. ii. m. pl. past from *qaṭa'a* [*qaṭ'*], to cut off. See *taqṭa'ûna* at 29:29, p. 1275, n. 3).

4. i. e. of the besieged Jews of Banû al-Nadîr. لينة **lînah** (s.; pl. *liyan*) = all sorts of date palm.

5. تركتم **taraktum** = you (all) left, relinquished, abandoned (v. ii. m. pl. past from *taraka* [*tark*], to leave. See at 6:94, p. 430, n. 5).

6. أصول **'uṣûl** (pl.; s. *'aṣl*) = roots, origins, sources. See *'asl* at 37:65, p. 1440, n. 12).

7. يخزى **yukhziya** (*zî*) = he disgraces, humiliates, debases (v. iii. m. s. impfct. from *'akhzâ*, form IV of *khaziya* [*khizy/ khazan*], to be base, ashamed. The final letter takes *fat-hah* because of a hidden *'an* in *li* of motivation coming before the verb. See *yukhzî* at 39:40, p. 1495, n. 6).

8. فاسقين **fâsiqîn** (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 57:16 p. 1774, n. 8).

9. أفاء **'afâ'a** = he gave as booty, afforded, granted, bestowed (v. iii. m. s. past in form IV of *fâ'a* [*fay'*], to return, to shift from west to east). See at 33:50, p. 1355, n. 10).

10. أوجفتم **'awjaftum** = you drove hastily, swept, moved hurriedly, made an expedition, agitated (v. ii. m. pl. past from *'awjafa*, form IV of *wajafa* [*wajf/wujûf/wajîf*], to be agitated).

11. خيل **khayl** (s.; pl. خيول *khuyûl*) = horses, horsepower, cavalry. See at 17:64, p. 894, n. 2.

12. ركاب **rikâb** (s.; pl. *rukub*) = riding camel, camelry, mount.

13. يسلط **yusalliṭu** = he gives mastery/power, establishes as ruler, imposes (v. iii. m. s. impfct. from *sallaṭa*, form II if *saliṭa* [*salâṭah*], to be strong).

عَلَىٰ مَن يَشَآءُ	over whomsoever He will;
وَٱللَّهُ عَلَىٰ كُلِّ شَىۡ	and Allah is over everything
قَدِيرٌ ۝٦	Omnipotent.[1]
مَّآ أَفَآءَ ٱللَّهُ	7. All that Allah bestowed as
عَلَىٰ رَسُولِهِۦ مِنۡ	booty[2] on His Messenger from
أَهۡلِ ٱلۡقُرَىٰ	the people of the townships[3]
فَلِلَّهِ	that is for Allah
وَلِلرَّسُولِ	and the Messenger,
وَلِذِى ٱلۡقُرۡبَىٰ	and for the near relations[4]
وَٱلۡيَتَـٰمَىٰ	and the orphans[5]
وَٱلۡمَسَـٰكِينِ	and the poor[6]
وَٱبۡنِ ٱلسَّبِيلِ	and the stranded traveller;[7]
كَىۡ لَا يَكُونَ	so that it might not be
دُولَةَۢ بَيۡنَ	a rotation[8] among
ٱلۡأَغۡنِيَآءِ مِنكُمۡ	the rich of you.
وَمَآ ءَاتَٮٰكُمُ	And whatever there gives[9] you
ٱلرَّسُولُ فَخُذُوهُ	the Messenger, take[10] it;
وَمَا نَهَٮٰكُمۡ	and whatever he prohibits[11]
عَنۡهُ فَٱنتَهُواْ	you from, give up;[12]
وَٱتَّقُواْ ٱللَّهَ	and beware[13] of Allah.
إِنَّ ٱللَّهَ	Verily Allah is
شَدِيدُ ٱلۡعِقَابِ ۝٧	severe[14] in retribution.[15]

1. قدير ***qadîr*** = Omnipotent, All-Powerful. See at 42:50, p. 1579, n. 10.

2. أفاء ***'afâ'a*** = he gave as booty, afforded, granted, bestowed (v. iii. m. s. past in form IV of *fâ'a* [*fay'*], to return, to shift from west to east). See at 59:6, p. 1796, n. 9).

3. قرى ***quran*** (pl.; s. *qaryah*) = villages, towns, townships, habitations. See at 46:27, p. 1642, n.7.

4. ذى القربى ***dhî al-qurbâ*** = near relations, those close by. See at 16:90, p. 857, n. 11.

5. يتمى ***yatâmâ*** (sing. *yatîm*) = orphans. See at 2:220, p. 107, n. 12.

6. مساكين ***masâkîn*** (sing. *miskîn*) = poor, humble, miserable. See at 18:79, p. 939, n. 1.

7. ابن السبيل ***ibn al-sabîl*** = wayfarer, traveller, stranded traveller. See at 30:38, p. 1302, n. 7.

8. دولة ***dulah*** = rotation, in circulation, circuit, currency. See *nudâwilu* at 3:140, p. 209, n. 16.

9. i. e., of properties or directives. آتى ***'âtâ*** = he gave, bestowed, granted (v. iii. m. s. past from *'âtâ*, form IV of *'atâ* [*ityân/aty/ma'tâh*], to come. See at 2:251, p. 128, n. 3).

10. i. e., accept and abide by. خذوا ***khudhû*** = you (all) take, receive, accept, get, seize (v. ii. m. pl. imperative from *'akhadha* [*'akhdh*], to take. See at 4:79, p. 281, n. 2).

11. نهى ***nahâ*** = he forbade, prohibited, proscribed, prevented (v. iii. m. pl. impfct. from *nahâ*, [*nahw/nahy*], to forbid. See at 7:20, p. 471, n. 1).

12. انتهوا ***intahû*** = you (all) refrain, desist, terminate, finish, give up, renounce (v. ii. m. pl. imperative from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. See at 4:171, p. 321, n. 6).

13. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 58:9, p. 1787, n. 13).

14. شديد ***shadîd*** (pl. أشداء *'ashiddâ'*/شداد *shidâd*) = severe, most severe, stern, rigorous, hard, harsh, strong. See at 50:26, p. 1691, n. 1).

15. عقاب ***'iqâb*** = infliction of punishment, penalty, retribution. See at 59:4, p. 1796, n. 3.

8. For the poor[1] emigrants	لِلْفُقَرَآءِ ٱلْمُهَـٰجِرِينَ
who were driven out[2]	ٱلَّذِينَ أُخْرِجُوا۟
from their homes[3]	مِن دِيَـٰرِهِمْ
and properties,	وَأَمْوَٰلِهِمْ
they seeking[4]	يَبْتَغُونَ
the bounty[5] of Allah	فَضْلًا مِّنَ ٱللَّهِ
and Pleasure;[6]	وَرِضْوَٰنًا
and they help[7] Allah	وَيَنصُرُونَ ٱللَّهَ
and His Messenger.	وَرَسُولَهُۥٓ ۚ
These people,	أُو۟لَـٰٓئِكَ
they are the truthful.[8]	هُمُ ٱلصَّـٰدِقُونَ ﴿٨﴾
9. And those who had settled[9]	وَٱلَّذِينَ تَبَوَّءُو
with the home and the faith	ٱلدَّارَ وَٱلْإِيمَـٰنَ
before them,	مِن قَبْلِهِمْ
loving[10] those who	يُحِبُّونَ مَنْ
migrated[11] to them,	هَاجَرَ إِلَيْهِمْ
and they find not	وَلَا يَجِدُونَ
in their hearts	فِى صُدُورِهِمْ
any concern[12] for	حَاجَةً
what they[13] are given,	مِّمَّآ أُوتُوا۟
and give precedence[14]	وَيُؤْثِرُونَ
over themselves,	عَلَىٰٓ أَنفُسِهِمْ

[1] i. e., the booty is also for the poor of the emigrants. فقراء ***fuqarâ'*** (pl.; s. *faqîr*) = the poor, indigent. See at 47:38, p. 1660, n. 8.

[2] أخرجوا ***'ukhrijû*** = they were ousted, driven out, expelled, dislodged (v. iii. m. pl. past passive from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 22:40, p. 1060, n. 1).

[3] ديار ***diyâr*** (sing. *dâr*) = houses, homes, habitations, lands, regions, countries. See at 59:2, p. 1794, n. 5).

[4] يبتغون ***yabtaghûna*** = they seek, desire, aim at, aspire after, strive for (v. iii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, desire. See at 4:139, p. 306, n. 5.

[5] فضل ***faḍl*** (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 57:29, p. 1781, n. 1.

[6] رضوان ***riḍwân*** = pleasure, good will, favour, approval. See at 57:27, p. 1750, n. 1.

[7] i. e. His *dîn*. ينصرون ***yunṣurûna*** = they help, assist (v. iii. m. pl. impfct. from *naṣara* [*naṣr* /*nuṣûr*], to help. See at 42:46, p. 1577, n. 12).

[8] i. e., in their words and deeds. صادقون ***ṣâdiqûn*** = truthful, those who speak the truth (act. participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 49:15, p. 1683, n. 7).

[9] تبوءوا ***tabawwa'û*** = they provided, put up, settled (v. iii. m. pl. impfct. from *tabawwa'a*, form V of *bâ'a* [*baw'*], to return, to be back. See *natabawwa'u* at 39:74, p. 1507, n. 12).

[10] يحبون ***yuḥibbûna*** = they love, adore, like (v. iii. m. pl. impfct. from *ḥabba* [*ḥubb*], to love, to like. See at 24:19, p. 1111, n. 6).

[11] هاجروا ***hâjarû*** = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hajara* [*hijr/hijrân*], to emigrate. See at 22:58, p.1066, n. 4).

[12] حاجة ***ḥâjah*** (s.; pl. *ḥâjât/ḥawâ'ij*) = need, object, desire, concern. See at 40:40, p. 1537, n. 10.

[13] i. e., the emigrants.

[14] i. e., give them precedence. يؤثرون ***yu'thirûna*** = they give precedence, prefer, choose, like (v. iii. pl. impfct. from *'âthara*, form IV of *'athara* [*'athr/'athârah*], to transmit, report, relate. See *nu'thira* at 20:72, p. 992, n. 6.

وَلَوْ كَانَ بِهِمْ	even if there is with them
خَصَاصَةٌ	indigence.[1]
وَمَن يُوقَ	And whoever is saved[2]
شُحَّ نَفْسِهِۦ	of the greed[3] of his self,
فَأُوْلَٰٓئِكَ هُمُ	such people, they will be
ٱلْمُفْلِحُونَ ﴿٩﴾	the ones successful.[4]
وَٱلَّذِينَ جَآءُو	10. And those who come[5]
مِنۢ بَعْدِهِمْ	after them,
يَقُولُونَ رَبَّنَا	saying: "Our Lord,
ٱغْفِرْ لَنَا	forgive[6] us
وَلِإِخْوَٰنِنَا ٱلَّذِينَ	and our brethren[7] who
سَبَقُونَا بِٱلْإِيمَٰنِ	preceded[8] us in the faith,
وَلَا تَجْعَلْ	and set not[9]
فِى قُلُوبِنَا غِلًّا	in our hearts any malice[10]
لِّلَّذِينَ ءَامَنُوا۟	towards those who believe.
رَبَّنَآ إِنَّكَ	Our Lord, verily Your are
رَءُوفٌ	Most Affectionate,[11]
رَّحِيمٌ ﴿١٠﴾	Most Merciful."

Section (*Rukû'*) 2

۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ	11. Do you not see those who
نَافَقُوا۟	turn hypocrites[12]

[1] خصاصة ***khaṣâṣah*** = poverty, indigence, destitution, privation, want.

[2] يوق ***yûqa*** (*qâ*) = he is saved, protected, preserved (v. iii. m. s. impfct. passive from *waqâ* [*waqy/ wiqâyah*], to guard, to preserve. The final *yâ'* is vowelless and so dropped because the verb is in a conditional clause preceded by *man*. See *waqâ* at 44: 56, p. 1616, n. 9).

[3] شح ***shuḥḥ*** = greed, avarice, stinginess, covetousness. See at 4:128, p. 301, n. 5.

[4] i. e., in the hereafter. مفلحون ***mufliḥûn*** (sing. *mufliḥ*), successful ones, those who attain Allah's pleasure and reward (act. participle from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split, cleave. See at 58:22, p. 1793, n. 4).

[5] i. e., join the fold of Islam.

[6] اغفر ***ighfir*** = you forgive, pardon (v. ii. m. s. imperative from *ghafara* [*ghafr /ghufrân / maghfirah*], to forgive. See at 23:109, p. 1101, n. 10).

[7] اخوان ***'ikhwân*** (pl.; sing. اخ *'akh*) = brothers, brethren. See at 50:13, p. 1689, n. 1.

[8] سبقوا ***sabaqû*** = they got ahead, outstripped, forestalled, preceded (v. iii. m. pl. past from *sabaqa* [*sabq*], to go or act before. See at 46:11, p. 1635, n. 1).

[9] لا تجعل ***lâ taj'al*** = do not put/ set/ make (v. ii. m. s. imperative (prohibition) from *ja'ala* [*ja'l*], to make, to set. See at 23:94, p. 1098, n. 3).

[10] غل ***ghill*** = malice, rancour, spite, hatred. See at 15:47, p. 817, n. 3.

[11] رءوف ***ra'ûf*** = most kind, most compassionate, most affectionate (active participle in the scale of *fa'ûl* from *ra'afa /ra'ufa* [*ra'fah/ ra'âfah*], to show mercy. See at 24:20, p. 1112, n. 2).

[12] نافقوا ***nâfaqû*** = they turned hypocrites, dissembled, dissimulated (v. iii. m. pl. past from *nâfaqa*, form III of *nafaqa* [*nafaq/ nufûq*], to be used up, to perish. See *munâfiqât* at 33:73, p. 1366, n. 3).

يَقُولُونَ لِإِخْوَٰنِهِمُ	saying to their brethren
ٱلَّذِينَ كَفَرُواْ	who disbelieve[1]
مِنْ أَهْلِ ٱلْكِتَٰبِ	of the People of the Book:
لَئِنْ أُخْرِجْتُمْ	"If you are ousted[2] we will
لَنَخْرُجَنَّ مَعَكُمْ	indeed come out with you
وَلَا نُطِيعُ فِيكُمْ	and will not obey[3] about you
أَحَدًا أَبَدًا	anyone ever;
وَإِن قُوتِلْتُمْ	and if you are fought with,[4]
لَنَنصُرَنَّكُمْ	we will certainly help[5] you."
وَٱللَّهُ يَشْهَدُ	And Allah testifies[6]
إِنَّهُمْ لَكَٰذِبُونَ ﴿١١﴾	that they are indeed liars.[7]
لَئِنْ أُخْرِجُواْ	12. If those are ousted, they
لَا يَخْرُجُونَ مَعَهُمْ	will not come out with them,
وَلَئِن قُوتِلُواْ	and if those are fought with,
لَا يَنصُرُونَهُمْ	they will not help them;
وَلَئِن نَّصَرُوهُمْ	and even if they help those,
لَيُوَلُّنَّ ٱلْأَدْبَٰرَ	they shall turn[8] the backs,[9]
ثُمَّ لَا يُنصَرُونَ ﴿١٢﴾	then those will not be helped.
لَأَنتُمْ	13. You surely are
أَشَدُّ رَهْبَةً	severer[10] as a terror[11]
فِى صُدُورِهِم	in their hearts

[1] The *'âyah* mentions how the hypocrites made insincere promises to their allies, the Jews. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 48:25, p. 1661, n. 7).

[2] أخرجتم ***'ukrijtum*** = you were ousted, driven out, dislodged, expletted (v. ii. m. pl. past passive from *'akhraja*, form IV of *kahraja* [*khurûj*], to go out. See *'ukhrijû* at 27:56, p. 1219, n. 1.

[3] نطيع ***nuṭî'u*** = we obey, comply with (v. i. pl. impfct. from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 47:26, p. 1656, n. 12).

[4] قوتلتم ***qûtiltum*** = you were faught with, battled against (v. ii. m. pl. past passive from *qâtala*, form III of *qatala* [*qatl*], to kill. See *yuqâtalûna* at 22:39, p. 1059, n. 12).

[5] لننصرن ***la nanṣuranna*** = we shall certainly help, assist (v. i. pl. impfct. emphatic from *naṣara* *naṣara* [*naṣr* /*nuṣûr*], to help. See *yanṣurûna* at 59:8, p. 1798, n. 7).

[6] يشهد ***yash-hadu*** = he bears witness, witnesses, attests, testifies (v. iii. m. s. impfct. from *shahida*, [*shuhûd*], to witness. See at 9:107, p. 624, n. 5).

[7] i. e., in their promises to their allies. كاذبون ***kâdhibûn*** (pl.; sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb*/ *kadhib*/ *kadhbah*/ *kidhbah*], to lie. See at 58:18, p. 1591, n. 5).

[8] ليولن ***la yuwallunna*** = they will certainly turn, they shall turn, turn away (v. iii. m. pl. impfct. passive from *wallâ*, form II of *waliya*, to be next. See *yuwallûna* at 54:45, p. 1738, n. 7).

[9] i. e., they will retreat leaving their allies in the lurch. أدبار ***'adbâr*** (pl.; sing. دبر *dubr*/ *dubur*) = backs, rear parts, rear, in the wake. See at 50:40, p. 1694, n. 8.

[10] أشد ***ashadd*** = more/most intense, stronger/ strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/ toughest, (elative of *shadîd*). See at 43:8, p. 1583, n. 9.

[11] i. e., you are more terrifying to the hypocrites. رهبة ***rahbah*** = terror, panic, fright, alarm, awe. See *rahb* at 28:32, p. 1243, n. 10.

مِّنَ ٱللَّهِ than Allah is.[1]
ذَٰلِكَ بِأَنَّهُمْ That is so because they are
قَوْمٌ لَّا يَفْقَهُونَ a people that understand[2] not.
(١٣)

لَا يُقَٰتِلُونَكُمْ 14. They will not fight[3] you
جَمِيعًا إِلَّا فِى in a body except being in
قُرًى مُّحَصَّنَةٍ habitations[4] fortified[5]
أَوْ مِن وَرَآءِ جُدُرٍۭ or from behind walls.[6]
بَأْسُهُم بَيْنَهُمْ Their animosity[7] among
شَدِيدٌ themselves is intense.
تَحْسَبُهُمْ جَمِيعًا You consider[8] them united
وَقُلُوبُهُمْ شَتَّىٰ but their hearts are divided.[9]
ذَٰلِكَ بِأَنَّهُمْ That is so because they are
قَوْمٌ a people
لَّا يَعْقِلُونَ (١٤) that realize[10] not.

كَمَثَلِ ٱلَّذِينَ 15. Like the instance of
مِن قَبْلِهِمْ those who were before them
قَرِيبًا shortly.[11]
ذَاقُوا۟ They tasted[12] the evil
وَبَالَ أَمْرِهِمْ consequences[13] of their deed.
وَلَهُمْ And they shall have a
عَذَابٌ أَلِيمٌ (١٥) punishment most agonizing.[14]

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1. i. e., they are more afraid of you than they are of Allah.

2. يفقهون ***yafqahûna*** = they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [*fiqh*], to understand. See at 48:15, p. 1667, n. 9.

3. i. e., the Jews of Banû al-Naḍîr will not fight. يقاتلون ***yuqâtilûna*** = they fight, wage war, battle (v. iii. m. pl. impfct. from *qâtala*, form III of *qatala* [*qatl*], to kill. See at 9:11, p. 626, n. 1).

4. قرى *q ·ran* (pl.; s. *qaryah*) = villages, towns, townships, habitations. See at 59:7, p. 1797, n.3.

5. محصنة ***muḥaṣṣanah*** (f. s.) = fortified, entrenched, made inaccessible (passive participle from *ḥaṣṣana*, form II of *ḥaṣuna* [*ḥaṣânah*], to be inaccessible, fortified. See *ḥuṣûn* at 59:2, p. 1725, n. 3).

6. جدر ***judur*** (pl.; s. *jidâr*) = walls, ramparts.

7. بأس ***ba's*** = might, strength, courage, intrepidity, prowess, fighting, enmity, animosity, punishment (also, as verbal noun of *ba'sa*, hurt, harm, violence). See at 57:25, p. 1778, n. 10.

8. تحسب ***taḥsabu*** = you think, suppose, consider (v. ii. m. s. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See at 25:44, p. 1151, n. 7).

9. شتى ***shattâ*** (pl.; s. *shatît*) = diverse, different, manifold, various, in variety, divided. See at 20:54, p. 987, n. 5.

10. يعقلون ***ya'qilûna*** = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to have intelligence. See at 49:4, p. 1677, n. 13).

11. i. e., the Jews of Banû Qaynuqâ'. قريب ***qarîb*** = near, proximate, not far away, close by, shortly, Ever Near. See at 48:27, p. 1674, n. 3.

12. ذاقوا ***dhâqû*** = they tasted (v. iii. m. pl. past from *dhâqa* [*dhawq/ dhawâq/ madhâq*], to taste. See at 6:148, p. 455, n. 8).

13. وبال ***wabâl*** = evil consequence, unhealthiness, evil. See at 5:96, p. 377, n. 8.

14. أليم ***'alîm*** = most painful, very agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alâm*], to be in pain, to feel pain). See at 58:4, p. 1784, n. 6).

كَمَثَلِ ٱلشَّيْطَٰنِ	16. Like the instance of Satan
إِذْ قَالَ لِلْإِنسَٰنِ	when he says to man:
ٱكْفُرْ	"Disbelieve".[1]
فَلَمَّا كَفَرَ	Then when he disbelieves
قَالَ إِنِّى بَرِىٓءٌ	he says: "I am exempt[2]
مِّنكَ إِنِّىٓ أَخَافُ ٱللَّهَ	from you; I fear[3] Allah.
رَبَّ ٱلْعَٰلَمِينَ ﴿١٦﴾	Lord of all beings."[4]
فَكَانَ عَٰقِبَتَهُمَآ	17. So the end[5] of the two[6]
أَنَّهُمَا	will be that they will be
فِى ٱلنَّارِ	in the fire,
خَٰلِدَيْنِ فِيهَا	abiding for ever[7] therein.
وَذَٰلِكَ جَزَٰٓؤُاْ	And that is the requital[8]
ٱلظَّٰلِمِينَ ﴿١٧﴾	of the wrong-doers.[9]

Section (*Rukû'*) 3

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ	18. O you who believe,
ٱتَّقُواْ ٱللَّهَ	beware[10] of Allah,
وَلْتَنظُرْ نَفْسٌ	and let every person await[11]
مَّا قَدَّمَتْ	what he has advanced[12]
لِغَدٍ	for tomorrow.
وَٱتَّقُواْ ٱللَّهَ	And beware of Allah;
إِنَّ ٱللَّهَ خَبِيرٌۢ	Verily Allah is All-Aware
بِمَا تَعْمَلُونَ ﴿١٨﴾	of what you do.

[1] اكفر ***ukfur*** = you disbelieve, be ungrateful, cover (v. ii. m. s. imperative from *kafara*[*kufr*], to disbelieve, to cover. See *kafarû* at 59:11, p. 1800, n. 1).

[2] بریء ***barî'*** (s.; pl. *abriyâ'/ burâ'/ birâ'*) = innocent, guiltless, free, exempt, absolved. See at 26:216, p. 1199, n. 8.

[3] أخاف ***'akhâfu*** = I fear, am afraid, dread, apprehend (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 46:21, p. 1640, n. 2).

[4] عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 45:36, p. 1630, n. 1).

[5] عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 47:10, p. 1650, n. 6.

[6] i. e., Satan and his follower.

[7] خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 58:22, p. 1792, n. 1.

[8] جزاء ***jazâ'*** = retribution, penalty, repayment, recompense, requital, reward. See at 56:24, p. 1756, n. 10).

[9] ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons, polytheists (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 46:10, p. 1634, n. 12).

[10] اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 59:7, p. 1797, n. 13).

[11] لتنظر ***li tanẓur*** = let her wait, wait and see, await, see, look, look expectantly (v. iii. f. s. imperative from *naẓara* [*naẓr/manẓar*], to see, view, look at. See *yanẓurûna* at 51:44, p. 1703, n. 10).

[12] قدمت ***qaddamat*** = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 42:48, p. 1579, n. 1).

وَلَا تَكُونُوا كَالَّذِينَ	19. And be not like those
نَسُوا اللَّهَ	who forgot[1] Allah
فَأَنسَاهُمْ	so He made them forget[2]
أَنفُسَهُمْ	themselves.[3]
أُولَٰٓئِكَ هُمُ	They are the ones
الْفَاسِقُونَ ١٩	defiantly sinful.[4]
لَا يَسْتَوِىٓ	20. There equalize[5] not
أَصْحَابُ النَّارِ	the inmates[6] of the fire and
وَأَصْحَابُ الْجَنَّةِ	the inmates of the garden.
أَصْحَابُ الْجَنَّةِ	The inmates of the garden
هُمُ الْفَآئِزُونَ ٢٠	are the ones successful.[7]
لَوْ أَنزَلْنَا هَٰذَا	21. Had We sent down[8] this
الْقُرْءَانَ عَلَىٰ جَبَلٍ	Qur'ân on a mountain[9]
لَّرَأَيْتَهُ	you would have surely seen it
خَٰشِعًا	stooping in humility,[10]
مُّتَصَدِّعًا	cleft asunder[11]
مِّنْ خَشْيَةِ اللَّهِ	out of the dread[12] of Allah.
وَتِلْكَ الْأَمْثَٰلُ	And these instances
نَضْرِبُهَا لِلنَّاسِ	We strike for men.
لَعَلَّهُمْ يَتَفَكَّرُونَ ٢١	Maybe that they reflect.[13]

[1] نسوا ***nasû*** = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See at 58:6, p. 1785, n. 1).

[2] أنسى ***'ansâ*** = he made (someone) forget (v. iii. m. s. past in form IV of *nasiya* [*nasy/ nisyân*], to forget. See at 58:19, p. 1791, n. 7).

[3] i. e., to neglect doing that which would benefit them in this worldly life and in the hereafter.

[4] فاسقون ***fâsiqûn*** (pl.; sing. *fâsiq*) = disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 57:27, p. 1780, n. 5).

[5] يستوى ***yastawî*** = he becomes equal, equalizes, becomes even, straight, regular, upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 13:16, p. 770, n. 13).

[6] أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, inhabitants, companions, associates, comrades, followers, owners. See at 58:17, p. 1790, n. 13).

[7] فائزون ***fâ'izûn*** (pl.; s. *fâ'iz*) = the successful ones, the victorious, the winners (active participle from *fâza* [*fawz*], to be successful. See at 24:52, p. 1128, n. 2).

[8] أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 58:5, p. 1784, n. 9).

[9] جبل ***jabal*** (s.; pl. *jibâl*) = mountain, mountain range. See *jibâl* at 56:5, p. 1754, n. 2.

[10] خاشع ***khâshi'*** (s.; pl. *khâshi'ûn*) = the submissive one, humble, stooping in humility (active participle from *khasha'a* [*khushû'*], to be submissive. See *khâshi'ûn* at 23:2, p. 1075, n. 3).

[11] متصدع ***mutaṣaddi'*** = that which gets split, is broken into pieces, gets cleft, cracked, torn asunder (act. participle from *taṣadda'a*, form V of *ṣada'* [*sad'*], to split, cleave. See *yuṣṣadda'ûna* at 56:19, p. 1756, n. 1).

[12] خشية ***khashyah*** = fear, dread. See at 23:57, p. 1089, n. 9.

[13] يتفكرون ***yatafakkarûna*** = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 45:13, p.1621, n. 11).

هُوَ ٱللَّهُ ٱلَّذِى	22. He is Allah Who,
لَآ إِلَٰهَ إِلَّا هُوَ	there is no deity except He;
عَٰلِمُ	the All-Knowing of
ٱلْغَيْبِ وَٱلشَّهَٰدَةِ	the unseen and the seen;[1]
هُوَ ٱلرَّحْمَٰنُ	He is the All-Compassionate,
ٱلرَّحِيمُ ﴿٢٢﴾	the Most Merciful.
هُوَ ٱللَّهُ ٱلَّذِى	23. He is Allah Who;
لَآ إِلَٰهَ إِلَّا هُوَ	there is no deity except He,
ٱلْمَلِكُ ٱلْقُدُّوسُ	the King, the All- Holy,[2]
ٱلسَّلَٰمُ	the All-Perfect,[3]
ٱلْمُؤْمِنُ	the Giver of Security,[4]
ٱلْمُهَيْمِنُ	the All-Supervising,[5]
ٱلْعَزِيزُ	the All-Mighty,[6]
ٱلْجَبَّارُ	the All-Compeller,[7]
ٱلْمُتَكَبِّرُ	the All-Sublime.[8]
سُبْحَٰنَ ٱللَّهِ	Sacrosnact[9] is Allah
عَمَّا يُشْرِكُونَ ﴿٢٣﴾	from what they associate.[10]
هُوَ ٱللَّهُ ٱلْخَٰلِقُ	24. He is Allah the Creator,
ٱلْبَارِئُ	the Originator,[11] the
ٱلْمُصَوِّرُ	Giver of shape and form.[12]
لَهُ ٱلْأَسْمَآءُ	His are the Names

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[1] شهادة ***shahâdah*** = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 43:19, p. 1587, n. 1.

[2] قدوس ***quddûs*** = the All-Holy, Most Holy.

[3] سلام ***salâm*** = peace, security, soundness, perfection, perfect. *al-Salâm* - the All-Perfect.

[4] مؤمن ***mu'min*** = believer, one who makes safe, gives security (act participle from *'âmana* [*'îmân*], from IV of *amina* [*'amn/'amân*], to be safe. See *nu'mina* at 34::31, p. 1379, n. 2).

[5] مهيمن ***muhaymin*** = one who supervises, superintendent, controller, guardian (act. participle from *haymana*, to guard, to supervise).

[6] عزيز ***'azîz*** = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 59:1, p. 1794, n. 2.

[7] جبار ***jabbâr*** (s.; pl. *jabbârûn/ jabâbir/ jabâbirah*) = of overwhelming power, tyrant, oppressor, compeller, the All-Compeller (act. participle in the scale of *fa''âl* from *jabara* [*jabr/jubûr*], to set, to restore, to force. See at 50:45, p. 1695, n. 9).

[8] متكبر ***mutakabbir*** (s.; pl. *mutakabbirûn*) = proud, haughty, arrogant, one who becomes great/sublime, the All-Sublime (act. participle from *takabbara*, from V of *kabura/ kaburu* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 39:72, p. 1507, n. 3).

[9] سبحان ***Subḥân*** means Free from and High above all kinds imperfection and blemish. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 28:68, p. 1256, n. 5.

[10] يشركون ***yushrikûna*** = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 52:43, p. 1715, n. 1).

[11] بارىء ***bâri'*** = originator, creator (act. participle from *bara'a* [*bar'*], to create. See *nabra'a* at 57:22, p. 1777, n. 7).

[12] مصور ***muṣawwir*** = one who gives shape and form, shaper, formulator, maker (act. participle from *ṣawwara*, form II from the root *ṣûrah*, shape. See *ṣawwara* at 40:64, p. 1532, n. 3).

ٱلْحُسْنَىٰ Most Beautiful.[1]
يُسَبِّحُ لَهُۥ There declare His sanctity[2]
مَا فِى ٱلسَّمَٰوَٰتِ all that is in the heavens
وَٱلْأَرْضِ and the earth;
وَهُوَ ٱلْعَزِيزُ and He is the All-Mighty,
ٱلْحَكِيمُ ﴿٢٤﴾ the All-Wise.[3]

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[1] حسنى ***ḥusnâ*** (f.; m. *'aḥsan*) the best, most beautiful. See at 53:31, p. 1723, n. 4.

[2] يسبح ***yusabbiḥu*** = he proclaims the sanctity, glorifies, praises (v. iii. m. s. impfct from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory, to proclaim the sanctity. See at 24:41, p. 1123, n. 8).

[3] i. e., in His deeds, commandments and dispensation. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 57:1, p. 1768, n. 3).

60. *SÛRAT AL-MUMTAḤANAH* (THE WOMAN TO BE EXAMINED)

Madinan: 13 *'âyahs*

This is a Madinan *sûrah* which, like the other Madinan *sûrahs*, lays down important rules of *sharî'ah*. Its main theme is that love, friendship or hatred should be only for the sake of Allah and His *dîn* and that no friendship and alliance should be made with the enemies of Allah and His *dîn*. In this connection it is reminded that on the Day of Judgement neither worldly friendship nor blood relationships will be of any avail to man. It is also pointed out that the best model is Prophet Ibrâhîm, peace be on him, and his believing followers who completely severed their connection with their polytheist kinsmen and relatives for the sake of the *dîn*. The *sûrah* is named *al-Mumtaḥanah* (The woman to be examined) with reference to its *'âyahs* 10-12 wherein it is asked to test the faith of the women who migrated from Makka to Madina shortly before its conquest, to take their oaths of allegiace and not to force them to return to their unbelieving husbands at Makka. The problems arising out of the new situation are dealt with and rules are laid down to deal with them.

سُورَةُ الْمُمْتَحَنَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟	1. O you who believe,
لَا تَتَّخِذُوا۟ عَدُوِّى	do not take[1] My enemy[2]
وَعَدُوَّكُمْ أَوْلِيَآءَ	and your enemy as friends[3]
تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ	flinging[4] towards them love[5]
وَقَدْ كَفَرُوا۟	while they have disbelieved[6]
بِمَا جَآءَكُم	in what has come to you
مِّنَ ٱلْحَقِّ	of the truth,
يُخْرِجُونَ ٱلرَّسُولَ	driving out[7] the Messenger
وَإِيَّاكُمْ	and yourselves,
أَن تُؤْمِنُوا۟ بِٱللَّهِ	because you believe in Allah
رَبِّكُمْ	your Lord,
إِن كُنتُمْ خَرَجْتُمْ	if you have come out
جِهَٰدًا فِى سَبِيلِى	to fight in My way
وَٱبْتِغَآءَ مَرْضَاتِى	and to seek[8] My Pleasure.

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[1] لا تتخذوا **lâ tattakhidhû** = you (all) do not take/ adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 16:94, p. 859, n. 7).

[2] i. .e, enemy of Allah's *dîn* and guidance. عدو **'adûw** (s.; pl. أعداء *'a'dâ'*) = foe, enemy, adversary. See at 43:67, p. 1600, n. 2.

[3] أولياء **'awliyâ'** (pl.; sing. ولي *wally*) = friends, allies, patrons, legal guardians, protectors. See at 46:32, p. 1644, n. 6.

[4] تلقون **tulqûna** = you throw, fling, offer, cast (v. ii. m. pl. impfct. from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah /luqan*], to meet. See *'alqaynâ* at 50:7, p. 1686, n. 7).

[5] مودة **mawaddah** = love, affection, friendship. See at 42:23, p. 1570, n. 5.

[6] كفروا **kafarû** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 59:11, p. 1800, n. 1).

[7] The allusion is to the Makkan unbelievers. يخرجون **yukhrijûna** = they drive out, dislodge, expel, produce (v. iii. m. pl. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See *'ukhrijtum* at 59:11, p. 1800, n. 2.

[8] ابتغاء **ibtighâ'** = to seek, desire, for the purpose of (verbal noun in form VIII of *baghâ* [*bughâ'*], to desire. See at 57:27, p. 1779, n. 8).

تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ	You confide[1] to them love
وَأَنَا أَعْلَمُ	though I am Best Aware
بِمَا أَخْفَيْتُمْ	of what you conceal[2]
وَمَا أَعْلَنتُمْ	and what you disclose.[3]
وَمَن يَفْعَلْهُ مِنكُمْ	And whoever does that of you
فَقَدْ ضَلَّ	has indeed gone astray[4]
سَوَاءَ السَّبِيلِ ﴿١﴾	from the right way.
إِن يَثْقَفُوكُمْ	2. If they get hold[5] of you
يَكُونُوا لَكُمْ أَعْدَاءً	they will be your enemies[6]
وَيَبْسُطُوا إِلَيْكُمْ	and will stretch[7] to you
أَيْدِيَهُمْ وَأَلْسِنَتَهُم	their hands and tongues
بِالسُّوءِ	with the evil;
وَوَدُّوا	and they wish[8]
لَوْ تَكْفُرُونَ ﴿٢﴾	if you would disbelieve.
لَن تَنفَعَكُمْ	3. There shall profit[9] you not
أَرْحَامُكُمْ	your blood relations[10]
وَلَا أَوْلَادُكُمْ	nor your children
يَوْمَ الْقِيَامَةِ	on the Day of Resurrection.
يَفْصِلُ بَيْنَكُمْ	He will separate[11] between you.
وَاللَّهُ بِمَا تَعْمَلُونَ	And Allah is of what you do
بَصِيرٌ ﴿٣﴾	All-Seeing.

1. تسرون ***tusirrûna*** = you conceal, secrete, hide, confide (v. ii. m. pl. impfct. from *'asarra,* form IV of *sarra* [*surûr/tasirrah/masarrah*], to gladden, to delight. See at 16:18, p. 832, n. 10.

2. أخفيتم ***'akhfaytum*** = you concealed, secreted, hid (v. ii. m. pl. past from *'akhfâ,* form IV of *khafiya* [*khafâ'/ khîfah/khufyah*], to be hidden. See *tukhfûna* at 27:25, p. 1210, n. 3).

3. أعلنتم ***'a'lantum*** = you made known, declared, disclosed (v. ii. m. pl. past from *'a'lana,* form IV of *'alana/'aluna* [*'alâniyyah*], to be known, evident. See *yu'linûna* at 36:76, p. 1427, n. 9).

4. ضل ***ḍalla*** = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah,* to loose one's way. See at 53:30, p. 1722, n. 8).

5. i. e., if they gain the upper hand over you. يثقفوا ***yathqafû*** (*na*) = they get, get hold of, find, meet with (v. iii. m. pl. impfct. from *thaqifa* [*thaqf*], to meet, be skilful). The terminal *nûn* is dropped for the verb is in a conditional clause preceded by *'in*. See *thuqifû* at 33:61, p. 1362, n. 10).

6. أعداء ***'a'dâ'*** (pl.; s. عدو *'adûw*) = enemies, foes, adversaries. See at 46:6, p. 1632, n. 13.

7. يبسطوا ***yabsuṭû***(*na*) = they stretch, spread, spread out , expand, extend (v. iii. m. pl. impfct. from *basaṭa* [*basṭ*], to spread. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause. See at 5:11, p. 333, n. 7).

8. ودوا ***waddû*** = they wished, desired, loved, liked (v. iii. m. pl. past from *wadda* [*wadd /wudd /widd*], to love, like. See at 4:89, p. 280, n. 10).

9. ينفع ***yanfa'a*** (*u*)= he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be of use. The final letter takes *fat-hah* because of the particle *lan* coming before the verb. See at 43:39, p. 1592, n. 12).

10. أرحام ***'arḥâm*** (pl.; sing. رحم *raḥim/riḥm*) = wombs, uterus, kinship, blood relationships, kinsfolk. See at 13:8, p. 767, n. 3.

11. يفصل ***yafṣilu*** = he separates, disconnects, disjoins, detaches, divides, segregates, isolates, parts, sets apart, decide (v. iii. m. s. impfct. from *faṣala* [*faṣl*], to separate, to divide. See *faṣl* at 42:21, p. 1569, n. 2).

قَدْ كَانَتْ لَكُمْ	4. Indeed there is for you
أُسْوَةٌ حَسَنَةٌ	an ideal[1] most excellent
فِىٓ إِبْرَٰهِيمَ	in Ibrâhîm
وَٱلَّذِينَ مَعَهُۥٓ	and those with him
إِذْ قَالُوا۟ لِقَوْمِهِمْ	when they said to their people:
إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ	"We are exempt[2] from you
وَمِمَّا تَعْبُدُونَ	and from what you worship[3]
مِن دُونِ ٱللَّهِ	besides Allah.
كَفَرْنَا بِكُمْ	We renounce[4] you
وَبَدَا	and there has come up[5]
بَيْنَنَا وَبَيْنَكُمُ	between us and you
ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ	enmity[6] and aversion[7]
أَبَدًا حَتَّىٰ	for ever[8] until
تُؤْمِنُوا۟ بِٱللَّهِ وَحْدَهُۥٓ	you believe in Allah Alone";
إِلَّا قَوْلَ إِبْرَٰهِيمَ	except the saying of Ibrâhîm
لِأَبِيهِ	to his father,[9]
لَأَسْتَغْفِرَنَّ	"I shall surely ask forgiveness[10]
لَكَ وَمَآ أَمْلِكُ	for you, and I have no power[11]
لَكَ مِنَ ٱللَّهِ	for you against Allah
مِن شَىْءٍ	over anything" —
رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا	"Our Lord, on You we rely[12]
وَإِلَيْكَ	and to You
أَنَبْنَا	we turn in repentance[13]
وَإِلَيْكَ ٱلْمَصِيرُ ٤	and to You is the destination.[14]

1. أسوة ***'uswah*** = model, ideal, pattern, example. See at 33:21, p. 1343, n. 1.

2. براء ***burâ'*** (pl.; s. *barî'*) = exempt, free, innocent. See *barî'* at 43:26, p. 1589, n. 1.

3. i. e., of all that you worship of gods and goddesses besides Allah. تعبدون ***ta'budûna*** = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibâdah* /*'ubûdah* /*'ubûdiyah*], to worship. See at 43:26, p. 1589, n. 2).

4. كفرنا *kafarnâ* = we disbelieved, denied, became ungrateful, covered, renounced (v. i. pl. past from *kafara* [*kufr*], to cover. See at 40:31, p. 1439, n. 4).

5. بدا ***badâ*** = he or it came to view, became clear/obvious, came to light, came up, appeared (v. iii. m. s. past from *budûw/ badâ'*, to appear, to come to light. See at 45:33, p. 1620, n. 1).

6. عداوة ***'adâwah*** = enmity, hostility, animosity, antagonism. See at 41:34, p. 1552, n. 1.

7. بغضاء ***baghḍâ'*** = extreme hatred, detestation, animosity, antipathy, aversion. See at 5:13, p. 335, n. 14.

8. أبد ***abad*** = ever, forever, always, eternity. See at 2:95, p. 45, n. 6.

9. i. e., before it became clear to Ibrâhîm that his father was an enemy of Allah.

10. لأستغفرن ***la 'astaghfiranna*** = I shall surely seek forgiveness, pray for pardon (v. i. s. impfct. emphatic from *istaghfara*, form X of *ghafara* [*ghafr* /*maghfirah* /*ghufrân*], to forgive. See *yastaghfirûna* at 51:18, p. 1698, n. 11).

11. أملك ***'amliku*** = I own, possess, have power over (v. i. s. impfct. from *malaka* [*malk* /*mulk* /*milk*], to take in possession. See at 10:49, p. 655, n. 2).

12. توكلنا ***tawakkalnâ*** = we relied, depended, put our trust, appointed as representative (v. i. pl. past from *tawakkala*, form V of *wakala* [*wakl/ wukûl*], to entrust. See at 7:89, p. 501, n. 3).

13. أنبنا ***'anabnâ*** = we turned in repentance, deputed (v. i. pl. past from *'anâba*, form IV of *nâba* [*nawb/manâb/niyâbah*] to represent, to return from time to time. See *'anâbû* at 39:17, p. 1487, n. 7).

14. مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 58:8, p. 1787, n. 2).

رَبَّنَا لَا تَجْعَلْنَا	5. "Our Lord, make[1] us not
فِتْنَةً	a trial[2]
لِّلَّذِينَ كَفَرُوا	for those who disbelieve;
وَاغْفِرْ لَنَا رَبَّنَا	and forgive us, our Lord.
إِنَّكَ أَنتَ	Verily you are the
الْعَزِيزُ الْحَكِيمُ ۝٥	All-Mighty,[3] the All-Wise.[4]
لَقَدْ كَانَ لَكُمْ فِيهِمْ	6. Indeed you have in them
أُسْوَةٌ حَسَنَةٌ	an model[5] most excellent,
لِّمَن كَانَ	for those that use to
يَرْجُوا اللَّهَ	look forward to[6] Allah
وَالْيَوْمَ الْآخِرَ	and the Last Day.
وَمَن يَتَوَلَّ	And whoever turns away,[7]
فَإِنَّ اللَّهَ	then indeed Allah,
هُوَ الْغَنِيُّ	He is the One Above Want,[8]
الْحَمِيدُ ۝٦	the All--Praiseworthy.

Section (*Rukû'*) 2

۞ عَسَى اللَّهُ أَن يَجْعَلَ	7. Maybe Allah will make
بَيْنَكُمْ وَبَيْنَ الَّذِينَ	between you and those of them
عَادَيْتُم مِّنْهُم	whom you treat as enemy[9]
مَّوَدَّةً	friendship.[10]
وَاللَّهُ قَدِيرٌ	And Allah is Omnipotent;[11]

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[1] لا تجعل ***lâ taj'al*** = do not put, place, set, make (v. ii. m. s. imperative {prohibition} from *ja'ala* [*ja'l*] to make, to put. See at 7:47, p. 483, n. 9).

[2] i. e., by punishing us or by making the unbelievers prevail over us. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 51:14, p. 1698, n. 2.

[3] عزيز ***'azîz*** = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 59:23, p. 1804, n. 6.

[4] i. e., in His deeds, commandments and dispensation. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 59:24, p. 1805, n. 3).

[5] أسوة ***'uswah*** = model, ideal, pattern, example. See at 60:4, p. 1808, n. 1.

[6] يرجوا ***yarjû*** = he hopes, expects, looks forward to (v. iii. m. s. impfct. from *rajâ* [*rajâ'/ rajâh/ marjâh*], to hope, to expect. See at 33:21, p. 1343, n. 3).

[7] i. e., from His *dîn* and guidance. يتول ***yatawalla***(*â*) = he takes as friend-protector, turns away, desists, refrains (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya* [*walâ'/waly*] to come near. The final *yâ'* is vowelless and hence dropped because the verb is in a conditional clause preceded by *man*. See at 57:24, p. 1778, n. 3).

[8] Allah is not in need of man's charity and worship; he is ever in need of Allah. غني ***ghanîy*** (s.; pl. *'aghniyâ'*) = above want, free from want, rich. See at 57:24, p. 1778, n. 4.

[9] عاديتم ***'âdaytum*** = you treated as enemy, were at war with, acted in opposition (v. ii. m. pl. past from *'âdâ*, form III of *'adâ* [*'adw/ 'udûw/ 'adâ'/ 'udwân*], to engage in hostility, to be aggressive, to assail. See *'udwân* at 58:8, p. 1786, n. 8).

[10] مودة ***mawaddah*** = love, affection, friendship. See at 60:1, p. 1806, n. 5.

[11] قدير ***qadîr*** = Omnipotent, All-Powerful. See at 59:6, p. 1797, n. 1.

وَٱللَّهُ غَفُورٌ	and Allah is Most Forgiving,
رَّحِيمٌ ٧	Most Merciful.
لَّا يَنْهَىٰكُمُ ٱللَّهُ	8. Allah prohibits[1] you not
عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ	about those that fought[2] you not
فِى ٱلدِّينِ	in the matter of the *dîn*,[3]
وَلَمْ يُخْرِجُوكُم	nor did they drive you out[4]
مِّن دِيَٰرِكُمْ	of your homes,[5]
أَن تَبَرُّوهُمْ	from being kind[6] to them and
وَتُقْسِطُوٓا۟ إِلَيْهِمْ	acting justly[7] towards them.
إِنَّ ٱللَّهَ يُحِبُّ	Verily Allah loves
ٱلْمُقْسِطِينَ ٨	the just.[8]
إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ	9. Allah but prohibits you
عَنِ ٱلَّذِينَ قَٰتَلُوكُمْ	about those that fought you
فِى ٱلدِّينِ	in the matter of the *dîn*
وَأَخْرَجُوكُم	and drove you out
مِّن دِيَٰرِكُمْ	of your homes,
وَظَٰهَرُوا۟	and assisted[9]
عَلَىٰٓ إِخْرَاجِكُمْ	in driving you out,
أَن تَوَلَّوْهُمْ	from taking them as friends.[10]
وَمَن	And whoever
يَتَوَلَّهُمْ	takes them for friends,
فَأُو۟لَٰٓئِكَ	then such people,
هُمُ ٱلظَّٰلِمُونَ ٩	they are the wrong-doers.

[1] ينهى ***yanhâ*** = he forbids, prohibits, interdicts, proscribes (v. iii. m. s. impfct. from *nahâ* [*nahy/nahw*], to forbid. See at 5:62, p. 360, n. 11.

[2] يقاتلوا ***yuqâtilû*** (*na*) = they fight, wage war, battle (v. iii. m. pl. impfct. from *qâtala*, form III of *qatala* [*qatl*], to kill. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 9:11, p. 626, n. 1).

[3] i. e., *tawhîd* and *Islam.* دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 56:56, p. 1761, n. 2.

[4] يخرجوا ***yukhrijû***(*na*) = they expel, drive out, dislodge (v. iii. m. pl. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 17:76, p. 898, n. 4).

[5] ديار ***diyâr*** (sing. *dâr*) = houses, homes, habitations, lands, regions, countries. See at 59:8, p. 1798, n. 3).

[6] تبروا ***tabarrû*** (*na*) = you (all) be dutiful, devoted, kind (v. ii. m. pl. impfct. from *barra* [*birr*], to be dutiful. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 2:224, p. 110, n. 11).

[7] تقسطوا ***tuqsiṭû***(*na*) = you (all) do justice, treat equally, act justly (v. ii. m. pl. impfct. from *'aqsaṭa*, form IV of *qasaṭa* [*qisṭ*], to be fair, to act justly. See *qisṭ* at 3:21, p. 163, n. 4). The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 4:3, p. 237, n. 6).

[8] مقسطين ***muqsiṭîn*** = just, equitable, doers of justice (active participle from *'aqsaṭa*, form IV of *qasaṭa* [*qasṭ/qisṭ/qusûṭ*], to act justly. See n. 7 above and at 49:9, p. 1680, n. 5).

[9] ظاهروا ***ẓâharû*** = they helped, assisted, aided, supported (v. iii. m. pl. past. from *ẓâhara*, form III of *ẓahara* [*ẓuhûr*], to be visible. See at 33:26, p. 1345, n. 2).

[10] تولوا ***tawallaw*** (originally *tatawallawna*, one *tâ'* and the terminal *nûn* being dropped) = you turn away, desist, refrain, take as frinds/allies (v. ii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to be near. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 11:3, p. 678, n. 6).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟	10. O you who believe,
إِذَا جَآءَكُمُ	if there come to you
ٱلْمُؤْمِنَٰتُ	believing women
مُهَٰجِرَٰتٍ	as emigrants,[1]
فَٱمْتَحِنُوهُنَّ	put them to test.[2]
ٱللَّهُ أَعْلَمُ	Allah is Best Aware
بِإِيمَٰنِهِنَّ	of their faith.
فَإِنْ عَلِمْتُمُوهُنَّ	Then if you know them
مُؤْمِنَٰتٍ	to be believing women
فَلَا تَرْجِعُوهُنَّ	do not send them back[3]
إِلَى ٱلْكُفَّارِ	to the unbelievers.
لَا هُنَّ	Neither are these women
حِلٌّ لَّهُمْ	lawful[4] for them
وَلَا هُمْ يَحِلُّونَ	nor do those men be lawful[5]
لَهُنَّ	for these women.
وَءَاتُوهُم	And give those men
مَّآ أَنفَقُوا۟	what they had spent;[6]
وَلَا جُنَاحَ عَلَيْكُمْ	and no sin[7] is on you that
أَن تَنكِحُوهُنَّ إِذَآ	you marry[8] these women if
ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ	you pay them their dowries.[9]
وَلَا تُمْسِكُوا۟	An do not hold on[10] to
بِعِصَمِ	the marital bonds[11]
ٱلْكَوَافِرِ	with the unbelieving women,[12]

1. مهاجرات **muhâjirât** (f. pl.; s. *muhâjirah*; m. *muhâjir*) = female emigrants (act. participle from *hâjara* form III of *hajara* [*hijr / hijrân*], to emigrate. See *muhâjir* at 29:25, p. p. 1274, n. 4.

2. امتحنوا **imtaḥinû** = put to test, examine, try (v. ii. m. pl. imperative from *imtaḥana*, form VIII of *maḥana* [*maḥn*], to try, to test. See *imtaḥana* at 49:3, p. 1677, n. 2).

3. لا ترجعوا **lâ tarji'û** = do not send back, return, revert (v. ii. m. pl. imperative {prohibition} from *raja'a* [*rujû'*], to return. See *tarji'ûna* at 56:87, p. 1765, n. 10).

4. حل **ḥill** = lawful, permissible, free. See at 5:5, p. 329, n.7.

5. يحلون **yaḥillûna** = they be lawful, permissible (v. iii. m. pl. impfct. from *ḥalla* [*ḥall/ḥill*], to be allowed. See *yaḥillu* at 33:52, p. 1357, n. 9).

6. i. e., they had given as *mahr* to such women. أنفقوا **'anfaqû** = they spent, disbursed, expended (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, used up. See at 57:10, p. 1771, n. 4).

7. جناح **junâḥ** = sin, misdemeanour, impropriety. See at 33:51, p. 1357, n. 4.

8. تنكحوا **tankiḥû**(*na*) = you marry, get married (v. ii. m. pl. impfct. from *nakaḥa* [*nikâḥ*], to marry, to get married. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 33:56, p. 1459, n. 6.

9. i. e., *mahr*. أجور **'ujûr** (pl.; s. أجر *'ajr*) = rewards, remunerations, dowries, bridal sums. See at 33:50, p. 1355, n. 9.

10. لا تمسكوا **lâ tumsikû** = you (all) do not detain, retain, hold, hold on, withhold (v. ii. m. pl. imperative {prohibition} from *'amsaka*, form IV of *masaka* [*mask*], to grasp. See at 2:231, p. 114, n. 13).

11. عصم **'iṣam** (pl.; s. *'iṣmah*) = chastity, protection, purity, marital bonds. See *'âṣim* at 40:33, p. 1521, n. 5.

12. كوافر **kawâfir** (f. pl. ; s. *kâfirah*; m. *kâfir*) = unbelieving women, women infidels (act. participle from *kafara* [*kufr*], to cover. See *kafarû* at 60:1, p. 1806, n. 6).

وَسْـَٔلُوا مَآ	and ask[1] for what
أَنفَقْتُمْ	you have expended,[2]
وَلْيَسْـَٔلُوا	and let them[3] ask for
مَآ أَنفَقُوا	what they have expended.[4]
ذَٰلِكُمْ حُكْمُ ٱللَّهِ	This is Allah's decree;[5]
يَحْكُمُ بَيْنَكُمْ	He decides[6] between you;
وَٱللَّهُ عَلِيمٌ	and Allah is All-Knowing,
حَكِيمٌ ١٠	All-Wise.
وَإِن فَاتَكُمْ	11. And if there has slipped[7]
شَىْءٌ مِّنْ	away from you any of your
أَزْوَٰجِكُمْ إِلَى ٱلْكُفَّارِ	wives to the unbelievers
فَعَاقَبْتُمْ	and you have retaliated,[8]
فَـَٔاتُوا ٱلَّذِينَ	then pay to those
ذَهَبَتْ أَزْوَٰجُهُم	whose wives[9] have gone
مِّثْلَ مَآ	the equivalent[10] of what
أَنفَقُوا	they have spent.[11]
وَٱتَّقُوا ٱللَّهَ	And beware[12] of Allah
ٱلَّذِىٓ أَنتُم بِهِۦ	in Whom you are
مُؤْمِنُونَ ١١	believers.
يَٰٓأَيُّهَا ٱلنَّبِىُّ	12. O Prophet,
إِذَا جَآءَكَ	if there come to you

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[1] i. e., ask from the unbelievers. اسألوا *is'alû* = you (all) ask, question, interrogate (v. ii. m. pl. imperative from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See at 21:63, p. 1029, n. 6)

[2] i. e., in respect of *mahr*. أنفقتم ***'anfaqtum*** = you (all) spent, expended, laid out, disbursed (v. ii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, be used up. See at 34:39, p. 1382, n. 12)

[3] i. e., the unbelievers.

[4] i. e., i. e., in respect of *mahr*.

[5] حكم ***ḥukm*** (pl. أحكام *'aḥkâm*) = judgement, order, decree, command, authority, rule. See at 12:40, p. 737, n. 3.

[6] يحكم ***yaḥkumu*** = he or it adjudicates, judges, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See at 22:69, p. 1070, n. 1).

[5] i. e., after renouncing Islam and refused to return the *mahr* paid to her. فات ***fâta*** = he slipped away, escaped, eluded (v. iii. m. s. past from *fawt/fawât*, to pass away, slip away. See at 57:23, p. 1777, n. 10).

[8] i. e., you have defeated them and taken booty from them. عاقبتم ***'âqabtum*** = you retaliated, punished, took turns, (v. ii. m. pl. past from *'âqaba*, form III of *'aqaba* [*'aqb*], to follow, to succeed. See *mu'aqqib* at 13:41, p. 782, n. 8).

[9] i. e., those of the Muslims whose wives have gone over to the unbelievers.

[10] مثل ***mithl*** (s.; pl. أمثال *'amthâl*) = like, similar, equivalent. See at 51:23, p. 1699, n. 9.

[11] i. e., in respect of *mahr* paid to their wives. أنفقوا ***'anfaqû*** = they spent, disbursed, expended (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, used up. See n. 2 above and at 60:10, p. 1811, n. 6).

[12] اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 59:18, p. 1802, n. 10).

ٱلْمُؤْمِنَٰتُ	the believing women
يُبَايِعْنَكَ	pledging allegiance[1] to you
عَلَىٰٓ أَن لَّا يُشْرِكْنَ	that they shall not associate[2]
بِٱللَّهِ شَيْـًٔا	with Allah anything
وَلَا يَسْرِقْنَ	nor shall commit theft[3]
وَلَا يَزْنِينَ	nor shall commit adultery[4]
وَلَا يَقْتُلْنَ أَوْلَٰدَهُنَّ	nor shall kill their children
وَلَا يَأْتِينَ	nor shall come up
بِبُهْتَٰنٍ يَفْتَرِينَهُۥ	with a slander[5] they forge[6]
بَيْنَ أَيْدِيهِنَّ	before their hands
وَأَرْجُلِهِنَّ	and their feet
وَلَا يَعْصِينَكَ	nor shall disobey[7] you
فِى مَعْرُوفٍ	in any lawful matter,[8]
فَبَايِعْهُنَّ	then accept their pledge[9] and
وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ	seek forgiveness for them.
إِنَّ ٱللَّهَ	Verily Allah is Most
غَفُورٌ رَّحِيمٌ ﴿١٢﴾	Forgiving, Most Merciful.
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟	13. O you who believe,
لَا تَتَوَلَّوْا۟ قَوْمًا	take not for friends[10] a people
غَضِبَ ٱللَّهُ عَلَيْهِمْ	on whom is Allah's wrath.[11]
قَدْ يَئِسُوا۟	They are despaired[12] of
مِنَ ٱلْـَٔاخِرَةِ	the hereafter as
كَمَا يَئِسَ ٱلْكُفَّارُ	are despaired the unbelievers
مِنْ أَصْحَٰبِ ٱلْقُبُورِ ﴿١٣﴾	of the inmates of the graves.

[1] يبايعن ***yubâ''na*** = they pledge allegiance, take oath of fealty, pay homage (v. iii. f. pl. impfct. from *bâya'a*, form III of *bâ'a* [*bay'/mabî'*], to sell. See *yubâyi'ûna* at 48:18, p. 1669, n. 2).

[2] يشركن ***yushrikna*** = they associate, set partners, give share (v. iii. f. pl. impfct. from *'ashraka* form IV of *sharika* [*shirk/ sharikah*], to share. See *yushrikûna* at 59:23, p. 1804, n. 10).

[3] يسرقن ***yasriqna*** = they commit theft, steal (v. iii. f. pl. impfct. from *sariqa* [*saraq/ sariq/ saraqah/ sariqah/surqân*], to steal. See *yasriq* at 12:76, p. 750, n. 9).

[4] يزنين ***yaznîna*** = they commit adultery/ fornication (v. iii. f. pl. impfct. from *zanâ* [*zinan/zinâ'*], to commit adultery/fornication. See *yaznûna* at 25:68, p. 1158, n. 12).

[5] بهتان ***buhtân*** = slander, defamation, libel, calumny. See at 33:58, p. 1361, n. 7.

[6] يفترين ***yaftarîna*** = they forge, fabricate, falsely make up (v. iii. f. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise. See *iftarâ* at 46:9, p. 1633, n. 7).

[7] يعصين ***ya'ṣîna*** = they disobey, rebel, defy (v. iii. f. pl. impfct. from *'aṣâ*, [*'iṣyân/ ma'ṣiyah*], to disobey, defy. See *'aṣâytu* at 39:13, p. 1486, n. 5).

[8] معروف ***ma'rûf*** = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by *sharî'ah*, lawful (pass. participle from *'arafa /'arifa* [*ma'rifah / 'irfân*], to know, to recognize. See at 47:21, p. 1655, n. 7).

[9] بايع ***bâyi'*** = take oath of fealty, accept pledge of allegiance (v. ii. m. s. imperative from *bâya'a*, form III of *bâ'a*. See n. 1 above).

[10] لا تتولوا ***lâ tatawallaw*** = do not turn away, desist, refrain, take for friends (v. ii. m. pl. imperative {prohibition} from *tawallâ*, form V of *waliya*, to be near. See at 11:52, p. 696, n. 10).

[11] غضب ***ghaḍiba*** = he was angry, wrathful, furious (v. iii. m. s. past from *ghadab*, to be angry. See at 58:14, p. 1789, n. 10).

[12] يئسوا ***ya'isû*** = they despaired, gave up hope (v. iii. m. pl. past from *ya'isa* [*ya's/ya'âsah*], to despair, to renounce. See at 29:23, p. 1272, n. 8).

61. *Sûrat al-Ṣaff* (The Row)

Madinan: 14 *'âyahs*

This is a Madinan *sûrah*. Its main theme is *jihâd* and fighting for the cause and defence of Allah's *dîn* and making sacrifices for its sake. The *sûrah* starts by emphasizing that all that is in the heavens and the earth declare the sanctity and glory of Allah. It then warns the believers against breach of promises. Next its is stated in *'âyah* 4 that Allah loves those who wage *jihâd* in His cause in a row (*saff*) as if they are a solid structure. The *sûrah* is named *al-ṣaff* (The Row) with reference to this *'âyah*. In this context reference is made to the dealings of the Jews with Prophets Mûsâ and 'Îsâ, peace be on them; and it is specifically mentioned that their scriptures contained the prophecy about the coming of the Prophet Muhammad, peace and blessings of Allah be on him. The *sûrah* ends by one once again pointing out that to take part in *jihâd* in the cause of Allah is the most profitable trade that a believer can make.

سُورَةُ الصَّفِّ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَبَّحَ	1. There declare the sanctity[1]
لِلَّهِ	of Allah
مَا فِي ٱلسَّمَٰوَٰتِ	all that is in the heavens
وَمَا فِي ٱلْأَرْضِ	and all that is in the earth;
وَهُوَ ٱلْعَزِيزُ	and He is the All-Mighty,[2]
ٱلْحَكِيمُ ①	the All-Wise.[3]
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟	2. O you who believe,
لِمَ تَقُولُونَ	why do you say
مَا لَا تَفْعَلُونَ ②	what you do not do?[4]
كَبُرَ مَقْتًا	3. Gravely[5] odious[6] is
عِندَ ٱللَّهِ أَن تَقُولُوا۟	to Allah that you say
مَا لَا تَفْعَلُونَ ③	what you do not do.
إِنَّ ٱللَّهَ يُحِبُّ	4. Verily Allah loves[7]

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1. سبح ***sabbiḥ*** = he proclaimed the sanctity, glorified, declared immunity from blemish (v. iii. m. s. past from *sabḥ/ sibâḥah*, to swim, to float. See at 59:1, p. 1794, n. 1).

2. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 60:5, p. 1809, n. 3.

3. i. e., in His deeds, commandments and dispensation. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 60:5, p. 1809, n. 4).

4. i. e., why do you not keep your promise or act according to what you say.

5. كبر ***kabura*** = he or it became big, grave, heavy (v. iii. m. s. past from *kubr/kibâr/kabârah*, to be big. See at 42:13, p. 1565, n. 1).

6. مقت ***maqt*** = abomination, hateful, aversion, detestation, odious. See at 40:35, p. 1522, n. 6.

7. يحب ***yuḥibbu*** = he loves, likes, wishes (v. iii. m. s. impfct. from *ḥabba* [*ḥubb*], to love. See at 3:32, p. 168, n. 3).

those who fight[1]	ٱلَّذِينَ يُقَٰتِلُونَ
in His way[2] in rows[3]	فِى سَبِيلِهِۦ صَفًّا
as if they are a structure[4]	كَأَنَّهُم بُنْيَٰنٌ
solidified.[5]	مَّرْصُوصٌ ﴿٤﴾
5. And when Mûsâ said	وَإِذْ قَالَ مُوسَىٰ
to his people: "O my people,	لِقَوْمِهِۦ يَٰقَوْمِ
why do you persecute[6] me	لِمَ تُؤْذُونَنِى
while you indeed know	وَقَد تَّعْلَمُونَ
that I am the Messenger of	أَنِّى رَسُولُ
Allah to you?"	ٱللَّهِ إِلَيْكُمْ
So when they turned aside[7]	فَلَمَّا زَاغُوٓا۟
Allah diverted[8] their hearts.	أَزَاغَ ٱللَّهُ قُلُوبَهُمْ
And Allah guides not	وَٱللَّهُ لَا يَهْدِى
the people defiantly sinful.[9]	ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٥﴾
6. And when there said	وَإِذْ قَالَ
'Îsâ, son of Mryam:	عِيسَى ٱبْنُ مَرْيَمَ
"O Children of Isrâ'îl,	يَٰبَنِىٓ إِسْرَٰٓءِيلَ
I am indeed the Messenger	إِنِّى رَسُولُ
of Allah to you, confirming[10]	ٱللَّهِ إِلَيْكُم مُّصَدِّقًا
what was before me	لِّمَا بَيْنَ يَدَىَّ
of the *Tawrâh*	مِنَ ٱلتَّوْرَىٰةِ

1. يقاتلون ***yuqâtilûna*** = they fight, wage war, battle (v. iii. m. pl. impfct. from *qâtala,* form III of *qatala* [*qatl*], to kill. See at 59:14, p. 1801, n. 3).

2. i. e., in defence of His *dîn,* Islâm. سبيل ***sabîl*** (pl. ***subul/asbilah***) = way, path, road, means, course. See at 58:16, p. 1790, n. 10.

3. صف ***ṣaff*** (s.; pl. *ṣufûf*) = row, rank, line, file. See *ṣâffûn* at 37:165, p. 1455, n. 7).

4. بنيان ***bunyân*** = building, structure, edifice. See at 16:26, p. 834, n. 12.

5. مرصوص ***marṣûṣ*** = solidified, compressed, pressed together (pass. participle from *raṣṣa* [*raṣṣ*], to press together, to make solid).

6. تؤذونني ***tu'dhûna*** = you hurt, give trouble, annoy, make suffer, persecute (v. ii. m. pl. impfct. from *'âdhâ,* form IV of *'adhiya* [*'adhan*], to be harmed, to suffer. See *tu'dhû* at 33:53, p. 1338, n. 11.

7. i. e., from the truth and the guidance given them. زاغوا ***zâghû*** = they swerved, deviated, turned aside (v. iii. m. pl. past from *zâgha* [*zawgh/ zawghân*], to deviate, swerve. See *zâgha* at 53:17, p. 1719, n. 7).

8. أزاغ ***'azâgha*** = he diverted, made deviate/swerve (v. iii. m. s. past in form IV of *zâgha.* See n. 7 above).

9. فاسقين ***fâsiqîn*** (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 59:5, p. 1796, n. 8).

10. مصدق ***muṣaddiq*** = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa,* form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 46:30, p. 1643, n. 9).

وَمُبَشِّرًا	and giving the good news[1]
بِرَسُولٍ	of a Messenger
يَأْتِي مِنْ بَعْدِي	who shall come after me,
ٱسْمُهُۥٓ أَحْمَدُ	his name being Ahmad.
فَلَمَّا جَآءَهُم	But when he came to them
بِٱلْبَيِّنَٰتِ	with the clear evidences[2]
قَالُوا۟ هَٰذَا سِحْرٌ	they said: "This is a sorcery[3]
مُّبِينٌ ٦	quite obvious."[4]
وَمَنْ	7. And who is
أَظْلَمُ	a worse transgressor[5]
مِمَّنِ ٱفْتَرَىٰ	than the one who forges[6]
عَلَى ٱللَّهِ ٱلْكَذِبَ	against Allah the lie[7]
وَهُوَ يُدْعَىٰٓ إِلَى ٱلْإِسْلَٰمِ	and he is called[8] to Islam?
وَٱللَّهُ لَا يَهْدِي	And Allah guides not the
ٱلْقَوْمَ ٱلظَّٰلِمِينَ ٧	people committing wrong.[9]
يُرِيدُونَ لِيُطْفِـُٔوا۟	8. They intend to extinguish[10]
نُورَ ٱللَّهِ	the light of Allah[11]
بِأَفْوَٰهِهِمْ	with their mouths;
وَٱللَّهُ مُتِمُّ	but Allah will make full[12]
نُورِهِۦ وَلَوْ	His light even though
كَرِهَ ٱلْكَٰفِرُونَ ٨	there detest[13] the unbelievers.

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[1] مبشر ***mubashshir*** (s.; pl. *mubshshirûn*) = deliverer of good tidings, he who gives good news (active participle from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 48:8, p. 1663, n. 12.

[2] بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear, clear proofs, indisputable evidences. See at 58:5, p.1784, n. 11).

[3] The allusion is to what the Makkan unbelievers said. سحر ***siḥr*** (pl. *asḥâr*) = sorcery, magic. See at 43:30, p. 1589, n. 13.

[4] مبين ***mubîn*** = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 52:38, p. 1714, n. 3).

[5] أظلم ***'aẓlamu*** = more/most unjust, more iniquitous, more tyrannical, viler, gloomier, darker, worse transgressor (elative of *ẓâlim*. See at 53:52, p. 1726, n. 10).

[6] افترى ***iftarâ*** = he fabricated, invented falsely, trumped up, slandered, forged (v. iii. m. s. past in form VIII of *farâ* [*fary*], to cut lengthwise. See at 46:9, p. 1633, n. 7).

[7] i. e., saying that He has partners. كذب ***kadhib*** = lie, falsehood, untruth, deceit. See at 29:68, p. 1281, n. 8.

[8] يدعى ***yud'â*** = he is called, summoned, invoked/ invited (v. iii. m. s. impfct. passive from *da'â* [*du'â'*], to call. See *tud'â* at 45:25, p. 1627, n. 5).

[9] i. e., the polytheists [see 31:13].

[10] يطفئوا ***yutfi'û(na)*** = they put out, extinguish, blow out (v. iii. m. pl. impfct. from *'atfa'a*, form IV of *ṭafi'a* [طفوء *ṭufû'*], to be extinguished, to die down. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 9:32, p. 590, n. 4).

[11] i. e., Islam.

[12] متم ***mutimm*** (s.; pl. *mutimmûn*) = one who completes, makes full, give perfection (act. participle from *'atamma*, form IV of *tamma*, [*tamâm*], to be completed. See *yutimmu* at 48:2, p. 1661, n. 5)., n. 2).

[13] كره ***kariha*** = he detested, disliked, abhorred (v. iii. m. s. past from *karh/ kurh/ karâhah/ karâhiyah*, to detest. See at 10:82, p. 666, n. 12).

هُوَ ٱلَّذِيٓ أَرۡسَلَ	9. He it is Who sent[1]
رَسُولَهُۥ	His Messenger
بِٱلۡهُدَىٰ	with the guidance[2]
وَدِينِ ٱلۡحَقِّ	and the religion of the truth[3]
لِيُظۡهِرَهُۥ	to make it prevail[4]
عَلَى ٱلدِّينِ كُلِّهِۦ	over all the religions,
وَلَوۡ كَرِهَ	even though there detest
ٱلۡمُشۡرِكُونَ ⑨	the polytheists.[5]

Section (*Rukû'*) 2

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ	10. O you who believe,
هَلۡ أَدُلُّكُمۡ	shall I point out[6]
عَلَىٰ تِجَٰرَةٖ تُنجِيكُم	to a trade that will save you[7]
مِّنۡ عَذَابٍ	from a punishment
أَلِيمٖ ⑩	most painful?[8]
تُؤۡمِنُونَ بِٱللَّهِ	11. That you believe in Allah
وَرَسُولِهِۦ	and His Messenger
وَتُجَٰهِدُونَ فِي سَبِيلِ ٱللَّهِ	and fight[9] in the way of Allah[10]
بِأَمۡوَٰلِكُمۡ	with your properties[11]
وَأَنفُسِكُمۡ	and your lives.[12]
ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ	That is the best[13] for you
إِن كُنتُمۡ تَعۡلَمُونَ ⑪	if you are wont to know.

1. أرسل ***'arsala*** = he sent, sent out, despatched discharged (v. iii. s. past in form IV of *rasila* [*rasal*], to be long and flowing. See at 48:29, p. 1674, n. 4).

2. هدى ***hudan*** = guidance, right way, true religion. See at 41:44, p. 1555, n. 9.

3. i. e., Islam.

4. يظهر ***yuzhira(u)*** = he makes prevail, grants victory, manifests, makes visible, exposes, demonstrates (v. iii. m. s. impfct. from *'azhara*, form IV of *zahara*[*zuhûr*], to be visible. The final letter takes *fat-hah* because of a hidden *'an* in *li* of motivation coming before the verb. See at 48:28, p. 1674, n. 5).

5. مشركون ***mushrikûn*** (pl.; s. ***mushrik***) = polytheists, those who set partners with Allah (active participle from *'ashraka,* form IV of *sharika* [*shirk/ shirkah/ sharikah*], to share. See at 16:100, p. 861, n. 8).

6. أدل ***'adullu*** = I show, lead, point out (v. i. s. impfct. from *dalla* [*dalâlah*], to show, to lead. See at 20:40, p. 983, n. 11).

7. تنجى ***tunjî*** = she saves, rescues, brings to safety, delivers (v. iii. f. s. impfct. from *'anjâ,* form IV of *najaâ* [*najw/ najâ'/ najâh*], to be saved. See *yunjî* at 39:61, p. 1502, n. 10).

8. أليم ***'alîm*** = most painful, very agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 59:15, p. 1801, n. 14).

9. تجاهدون ***tujâhidûna*** = you fight, battle, struggle hard (v. ii. m. pl. impfct. from *jâhada,* form III of *jahada* [*jahd*], to strive. See *jâhadû* at 49:15, p. 1683, n. 3).

10. i. e., for the defence, support and advancement of His *dîn.*

11. i. e., help the cause of fighting in the way of Allah with their wealth. أموال ***'amwâl*** (pl.; sing. ***mâl***) = riches, wealth, properties, goods. See at 49:15, p. 1683, n. 4.

12. i. e., by personally taking part in the *jihâd* in the way of Allah. أنفس ***'anfus*** (sing. ***nafs***) = lives, persons, living beings, individuals, selves. See at 49:15, p. 1683, n. 5.

13. خير ***khayr*** = good/better/ best, charity, wealth, property, affluence. See at 58:12, p. 1788, n. 10.

يَغْفِرْ لَكُمْ	12. He will forgive you
ذُنُوبَكُمْ	your sins[1] and
وَيُدْخِلْكُمْ جَنَّٰتٍ	will admit[2] you in gardens
تَجْرِي مِن تَحْتِهَا	flowing[3] below them
ٱلْأَنْهَٰرُ	the rivers,
وَمَسَٰكِنَ طَيِّبَةً	and in dwellings[4] very good[5]
فِي جَنَّٰتِ عَدْنٍ	in the Gardens of Eternity.[6]
ذَٰلِكَ ٱلْفَوْزُ	That is the success[7]
ٱلْعَظِيمُ ١٢	most magnificent.
وَأُخْرَىٰ	13. And another[8]
تُحِبُّونَهَا	you will love[9] —
نَصْرٌ مِّنَ ٱللَّهِ	help from Allah
وَفَتْحٌ قَرِيبٌ	and a victory[10] quite near.[11]
وَبَشِّرِ	And give glad tidings[12]
ٱلْمُؤْمِنِينَ ١٣	to the believers.
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟	14. O you who believe,
كُونُوٓا۟ أَنصَارَ ٱللَّهِ	be the helpers[13] of Allah,
كَمَا قَالَ عِيسَى ٱبْنُ مَرْيَمَ	as 'Îsâ son of Maryam said
لِلْحَوَارِيِّۦنَ	to the disciples:[14]
مَنْ أَنصَارِىٓ	"Who will be my helpers
إِلَى ٱللَّهِ	towards Allah?"[15]

[1] ذنوب ***dhunûb*** (pl.; sing. *dhanb*) = sins, offences, crimes. See at 46:31, p. 1644, n. 1.

[2] يدخل ***yudkhil***(*u*) = he admits, enters (in the transitive sense), puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. The final letter is vowelless because the verb is conclusion of a conditional sentence. See at 48:17, p. 1668, n. 12).

[3] تجرى ***tajrî*** = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 58:22, p. 1792, n. 12).

[4] مساكن ***masâkin*** (pl.; s. *maskan*) = dwellings, abodes, habitats. See at 46:25, p. 1641, n. 8.

[5] طيبة ***ṭayyibah*** (pl. طيبات *ṭayyibât;* mas. *ṭayyib*) = good, noble, virtuous, pleasant. See at 24:61, p. 1134, n. 3).

[6] عدن ***'adn*** = Eden, eternity, paradise. جنات عدن ***jannât 'adn*** is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 40:8, p. 1512, n. 2.

[7] فوز ***fawz*** = success, triumph, victory, achievement. See at 57:11, p. 1772, n. 4.

[8] i. e., another favour.

[9] تحبون ***tuḥibbûna*** = you (all) love (v. ii. m. pl. impfct. from *ḥabba* [*ḥubb*], to love. See at 7:79, p. 497, n. 1).

[10] فتح ***fatḥ*** (s., pl. فتوح *futûḥ*/فتوحات *futûḥât*) = decision, opening, victory, final decree. See at 48:27, p.1674, n. 2.

[11] قريب ***qarîb*** = near, proximate, not far away, close by, shortly, Ever Near. See at 59:15, p. 1801, n. 11.

[12] i. e., of Allah's help and victory in this world and of *jannah* in the hereafter. بشر ***bashshir*** = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara* /*bashira* [*bishr* /*bushr*], to rejoice, be happy. See at 45:8, p. 1620, n. 5).

[13] أنصار ***'anṣâr*** (pl.; s. *nâṣir*) = helpers, partisans, friends. See *nâṣir* at 47:3, p. 1651, n. 12.

[14] حواريون ***ḥawâriyyûn*** (pl.; s. *ḥawâriy*) = disciples, followers.

[15] i. e., towards attaining the nearness and pleasure of Allah.

قَالَ ٱلْحَوَارِيُّونَ نَحْنُ The disciples said: "We are
أَنصَارُ ٱللَّهِ the helpers of Allah."
فَـَٔامَنَت طَّآئِفَةٌ Then there believed[1] a group[2]
مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ of the Children of Isrâ'îl
وَكَفَرَت طَّآئِفَةٌ and disbelieved[3] a group.
فَأَيَّدْنَا ٱلَّذِينَ So We gave support[4] to those
ءَامَنُوا۟ who believed
عَلَىٰ عَدُوِّهِمْ against their enemy.[5]
فَأَصْبَحُوا۟ ظَٰهِرِينَ ⑭ So they became[6] victorious.[7]

1. ءامنت **'âmanat** = she believed, had faith (v. iii.f. s. past from *'âmana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe, feel safe. See *'âminû* at 57:7, p.1769, n. 7).

2. طائفة **ṭâ'ifah** (f. s.; pl. *ṭawâ'if*) = part, portion, party, group, band, number. See at 33:13, p. 1339, n. 5.

3. كفرت **kafarat** = she turned ungrateful, disbelieved, denied (v. iii. f. s. past from *kafara* [*kufr*], to disbelieve, to cover. See at 16:112, p.866, n. 3).

4. أيدنا **'ayyadnâ** = we aided, supported, backed, confirmed, corroborated, strengthened (v. i. pl. past from *'ayyada*, form II from *'âda* [*'ayd*], to be strong. See at 2:253, p. 129, n. 6).

5. عدو **'adûw** (s.; pl. أعداء *'a'dâ'*) = foe, enemy, adversary. See at 60:1, p. 1806, n. 2.

6. أصبحوا **'aṣbaḥû** = they became, became in the morning (v. ii. m. pl. past in form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See at 46:25, p. 1614, n. 7).

7. ظاهرين **ẓâhirîn** (pl.; acc./gen. of *ẓâhirûn*; s. *ẓâhir*) = manifest, visible, patent, obvious, conspicuous, apparent, triumphant, victorious (act. participle from *ẓahara* [*ẓuhûr*], to be visible, to triumph. See at 40:29, p. 1519, n. 12).

62. *SÛRAT AL-JUMU‘AH* (FRIDAY)

Madinan: 11 *'âyahs*

This is a Madinan *sûrah.* Its main theme is the Friday congregational prayer. It starts by stating that all that is in the heavens and the earth declare the sanctity and glory of Allah. Next it mentions the *risâlah* of Muḥammad, peace and blessings of Allah be on him, for teaching men the Qur'ân and the rules of *sharî'ah* (*ḥikmah*). Reference is then made to the Jews who, though they were given a scripture which they carry, do not benefit from it by rightly following its teachings but think themselves to be the favoured ones of Allah. It is stressed that they shall be taken back to Allah and asked to account for their conduct and deeds. Finally in its *'âyahs* 9-11 the believers are called upon to hasten to the Friday congregational prayer as soon as the call to it is made, and all types of business and worldly transactions are prohibited after that till the completion of the prayer. The *sûrah* is named after these concluding *'âyahs.*

سُورَةُ الجُمُعَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يُسَبِّحُ 1. There declare the sanctity[1]
لِلَّهِ of Allah
مَا فِي ٱلسَّمَٰوَٰتِ all that is in the heavens
وَمَا فِي ٱلْأَرْضِ and all that is in the earth —
ٱلْمَلِكِ ٱلْقُدُّوسِ the King,[2] the All-Holy,[3]
ٱلْعَزِيزِ ٱلْحَكِيمِ ۝١ the All-Mighty, the All-Wise.

هُوَ ٱلَّذِي بَعَثَ 2. He it is Who raised[4]
فِي ٱلْأُمِّيِّـۧنَ among the unlettered ones[5]
رَسُولًا مِّنْهُمْ a Messenger from among them,
يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ reciting[6] to them His signs[7]
وَيُزَكِّيهِمْ and purifying[8] them
وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ and teaching them the Book
وَٱلْحِكْمَةَ and the wisdom.[9]

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[1] يسبح ***yusabbiḥu*** = he proclaims the sanctity, glorifies, praises (v. iii. m. s. impfct from *sabbaḥa,* form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory, to proclaim the sanctity. See at 59:24, p. 1805, n. 2).

[2] ملك ***malik*** (s.; pl. *mulûk*) = king, monarch, sovereign.

[3] قدوس ***quddûs*** = the All-Holy, Most Holy. See at 59:23, p. 1804, n. 2.

[4] بعث ***ba'atha*** = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'th,* to send, to raise. See at 36:52, p. 1421, n. 6).

[5] أميين ***'ummiyyîn*** (acc./gen. of *'ummiyyûn,* pl. of *'ummy*) = unscriptured people, illiterate. See at 3:76, p. 185, n. 1). The reference here is to the Arabs who had not yet received any scripture.

[6] يتلوا ***yatlû*** = he recites, reads (v. iii. m. s. impfct. from *talâ* [*tilâwah*], to recite, read. See at 2:151, p. 72, n. 3).

[7] ءايات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 3:108, p. 198, n. 4.

[8] i. e., from the filth of *shirk* and sins. زكي ***yuzakkî*** = he purifies, clears, declares just, increases (v. iii. m. s. impfct. from *zakkâ,* form II of *zakâ* [*zakâ'*], to grow, be pure, just. See at 2:174, p. 82, n. 4).

[9] حكمة ***ḥikmah*** (pl. حكم *ḥikam*) = wisdom, sagacity. Here it means *sunnah* and the understanding of the Qur'ân and its injunctions and prohibitions. See at 2:269, p. 141, n. 5).

وَإِن كَانُوا	And indeed they had been
مِن قَبْلُ لَفِى ضَلَٰلٍ	previously in error[1]
مُّبِينٍ ﴿٢﴾	quite obvious.[2]
وَءَاخَرِينَ مِنْهُمْ	3. And to others than they[3]
لَمَّا يَلْحَقُوا بِهِمْ	who have not yet joined[4] them.
وَهُوَ ٱلْعَزِيزُ	And He is the All-Mighty,[5]
ٱلْحَكِيمُ ﴿٣﴾	the All-Wise.[6]
ذَٰلِكَ فَضْلُ ٱللَّهِ	4. That is the grace[7] of Allah
يُؤْتِيهِ	which He gives
مَن يَشَآءُ	to whom He will.
وَٱللَّهُ ذُو	And Allah is the Lord of
ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٤﴾	grace most magnificent.[8]
مَثَلُ ٱلَّذِينَ	5. The instance of those
حُمِّلُوا	who were given charge[9]
ٱلتَّوْرَىٰةَ	of the *Tawrâh*
ثُمَّ لَمْ يَحْمِلُوهَا	then they carried[10] it not,
كَمَثَلِ	is like the instance
ٱلْحِمَارِ يَحْمِلُ	of the donkey[11] carrying
أَسْفَارًا	books.[12]
بِئْسَ مَثَلُ	Bad is the instance

1. ضلال **ḍalâl** = error, straying from the right path. ***fî ḍalâl*** = in error, astray, in vain. See at 54:24, p. 1734, n. 1.

2. مبين **mubîn** = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 61:6, p. 1816, n. 4).

3. i. e., the Messenger has been sent for others than the unlettered Arabs.

4. يلحقوا **yalḥaqû**(*na*) = they join, catch up with, adhere, cling (v. iii. m. pl. impfct. from *laḥiqa* [*laḥq/laḥâq*], to join. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 3:170, p. 222, n. 11.

5. عزيز **'azîz** = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 61:1, p. 1814, n. 2.

6. i. e., in His acts and dispensation. حكيم **ḥakîm** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 61:1, p. 1814, n. 3).

7. i. e., the grace of Prophethood and scripture. فضل **faḍl** (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 59:8, p. 1798, n. 5.

8. عظيم **'aẓîm** = great, magnificent, splendid, stupendous, grand, huge, immense, monstrous, enormous, grave. See at 57:29, p. 1781, n. 2.

9. حملوا **ḥummilû** = they were burdened, made to caryy, given the charge (v. iii. m. pl. past passive from *ḥammala*, form II of *ḥamala* [*ḥaml*], to carry. See *ḥummilnâ* at 20:87, p. 997, n. 1).

10. i. e., did not act according it. يحملوا ***yaḥmilû***(*na*) = they carry, bear, take the load (v. iii. m. pl. impfct. from *ḥamala* [*ḥaml*], to carry. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 16:25, p. 834, n. 7).

11. حمار **ḥimâr** (s.; pl. *ḥamîr/ḥumur*) = donkey, ass. See *ḥamîr* at 31:9, p. 829, n. 10.

12. أسفار **'asfâr** (pl.; s. *sifr*) = books, scriptures.

ٱلْقَوْمِ ٱلَّذِينَ	of the people who
كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ	cry lies[1] to the signs[2] of Allah.
وَٱللَّهُ لَا يَهْدِى	And Allah guides not the
ٱلْقَوْمَ ٱلظَّٰلِمِينَ ۝٥	people committing wrongs.
قُلْ يَٰٓأَيُّهَا ٱلَّذِينَ	6. Say: "O you who
هَادُوٓا۟	profess Judaism,[3]
إِن زَعَمْتُمْ أَنَّكُمْ	if you think[4] that you are
أَوْلِيَآءُ لِلَّهِ	friends[5] of Allah
مِن دُونِ ٱلنَّاسِ	in lieu of other men,
فَتَمَنَّوُا۟ ٱلْمَوْتَ	then wish[6] for death
إِن كُنتُمْ صَٰدِقِينَ ۝٦	if you are truthful."[7]
وَلَا يَتَمَنَّوْنَهُۥٓ	7. And they shall not wish[8]
أَبَدًۢا بِمَا	for it ever because of what
قَدَّمَتْ أَيْدِيهِمْ	their hands have advanced.[9]
وَٱللَّهُ عَلِيمٌۢ	And Allah is All-Knowing
بِٱلظَّٰلِمِينَ ۝٧	of the transgressors.
قُلْ إِنَّ ٱلْمَوْتَ	8. Say: "Verily the death
ٱلَّذِى تَفِرُّونَ مِنْهُ	which you flee[10] from,
فَإِنَّهُۥ مُلَٰقِيكُمْ	that shall indeed meet[11] you;
ثُمَّ تُرَدُّونَ	then you shall be sent back[12]

[1] كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 54:42, p. 1737, n. 7).

[2] i. e., the texts of the Qur'ân. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 46:8, p. 1633, n. 3.

[3] هادوا ***hâdû*** = they became Jews (v. iii. m. pl. past from *hâda*, to embrace *yahûdiyyah* (Judaism), to seek forgiveness. See at 16:118, p. 868, n. 5.

[4] زعمتم ***za'amtum*** = you claimed, presumed, supposed, thought (v. ii. m. pl. past from *za'ama* [*za'm*], to claim, to pretend. See at 34:22, p. 1376, n. 2).

[5] أولياء ***'awliyâ'*** (pl.; sing. ولي *walîy*) = friends, allies, patrons, legal guardians, protectors. See at 60:1, p. 1806, n. 3.

[6] تمنوا ***tamannawû*** = you (all) long for, desire, wish, yearn (v. ii. m. pl. imperative from *tamannâ*, form V of *manâ* [*many*], to put to test, tempt, try. See at 2:94, p. 45, n. 3).

[7] صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 52:34, p. 1713, n. 3).

[8] يتمنون ***yatamannawna*** = they wish, desire, long for, yearn (v. iii. m. pl. impfct. from *tamannâ.* See n. 7 above and at 2:95, p. 45, n. 5).

[9] i. e., of wrongs and sins. قدمت ***qaddamat*** = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 22:10, p. 1048, n. 8).

[10] تفرون ***tafirrûna*** = you flee, run away (v. ii. m. pl. impfct. form *farra* [*firâr/mafarr*], to flee, to run away. See *farartum* at 33:16, p. 1340, n. 12).

[11] ملاق ***mulâqin*** (s.; pl. *mulâqûn*) = one who meets, is going to meet (active participle from *lâqâ*, form III of *laqiya* [*liqâ'/ luqyân/ luqy/ luqyah/ luqan*], to meet, to encounter. See *mulâqû* at 11:29, p. 688, n. 6).

[12] تردون ***turaddûna*** = you are returned, sent back (v. ii. m. pl. impfct. passive from *radda* [*radd*], to send back. See at 9:105, p. 623, n. 2).

إِلَىٰ عَٰلِمِ	to the One All-Knowing
ٱلْغَيْبِ وَٱلشَّهَٰدَةِ	of the unseen and the seen;[1]
فَيُنَبِّئُكُم	then He will apprise[2] you
بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾	of what you use to do.

Section (*Rukû'*) 2

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟	9. O you who believe,
إِذَا نُودِىَ	when the call is made[3]
لِلصَّلَوٰةِ	for the prayer[4]
مِن يَوْمِ ٱلْجُمُعَةِ	on Friday,
فَٱسْعَوْا۟ إِلَىٰ	hurry[5] to
ذِكْرِ ٱللَّهِ	the remembrance of the Allah
وَذَرُوا۟ ٱلْبَيْعَ	and leave[6] the trading.[7]
ذَٰلِكُمْ خَيْرٌ لَّكُمْ	That is the best for you,
إِن كُنتُمْ تَعْلَمُونَ ﴿٩﴾	if you are wont to know.
فَإِذَا قُضِيَتِ	10. So when concluded[8]
ٱلصَّلَوٰةُ	is the prayer,
فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ	disperse[9] in the land
وَٱبْتَغُوا۟	and seek[10]
مِن فَضْلِ ٱللَّهِ	of the bounty[11] of Allah,
وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا	and remember Allah much;
لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾	maybe that you will succeed.[12]

1. شهادة ***shahâdah*** = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 59:22, p. 1804, n. 1.

2. i. e., Allah will make them know their deeds and will requite them accordingly. ينبىء ***yunabbi'u*** = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 58:7, p. 1786, n. 1).

3. نودى ***nûdiya*** = he was addressed, called, summoned, announced (v. iii. m. s. past passive from *nâda*, form III of *nadâ* [*nadw*], to call. See at 28:30, p. 1242, n. 6).

4. صلوة ***ṣalâh*** (s.; pl. *ṣalawât*) = Islamic prayer (with all its formalities), benediction, blessings (from Allah). See *ṣalâwât* at 2:157, p. 74, n. 2).

5. اسعوا ***is'aw*** = you all hurry, go quickly, run, strive, endeavour (v. ii. m. pl. imperative from *sa'â* [*sa'y*], to move quickly. See *yas'â* at 28:20, p. 1238, n. 4).

6. ذروا ***dharû*** = you (all) shun, give up, abandon, renounce, forsake, leave, let, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See at 48:15, p.1667, n. 5).

7. بيع ***bay'*** (pl. *buyû'/buyû'ât*) = selling or buying, trading, bargain. See at 24:37, p. 1121, n. 10.

8. قضيت ***quḍiyat*** = she or it is settled, decreed, passed, spent, concluded, adjudged, decided (v. iii. m. s. past passive from *qadâ* [*qadâ'*], to settle, to decide. See *quḍiya* at 46:29, p. 1643, n. 6).

9. انتشروا ***intashirû***= you (all) disperse, spread out (v. ii. m. pl. imperative from *intashara*, form VIII of *nashara* [*nashr*], to spread out. See at 33:53, p. 1358, n. 9).

10. ابتغوا ***ibtaghû*** = you (all) seek, desire, aspire after, strive for (v. ii. m. pl. imperative from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek. See at 29:17, p. 1270, n. 10).

11. فضل ***faḍl*** (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 62:4, p. 1821, n. 7.

12. تفلحون ***tufliḥûna*** = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'aflaḥa*, form IV of *falaḥa* (*falḥ*), to split. See at 24:31, p. 1118, n. 1).

وَإِذَا رَأَوْا	11. And when they[1] see
تِجَٰرَةً أَوْ لَهْوًا	a business[2] or an amusement[3]
ٱنفَضُّوٓا۟ إِلَيْهَا	they disperse[4] towards it
وَتَرَكُوكَ قَآئِمًا	and leave[5] you standing.
قُلْ مَا عِندَ ٱللَّهِ	Say: " What is with Allah
خَيْرٌ مِّنَ ٱللَّهْوِ	is better[6] than the amusement
وَمِنَ ٱلتِّجَٰرَةِ	and the business.
وَٱللَّهُ	And Allah is
خَيْرُ ٱلرَّٰزِقِينَ ١١	the Best of Providers."[7]

[1] i. e., some Muslims.

[2] تجارة ***tijârah*** = trade, commerce, business, merchandise.

[3] لهو ***lahw*** = fun, play, diversion, distraction, pleasure, amusement. See at 57:20, p. 1775, n. 12.

[4] انفضوا ***infaḍḍû*** = they dispersed, scattered, broke up, disbanded (v. iii. m. pl. past from *infadda*, form VII of *fadda* [*fadd*], to break, to scatter. See at 3:159, p. 218, n. 7).

[5] تركوا ***tarakû*** = they left, abandoned, gave up, forsook (v. iii. pl. past from *taraka* [*tark*], to leave. See *taraknâ* at 51:37, p. 1702, n. 3.

[6] خير ***khayr*** = good/better/ best, charity, wealth, property, affluence. See at 61:11, p. 1817, n. 13.

[7] رازقين ***râziqîn*** (m. pl. acc./gen. of *râziqûn*; s. *râziq*) = providers (act. participle from *razaqa*, to provide with the means of subsistence. See at 34:39, p. 1383, n. 3).

63. *SÛRAT AL-MUNÂFIQÛN* (THE HYPOCRITES)

Madinan: 11 *'âyahs*

This is a Madinan *sûrah*. As its name indicates, it deals with the character and conduct of the hypocrites (*Munâfiqûn*) who outwardly professed Islam but in their heart of hearts were opposed to it and secretly conspired to destroy Islam and the Muslims. They used their profession of Islam as a shield and then did all that they could to prevent people from accepting Islam, discouraged financial help to the Muslims and conspired to oust the Muslims and the Prophet, peace and blessings of Allah be on him, from Madina. Their plans and manoeuvres are clearly exposed in the *sûrah*. It ends by reminding the Muslims not to be lured by wealth and children from the remembrance of Allah and to spend in the way of Allah before death overtakes them.

سُورَةُ المُنَافِقُونَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ	1. When the hypocrites[1] come
قَالُوا۟ نَشْهَدُ	to you they say: "We testify[2]
إِنَّكَ	that you indeed are
لَرَسُولُ ٱللَّهِ	the Messenger of Allah."
وَٱللَّهُ يَعْلَمُ إِنَّكَ	And Allah knows that you
لَرَسُولُهُۥ	indeed are His Messenger;
وَٱللَّهُ يَشْهَدُ إِنَّ	and Allah testifies, indeed
ٱلْمُنَٰفِقِينَ لَكَٰذِبُونَ ①	the hypocrites are liars.[3]
ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ	2. They take[4] their oaths[5]
جُنَّةً	as a shield;[6]
فَصَدُّوا۟	then they prevent[7]
عَن سَبِيلِ ٱللَّهِ	from the way[8] of Allah.
إِنَّهُمْ سَآءَ	Indeed bad is
مَا كَانُوا۟ يَعْمَلُونَ ②	what they use to do.

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1. منافقون ***munâfiqûn*** (pl.; s. *munâfiq*) = hypocrites, dissemblers (active participle from *nâfaqa,* form III of *nafaqa* [*nafaq/nufûq*], to be used up, to perish). See at 33:60, p. 1362, n. 3.

2. نشهد ***nash-hadu*** = we testify, bear witness, witness (v. i. pl. impfct. from *shahida* [*shuhûd/ shahâdah*], to witness, to testify. See *tash-hadu* at 36:65, p. 1424, n. 7).

3. i. e., they say what is not in their minds and hearts. كاذبون ***kâdhibûn*** (pl.; sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 59:11, p. 1800, n. 7).

4. اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha,* form VIII of *'akhadha* [*'akhdh*], to take. See at 58:16, p. 1790, n. 6).

5. أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, oaths. See at 58:16, p. 1790, n. 7.

6. i. e., against the wrath and retribution of the Muslims. جنة ***junnah*** (s.; pl. *junan*) = shield, protection, shelter. See at 58:16, p. 1790, n. 8.

7. i. e., prevent others. صدوا ***ṣaddû*** = they turned away, deterred, dissuaded, repelled, prevented, barred (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See at 58:16, p. 1790, n. 9).

8. i. e., from Islam, and from spending and fighting in the cause of Islam. سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course. See at 61:4, p. 1815, n. 2.

ذَٰلِكَ بِأَنَّهُمْ	3. That is so because they
ءَامَنُوا۟ ثُمَّ كَفَرُوا۟	believed, then disbelieved.[1]
فَطُبِعَ	So a seal has been set[2]
عَلَىٰ قُلُوبِهِمْ	on their hearts.
فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾	So they do not understand.[3]
۞ وَإِذَا رَأَيْتَهُمْ	4. And when you see them
تُعْجِبُكَ	there impress[4] you
أَجْسَامُهُمْ	their appearances[5]
وَإِن يَقُولُوا۟	and if they speak
تَسْمَعْ لِقَوْلِهِمْ	you listen[6] to their words.
كَأَنَّهُمْ خُشُبٌ	As if they are dry wood pieces[7].
مُّسَنَّدَةٌ	propped up;[8]
يَحْسَبُونَ كُلَّ صَيْحَةٍ	they think[9] every shout[10]
عَلَيْهِمْ	is against them.[11]
هُمُ ٱلْعَدُوُّ	They are the enemy;
فَٱحْذَرْهُمْ	so beware[12] of them.
قَٰتَلَهُمُ ٱللَّهُ	May Allah disgrace them.
أَنَّىٰ يُؤْفَكُونَ ﴿٤﴾	How are they eluded?[13]
وَإِذَا قِيلَ لَهُمْ	5. And if it is said to them:
تَعَالَوْا۟	"Come on, there will seek
يَسْتَغْفِرْ لَكُمْ	forgiveness for you
رَسُولُ ٱللَّهِ	the Messenger of Allah",

---

[1] i. e., they express their belief but they disbelieve in their hearts.

[2] i. e., made impervious to understanding. طبع ***ṭubi'a*** = he or it is sealed, imprinted, impressed, a seal was set (v. iii. m. s. past passive from *ṭab'*, to impress, to set a seal. See at 9:87, p. 615, n. 3).

[3] يفقهون ***yafqahûna*** = they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [*fiqh*], to understand. See at 59:13, p. 1801, n. 1.

[4] تعجب ***tu'jibu***= she or it impresses, amazes, delights, pleases (v. iii. f. s. impfct. from *'a'jaba*, form IV of *'ajiba* [*'ajab*], to wonder, to be amazed. See *tu'jib* at 9:85, p. 614, n. 4).

[5] أجسام ***'ajsâm*** (pl.; s. *jism*) = bodies, forms, shapes, figures, appearances. See *jism* at 2:247, p. 125, n. 6.

[6] i. e., for thier good manner of speech تسمع ***tasma'***(*u*) = you hear, listen, pay attention (v. ii. m. s. impfct. from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. The final letter is vowless because the verb is conclusion of a conditional clause. See *istami'* at 50:41, p. 1694, n. 9).

[7] i. e., they are lifeless objects. خشب ***khushub*** (pl.; s. *khashab*) = dry pieces of wood, timbers, lumbars.

[8] مسندة ***musannadah*** (f.; m. *musannad*) = propped, up, supported, backed up (pass. participle from *sannada*, form II. of *sanada* [*sunûd*], to support, to rest).

[9] يحسبون ***yaḥsabûna*** = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See at 18:104, p. 947, n. 9).

[10] صيحة ***ṣayḥah*** (s.; pl. *ṣayḥât*) = shout, outcry, piercing sound, thunderous blast. See at 54:31, p. 1735, n. 6).

[11] i. e., because of their cowardice and consciousness of guilt.

[12] احذر ***iḥdhar*** = beware, be on the alert, be cautious (v. ii. m. s. imperative from *ḥadhira* [*ḥidhr/ḥadhar*], to be cautious. See *iḥdharû* at 5:91, p. 375, n. 4).

[13] i. e., from the truth to the untruth. يؤفكون ***yu'fakûna*** = they are beguiled, deluded, deceived, turned away (v. iii. m. pl. impfct. passive from *'afaka* [*'ifk/'afk/'afak/'ufûk*], to lie, to deceive. See at 30:55, p. 1308, n. 12).

لَوَّوْا رُءُوسَهُمْ they shake[1] their heads;
وَرَأَيْتَهُمْ يَصُدُّونَ and you see them turn away[2]
وَهُم مُّسْتَكْبِرُونَ being arrogant.[3]
٥

سَوَآءٌ عَلَيْهِمْ 6. It is the same on them
أَسْتَغْفَرْتَ whether you ask forgiveness[4]
لَهُمْ أَمْ لَمْ for them or do not
تَسْتَغْفِرْ لَهُمْ ask forgiveness for them.
لَن يَغْفِرَ ٱللَّهُ لَهُمْ Allah will not forgive[5] them.
إِنَّ ٱللَّهَ لَا يَهْدِى Verily Allah guides not
ٱلْقَوْمَ ٱلْفَٰسِقِينَ the people defiantly sinful.[6]
٦

هُمُ ٱلَّذِينَ يَقُولُونَ 7. They are the ones who say:
لَا تُنفِقُوا۟ عَلَىٰ "Spend not[7] on
مَنْ عِندَ those who are with
رَسُولِ ٱللَّهِ the Messenger of Allah
حَتَّىٰ يَنفَضُّوا۟ till they disperse."[8]
وَلِلَّهِ But to Allah belong
خَزَآئِنُ ٱلسَّمَٰوَٰتِ the treasuries[9] of the heavens
وَٱلْأَرْضِ and the earth;
وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ but the hypocrites
لَا يَفْقَهُونَ ٧ do not understand.[10]

[1] لووا ***lawwaw*** = they shake, bend, turn, twist, contort, curve (v. iii. m. pl. past from *lawwâ*, form II of *lawâ* [*layy/luwîy/layyân/lawan*], to flex, to curve, to twist. See *talwû* at 4:135, p. 304, n. 4).

[2] يصدون ***yaṣuddûna*** = they prevent, deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away. See at 43:37, p. 1592, n. 4).

[3] مستكبرون ***mustakbirûn*** (pl.; s., *mustakbir*) = arrogant, proud, haughty, boastful (act. participle from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 16:22, p. 833, n. 10).

[4] استغفرت ***istaghfarta*** = you asked forgiveness, prayed for pardon (v. ii. m. s. past from *istaghfara*, form X of *ghafara* [[*ghafr /maghfirah /ghufrân*], to forgive. See *astaghfiru* at 19:47, p. 962, n. 11).

[5] يغفر ***yaghfir(u)*** = he forgives, pardons (v. iii. m. s. impfct. from *ghafara*. The final latter is vowelless because of the particle *lan* coming before the verb. See n. 4 above.

[6] فاسقين ***fâsiqîn*** (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 61:5, p. 1815, n. 2).

[7] i. e., do not give any financial support. The allusion is specially to the emigrants. لا تنفقوا ***lâ tunfiqû*** = you (all) do not spend, expend (v. ii. m. pl. imperative {prohibition } from *anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up. See *'anfaqû* at 60:11, p. 1812, n. 9).

[8] ينفضوا ***yanfaḍḍû(na)*** = they disperse, scatter, go away (v. iii. m. pl. impfct. from *infaḍḍa*, form VII of *faḍḍa* [*faḍḍ*], to break, to scatter. The terminal *nûn* is dropped because of a hidden *'an* in *ḥattâ* coming before the verb. See *infaḍḍû* at 62:11, p. 1824, n. 4).

[9] خزائن ***khazâ'in*** (pl.; s. *khizânah*) = treasuries, vaults, coffers, stores. See at 52:37, p. 1713, n. 8.

[10] يفقهون ***yafqahûna*** = they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [*fiqh*], to understand. See at 63:3, p. 1826, n. 3).

يَقُولُونَ لَئِن رَّجَعْنَآ	8. They say: "If we return[1]
إِلَى ٱلْمَدِينَةِ	to Madina
لَيُخْرِجَنَّ	there shall surely drive out[2]
ٱلْأَعَزُّ	the more honourable ones[3]
مِنْهَا ٱلْأَذَلَّ	from there the meaner ones."[4]
وَلِلَّهِ	But to Allah belong
ٱلْعِزَّةُ	honour and power,[5]
وَلِرَسُولِهِۦ	and to His Messenger
وَلِلْمُؤْمِنِينَ	and to the Believers;
وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ	but the hyporites
لَا يَعْلَمُونَ ٨	do not know.
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟	9. O you who believe,
لَا تُلْهِكُمْ	let there beguile[6] you not
أَمْوَٰلُكُمْ	your properties[7]
وَلَآ أَوْلَٰدُكُمْ	nor your children[8] from
عَن ذِكْرِ ٱللَّهِ	the remembrance[9] of Allah.
وَمَن يَفْعَلْ ذَٰلِكَ	And those who do that,[10]
فَأُو۟لَٰٓئِكَ	such people, they will be
هُمُ ٱلْخَٰسِرُونَ ٩	ones doomed to loss.[11]
وَأَنفِقُوا۟ مِن مَّا	10. And sepnd[12] out of what
رَزَقْنَٰكُم	We have bestowed on you

[1] The allusion is to what the chief of the hypocrites of Madina, Abd Allah ibn 'Ubayy, said during the campaign against Banû al-Mustaliq. رجعنا ***raja'nâ*** = we returned, came back (v. i. pl past from *raja'a* [رجوع *rujû'*] to come back, return. See *turja'u* at 57:5, p. 1769, n. 2).

[2] ليخرجن ***la yukrijanna*** = they will surely drive out, expel, dislodge, bring out, produce (v. iii. m. pl. impfct. emphatic from *'akhraja*, form IV of [*khurûj*], to go out. See at 20:117, p. 1005, n. 4).

[3] Meaning the hypocrites themselves. أعز ***'a'azz*** = mightier, stronger, more powerful, more esteemed, more honourable, more beloved (elative of *'azîz*). See at 18:34, p. 924, n. 5.

[4] أذل ***'adhallu*** = meaner, meanest, lower, lowest, more/most despicable (elative of *dhalîl*, act. participle from *dhalla* [*dhall/dhull/dhillah*], to be low. See *'adhallîn* at 58:20, p. 1791, n. 12.

[5] عزة ***'izzah*** = might, power, respect, self-respect, prestige, honour, fame, pride, glory. See at 38:82, p. 1478, n. 3.

[6] لا تله ***lâ tulhi*** = let not/there must not beguile, divert, distracts, deflect (v. iii. f. s. imperative {prohibition} from *'alhâ*, form IV of *lahâ* [*lahw*], to amuse, to trifle away. See *tulhî* at 24:37, p. 1121, n. 9).

[7] أموال ***'amwâl*** (pl.; sing. *mâl*) = riches, wealth, properties, goods. See at 61:11, p. 1817, n. 11.

[8] أولاد ***'awlâd*** (sing. *walad*) = children, offspring, descendants. See at 2:233, p. 116, n. 5.

[9] i. e., the Qur'ân and its teachings. The Qur'ân is repeatedly referred to as *ddhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 58:19, p. 1791, n. 8.

[10] i. e., he who is so beguiled.

[11] خاسرون ***khâsirûn*** (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 58:19, p. 1791, n. 10).

[12] أنفقوا ***'anfiqû*** = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up, be spent. See at 57:7, p. 1769, n. 8).

مِن قَبۡلِ أَن يَأۡتِيَ before that there comes
أَحَدَكُمُ ٱلۡمَوۡتُ to anyone of you death
فَيَقُولَ رَبِّ and then he says: "My Lord,
لَوۡلَآ أَخَّرۡتَنِيٓ "Why not defer[1] me
إِلَىٰٓ أَجَلٖ قَرِيبٖ till a date[2] very near,[3]
فَأَصَّدَّقَ so I can give in charity[4]
وَأَكُن and be
مِّنَ ٱلصَّٰلِحِينَ ١٠ of the righteous".[5]

وَلَن يُؤَخِّرَ ٱللَّهُ 11. But Allah will not defer[6]
نَفۡسًا إِذَا جَآءَ anyone when there comes
أَجَلُهَا his appointed time.
وَٱللَّهُ خَبِيرُۢ And Allah is All-Aware[7]
بِمَا تَعۡمَلُونَ ١١ of what you do.[8]

1. أخرت ***'akhkharta*** = you delayed, deferred, put off, postponed (v. ii. m. s. past from *'akhkhara*, form II from the root *'akhr*. See at 4:76, p. 275, n. 2).

2. أجل ***'ajal*** (pl. *'âjâl*) = appointed time, term, date. See at 46:3, p. 1631, n. 6.

3. i. e., for a short time. قريب ***qarîb*** = near, proximate, not far away, close by, shortly, Ever Near. See at 61:13, p. 1818, n. 11.

4. أصدق ***'aṣṣaddaqa***(*u*) (originally أتصدق *'ataṣaddaqa*) = I give in charity, make charitable gifts,(v. i. s. impfct from *tasaddaqa*, form V. of *sadaqa*[*sadq* /*sidq*], to speak the truth. The final letter takes *fat-hah* because of the causal *fâ'* coming before the verb. See *mussaddiqîn* at 57:18, p. 1774, n. 11),

5. صالحين ***ṣâliḥîn*** (pl.; acc./gen. of *ṣâliḥûn*; s. *ṣâliḥ*) = righteous, virtuous, good ones, right and fit ones (act. participle from *ṣalaḥa* [*ṣalâḥ*/ *ṣulûḥ*/ *maṣlaḥah*], to be good, right, proper. See at 37:100, p. 1445, n. 13).

6. يؤخر ***yu'akhkhira*** (*u*) = he delays, postpones, puts off, defers (v. iii. m. s. impfct. from *'akhkhara*, form II from the root *'akhr*. The final letter takes *fat-hah* because of the particle *lan* coming before the verb. See n. 1 above; and at 14:10, p. 790, n. 5.

7. خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr* /*khibrah*] to be acquainted). See at 58:11, p. 1788, n. 6).

8. تعملون ***ta'malûna*** = you all do, act, perform (v. ii. m. pl. impfct. from *'amila* [*'amal*], to do. See at 43:72, p. 1601, n. 3).

64. *Sûrat al-Taghâbun* (Mutual Gain and Loss)

Madinan: 18 *'âyahs*

This is an early Madinan *sûrah* which deals with the fundamentals of the faith, particularly *risâlah*, i. e., Allah's having sent His Messnegers for the guidance of man, and Resurrection and the Day of Judgment. It draws attention to the fate of the previous peoples who disbelieved and were in consequence punished. It calls upon man to believe in Allah and to obey Him and His Messenger, and emphasies that those who believe and do the good deeds shall have their rewards on the Day of Judgement and those who disbleive and disobey Allah's commandments will have due punishment. It further calls upon the bleievers to spend in the way of Allah and not to be diverted by families and children from the remebrance of Allah. The *sûrah* is named *al-Taghâbun* (Mutual gain and loss) with reference to its *'âayah* 9 which speaks about the day of Resrrection and which is called *yawm al-taghâbun* (the day of mutual gain and loss) because some people will gain and some people will lose on that day.

سُورَةُ التَّغَابُنِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يُسَبِّحُ	1.There declares the sanctity[1]
لِلَّهِ	of Allah
مَا فِي السَّمَٰوَٰتِ	all that is in the heavens
وَمَا فِي الْأَرْضِ	and all that is in the earth.
لَهُ الْمُلْكُ	His is the dominion[2]
وَلَهُ الْحَمْدُ	and His is all the praise;[3]
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ	and He is over everything
قَدِيرٌ ١	Omnipotent.[4]
هُوَ الَّذِي خَلَقَكُمْ	2. He it is Who created[5] you;
فَمِنكُمْ	then some of you are
كَافِرٌ وَمِنكُم	unbelievers and some of you
مُّؤْمِنٌ	are believers.
وَاللَّهُ بِمَا تَعْمَلُونَ	And Allah is of what you do
بَصِيرٌ ٢	All-Seeing[6]

[1] يسبح ***yusabbihu*** = he proclaims the sanctity, glorifies, praises (v. iii. m. s. impfct from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory, to proclaim the sanctity. See at 62:1, p. 1821, n. 2).

[2] i. e., His is the absolute ownership, possession, sovereignty and power of governance and dispensation. ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 57:5, p. 1769, n. 1.

[3] حمد ***ḥamd*** = praise with reverence and love. *ḥamd* for Allah, i. e., praising Him by a creature means expressing gratitude to Him and worshipping Him. It is used generally in respect of Allah. See at 40:55, p. 1529, n. 2.

[4] قدير ***qadîr*** = Omnipotent, All-Powerful. See at 60:7, p. 1809, n. 11.

[5] He is the Creator of man and everything and being; there is no other creator. So to Him Alone is due all worship. خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 55:3, p. 1741, n. 3).

[6] بصير ***baṣîr*** = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 57: 4, p. 1768, n. 13.

خَلَقَ ٱلسَّمَٰوَٰتِ	3. He has created the heavens
وَٱلْأَرْضَ بِٱلْحَقِّ	and the earth with the truth,[1]
وَصَوَّرَكُمْ	and has shaped[2] you and
فَأَحْسَنَ صُوَرَكُمْ	has perfected[3] your figures.[4]
وَإِلَيْهِ ٱلْمَصِيرُ ٣	And to Him is the destination.[5]
يَعْلَمُ مَا فِي	4. He knows all that is in
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ	the heavens and the earth;
وَيَعْلَمُ	and He knows
مَا تُسِرُّونَ	all that you conceal[6] and
وَمَا تُعْلِنُونَ	all that you disclose.[7]
وَٱللَّهُ عَلِيمٌ	And Allah is All-Knowing
بِذَاتِ ٱلصُّدُورِ ٤	of the secrets of the hearts.[8]
أَلَمْ يَأْتِكُمْ	5. Has there not come to you
نَبَؤُا ٱلَّذِينَ	the information[9] of those
كَفَرُوا مِن قَبْلُ	who disbleived afore,
فَذَاقُوا	so they tasted[10] the evil
وَبَالَ أَمْرِهِمْ	consequences[11] of their deed?
وَلَهُمْ	And they will have
عَذَابٌ أَلِيمٌ ٥	a punishment most painful.[12]
ذَٰلِكَ بِأَنَّهُ	6. That was so because

[1] i. e., for a just purpose and cause. حق ***ḥaqq*** = right, truth, liability, justice, just cause. بالحق ***bi al-ḥaqq***= truly, in truth, actually, rightly, properly, with the truth. See at 51:19, p. 1699, n. 1.

[2] صور ***ṣawwara*** = he shaped, gave form, formed, moulded, fashioned (v. iii. m. s. past in form II from the root *ṣûrah*, shape. See *ṣawwarnâ* at 40:64, p. 1532, n. 3).

[3] أحسن ***'aḥsana*** = he made good, perfected, did favours, acted rightly, was charitable (v. iii. m. s. past in form IV of *ḥasuna* [*ḥusn*], to be good. See at 46:16, p. 1337, n. 6).

[4] صور *ṣuwar* (pl., s. *ṣûrah*) = shapes, makes, forms, figures, pictures, images, copies. See at 40:64, p. 1532, n. 5.

[5] مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 60:4, p. 1808, n. 14).

[6] تسرون ***tusirrûna*** = you conceal, secrete, hide, confide (v. ii. m. pl. impfct. from *'asarra*, form IV of *sarra* [*surûr/tasirrah/masarrah*], to gladden, to delight. See at 60:1, p. 1807, n. 1.

[7] تعلنون ***tu'linûna*** = you (all) declare, disclose, make known (v. ii. m. pl. impfct. from *'a'lana*, form IV of *'alana/'aluna* [*'alâniyyah*], to be or become known, evident. See at 28:69, p. 1256, n. 10).

[8] صدور ***ṣudûr*** (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. *dhât al-sudûr* = that which possesses the hearts, secrets of the hearts. See at 57:6, p. 1769, n. 6.

[9] نبا ***naba'*** (s.; pl.*'anbâ'*) = news, information, intelligence. See at 49:6, p. 1678, n. 5.

[10] ذاقوا ***dhâqû*** = they tasted (v. iii. m. pl. past from *dhâqa* [*dhawq/dhawâq/madhâq*], to taste. See at 59:15, p. 1801, n. 12).

[11] وبال ***wabâl*** = evil consequence, unhealthiness, evil. See at 59:15, p. 1801, n. 13.

[12] i. e., in the hereafter. أليم ***'alîm*** = most painful, very agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 61:10, p. 1817, n. 8).

كَانَت تَّأْتِيهِمْ	there used to come to them
رُسُلُهُم	their Messengers
بِالْبَيِّنَاتِ	with the clear evidences[1]
فَقَالُوا	but they said:
أَبَشَرٌ	"Is it human beings[2]
يَهْدُونَنَا	that will guide[3] us?"
فَكَفَرُوا	So they disbelieved[4]
وَتَوَلَّوا	and turned away.[5]
وَّاسْتَغْنَى اللَّهُ	But Allah is in no need;[6]
وَاللَّهُ غَنِيٌّ	and Allah is Above Want,[7]
حَمِيدٌ ﴿٦﴾	All-Praiseworthy.[8]
زَعَمَ الَّذِينَ	7. There suppose[9] those
كَفَرُوا أَن	who disbelieve that
لَّن يُبْعَثُوا	they shall not be resurrected.[10]
قُلْ بَلَىٰ وَرَبِّي	Say: "O yes, by My Lord;
لَتُبْعَثُنَّ	you shall surely be resurrected
ثُمَّ لَتُنَبَّؤُنَّ	then shall indeed be apprised[11]
بِمَا عَمِلْتُمْ	of what you did.
وَذَٰلِكَ عَلَى اللَّهِ	And this is on Allah's part
يَسِيرٌ ﴿٧﴾	easy.[12]
فَآمِنُوا بِاللَّهِ	8. So believe in Allah

1. بينات **bayyinât** (pl.; sing. *bayyinah*) = clear, clear proofs, indisputable evidences. See at 61:6, p.1816, n. 2).

2. بشر **bashar** = man, human being. See at 54:24, p. 1733, n. 10.

3. يهدون **yahdûna** = they guide, show the way (v. iii. m. pl. impfct. from *hadâ* [*hady / hudan / hidâyah*], to guide, to show. See at 32:24, p. 1331, n. 7).

4. كفروا **kafarû** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 60:1, p. 1806, n. 6).

5. i. e., from the truth and the guidance. تولوا **tawallaw** = they turned away, withdrew, desisted, refrained, took over, took for friends (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 58:14, p. 1789, n. 9).

6. استغنى **istaghnâ** = he became in no need, had no need, was able to spare, was able to do without (v. iii. m. s. past in form X of *ghaniya* [*ghinan/ghanâ'*], to be free from want. See *yughnî* at 53:28, p. 1722, n.2).

7. Allah is not in need of man's charity and worship; he is ever in need of Allah. غني **ghanîy** (s.; pl. *'aghniyâ'*) = above want, free from want, rich. See at 60:6, p. 1809, n. 8.

8. حميد **ḥamîd** = praiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 35:15, p. 1396, n. 3.

9. زعم **za'ama** = he thought, supposed, claimed, presumed, believed (v. iii. m. s. past from *za'm*, to claim, to suppose. See *za'amtum* at 62:6, p. 1822, n. 5).

10. يبعثوا **yub'athû** (*na*) = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See at 27:65, p. 1222, n. 13).

11. لتنبؤن **la tunabba'unna** = you shall surely be apprised, informed,, advised, notified (v. ii. m. pl. impfct. passive emphatic from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See *yunabbi'u* at 62:8, p. 1823, n. 2).

12. يسير **yasîr** = easy, gentle, simple, insignificant. See at 57:22, p. 1777, n. 8.

وَرَسُولِهِۦ	and His Messenger,
وَٱلنُّورِ ٱلَّذِىٓ	and the light[1] which
أَنزَلْنَا	We have sent down.[2]
وَٱللَّهُ بِمَا تَعْمَلُونَ	And Allah is of what you do
خَبِيرٌ ٨	All-Aware.[3]
يَوْمَ يَجْمَعُكُمْ	9. The day He will gather[4] you
لِيَوْمِ ٱلْجَمْعِ	for the Day of Gathering.
ذَٰلِكَ يَوْمُ	That will be the day
ٱلتَّغَابُنِ	of mutual gain and loss.[5]
وَمَن يُؤْمِنۢ بِٱللَّهِ	And whoever believes in Allah
وَيَعْمَلْ صَٰلِحًا	and acts rightly[6]
يُكَفِّرْ عَنْهُ	He will efface[7] from him
سَيِّـَٔاتِهِۦ	his sins[8] and
وَيُدْخِلْهُ جَنَّٰتٍ	will admit[9] him in gardens
تَجْرِى مِن تَحْتِهَا	flowing below them
ٱلْأَنْهَٰرُ	the rivers,
خَٰلِدِينَ فِيهَآ أَبَدًا	abiding[10] therein for ever.
ذَٰلِكَ ٱلْفَوْزُ	That is the success[11]
ٱلْعَظِيمُ ٩	most magnificent.
وَٱلَّذِينَ	10. And those who
كَفَرُوا۟	disbelieve

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1. i. e., the Qur'ân and the guidance contained in it. نور **nûr** (s.; pl. *'anwâr*) = light, illumination. See at 5:44, p. 350. n. 8.

2. أنزلنا **'anzalnâ** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 59:21, p. 1803, n. 8).

3. خبير **khabîr** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr* /*khibrah*] to be acquainted). See at 63:11, p. 1829, n. 7).

4. يجمع **yajma'u** = he collects, gathers, accumulates, amasses, brings together (v. iii. m. s. impfct. from *jama'a* [*jam'*], to gather, to collect. See at 45:26, p. 1626, n. 10).

5. This is so called because on that day some persons who had everthing in the world will be total losers, while some others, who had nothing in the world, will gain everything. تغابن **taghâbun** = mutual gain and loss, mutual duping or overreaching (verbal noun in form VI of *ghabana* [*ghabn*], to dupe, to overreach).

6. i. e., does deeds approved by the Qur'ân and *sunnah*. صالح **ṣâliḥ** = good, right, proper (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right. See at 45:15, p. 1622, n. 6).

7. يكفر **yukaffir**(*u*) = he forgives, he pardons, grants remission, covers, effaces, hides, makes infidel (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [*kufr*], to cover, to hide. The final letter is vowelless because the verb is conclusion of a conditional clause. See at 8:29, p. 556, n. 8).

8. سيئات **sayyi'ât** (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 46:16, p. 1637, n. 8.

9. يدخل **yudkhil**(*u*) = he admits, enters (in the transitive sense), puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. The final letter is vowelless for the reason stated at n. 7 above. See at 61:12, p. 1818, n. 2).

10. خالدين **khâlidîn** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 59:17, p. 1802, n. 7.

11. فوز **fawz** = success, triumph, victory, achievement. See at 61:12, p. 1818, n. 7.

and cry lies[1] to Our signs,[2]	وَكَذَّبُوا بِآيَاتِنَا
they will be	أُولَٰئِكَ
the inmates[3] of the fire,	أَصْحَابُ النَّارِ
abiding for ever in there;	خَالِدِينَ فِيهَا
and bad is the destination.[4]	وَبِئْسَ الْمَصِيرُ ۝١٠

Section (*Rukû'*) 2

11. There befalls[5] not	مَا أَصَابَ
any calamity[6]	مِن مُّصِيبَةٍ
except by the leave[7] of Allah;	إِلَّا بِإِذْنِ اللَّهِ
and whoever believes	وَمَن يُؤْمِن
in Allah He guides his heart.	بِاللَّهِ يَهْدِ قَلْبَهُ
And Allah is of everything	وَاللَّهُ بِكُلِّ شَيْءٍ
All-Knowing.	عَلِيمٌ ۝١١
12. And obey[8] Allah	وَأَطِيعُوا اللَّهَ
and obey the Messenger;	وَأَطِيعُوا الرَّسُولَ
but if you turn away,[9]	فَإِن تَوَلَّيْتُمْ
then upon Our Messenger is	فَإِنَّمَا عَلَىٰ رَسُولِنَا
but to convey[10] openly.[11]	الْبَلَاغُ الْمُبِينُ ۝١٢
13. Allah, there is no deity[12]	اللَّهُ لَا إِلَٰهَ
except He.	إِلَّا هُوَ

[1] كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 62:5, p. 1822, n. 1).

[2] i. e., the texts of the Qur'ân . أيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 62:5, p. 1622, n. 2.

[3] أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, inhabitants, companions, associates, comrades, followers, owners. See at 59:20, p. 1803, n. 6).

[4] مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 64:3, p. 1831, n. 5).

[5] أصاب ***'aṣâba*** = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted, (v. iii. m. s. past in form IV of *ṣâba*. See at 57:22, p. 1777, n. 4).

[6] مصيبة ***muṣîbah*** (pl. مصائب *maṣâ'ib*) = calamity, disaster, misfortune, affliction. See at 57:22, p. 1777, n. 5.

[7] اذن ***'idhn*** (pl. اذون *'udhûn* / اذونات *'udhûnât*) = leave, permission. See at 40:78, p. 1537, n. 1).

[8] أطيعوا ***'aṭî'û*** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 58:8, p. 1789, n. 8).

[9] توليتم ***tawallaytum*** = you (all) turned away/back; also took charge of, took possession of (v. ii. m. pl. past from *tawallâ*, form V of *waliya* [*waly*], to be near, to lie next. See at 47:22, p. 1655, n. 11).

[10] بلاغ ***balâgh*** (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 46:35, p. 1645, n. 10.

[11] مبين ***mubîn*** = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 62:2, p. 1821, n. 2).

[12] i. e., none worthy to be worshipped. اله *'ilâh* (pl. *'âlihah*) = deity, god, particularly one deserving of worship . See at 47:19, p. 1654, n. 4.

وَعَلَى ٱللَّهِ And upon Allah
فَلْيَتَوَكَّلِ should rely[1]
ٱلْمُؤْمِنُونَ ﴿١٣﴾ the believers.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُو 14. O you who believe,
إِنَّ مِنْ أَزْوَٰجِكُمْ verily among your spouses[2]
وَأَوْلَٰدِكُمْ and your children
عَدُوًّا لَّكُمْ are enemies[3] of yours.
فَٱحْذَرُوهُمْ So beware[4] of them;
وَإِن تَعْفُوا but if you excuse[5]
وَتَصْفَحُوا وَتَغْفِرُو and forbear[6] and forgive[7]
فَإِنَّ ٱللَّهَ then verily Allah is Most
غَفُورٌ رَّحِيمٌ ﴿١٤﴾ Forgiving, Most Merciful.

إِنَّمَآ أَمْوَٰلُكُمْ 15. Verily your properties
وَأَوْلَٰدُكُمْ and your children are but
فِتْنَةٌ a trial;[8]
وَٱللَّهُ عِندَهُۥٓ and Allah, with Him is
أَجْرٌ عَظِيمٌ ﴿١٥﴾ a reward most magificent.

فَٱتَّقُوا ٱللَّهَ 16. So beware[9] of Allah
مَا ٱسْتَطَعْتُمْ as much as you are able to;[10]
وَٱسْمَعُوا وَأَطِيعُو and listen and obey;

1. ليتوكل **li yatawakkal** = let him/he must rely, depend, put his trust in, appoint as representative (v. iii. m. s. impfct. emphatic/imperative from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust). See at 58:10, p. 1787, n. 11).

2. أزواج **'azwâj** (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, kinds, sorts . See at 56:7, p. 1754, n. 6.

3. عدو **'adûw** (s.; pl. أعداء *'a'dâ'*) = foe, enemy, adversary. See at 61:14, p. 1819, n. 5.

4. i. e., be cautious against disobeying Allah and His Messenger for their sake. احذروا **ihdharû** = you (all) beware, be on the alert, be cautious (v. ii. m. pl. imperative from *hadhira* [*hidhr/hadhar*], to be cautious. See at 5:91, p. 375, n. 4).

5. i. e., their faults and wrongs. تعفوا **ta'fû**(*na*) = you (all) waive, excuse, efface (v. ii. m. pl. impfct. from *'afâ* [*'afw/afâ'*],to be effaced. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See at 4:149, p. 311, n. 3).

6. تصفحوا **taṣfaḥû**(*na*) = you forbear, leave alone, overlook, pass over (v. ii. m. pl. impfct. from *ṣafaḥa* [*ṣafḥ*], to forbear, overlook, broaden, flatten. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb which is in a conditional clause. See *iṣfaḥ* at 43:89, p. 1605, n. 2).

7. تغفروا **taghfirû**(*na*) = you forgive, pardon (v. iii. m. s. impfct. from *ghafara* [*ghafr/ maghfirah /ghufrân*], to forgive. The terminal *nûn* is dropped for the reason stated in n.6 above. See *yaghfir* at 63:6, p. 1827, n. 5.

8. i. e., in respect of whether you place obedience to Allah and His Messenger above your love for children and properties and observe the rights of others in the latter. فتنة **fitnah** (pl. *fitan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 60:5, p. 1809, n. 2.

9. اتقوا **ittaqû** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 60:11, p. 1812, n. 10).

10. استطعتم **istaṭa'tum** = you were able to, capable of, you could (v. ii. m. pl. past from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See at 55:33, p. 1745, n. 10).

وَأَنفِقُوا خَيْرًا	and spend[1] for the good
لِّأَنفُسِكُمْ	of yourselves.
وَمَن يُوقَ	And whoever is saved[2]
شُحَّ نَفْسِهِۦ	of the greed[3] of his self,
فَأُولَٰٓئِكَ هُمُ	they will be the ones
ٱلْمُفْلِحُونَ ١٦	successful.[4]
إِن تُقْرِضُوا ٱللَّهَ	17. If you lend[5] Allah
قَرْضًا حَسَنًا	a handsome loan
يُضَٰعِفْهُ لَكُمْ	He will redouble[6] it for you
وَيَغْفِرْ لَكُمْ	and will forgive you; and
وَٱللَّهُ شَكُورٌ	Allah is Most Appreciative,[7]
حَلِيمٌ ١٧	Most Forbearing,[8]
عَٰلِمُ	18. The All-Knowing of
ٱلْغَيْبِ وَٱلشَّهَٰدَةِ	the unseen and the seen,[9]
ٱلْعَزِيزُ	the All-Mighty,
ٱلْحَكِيمُ ١٨	the All-Wise.[10]

[1] i. e., in the way of Allah. أنفقوا ***'anfiqû*** = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up, be spent. See at 63:10, p. 1828, n. 12).

[2] يوق ***yûqa*** (*qâ*) = he is saved, protected, preserved (v. iii. m. s. impfct. passive from *waqâ* [*waqy/ wiqâyah*], to guard, to preserve. The final *yâ'* is dropped because the verb is in a conditional clause preceded by *man*. See at 59: 9, p. 1799 n. 2).

[3] شح ***shuḥḥ*** = greed, avarice, stinginess, covetousness. See at 59:9, p. 1799, n. 3.

[4] i. e., in the hereafter. مفلحون ***mufliḥûn*** (sing. *mufliḥ*), successful ones, those who attain Allah's pleasure and reward; act. participle from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split, cleave. See at 59:9, p. 1799, n. 4).

[5] Giving loans to Allah means to spend in His way. تقرضوا ***tuqriḍû***(*na*) = you lend, give loans (v. ii. m. pl. impfct. from *'aqraḍa*, to lend, form IV of *qaraḍa* [*qarḍ*], to cut, to sever. The terminal *nûn* is dropped because the verb is in a conditional clause. See *yuqriḍu* at 57:211, p. 1771, n. 6).

[6] i. e., in merits and rewards . يضاعف ***yuḍâ'if***(*u*) = he doubles, redoubles, compounds, multiplies (v. iii. m. s. impfct. from *ḍâ'afa*, form III of *ḍa'afa* [*ḍa'f*], to double. The final letter is vowelless because the verb is conclusion of a conditional clause. See *yuḍâ'afu* at 33:30, p. 1346, n. 11).

[7] i. e., of the good deeds of His servants. شكور ***shakûur*** = thankful, deeply grateful, greatly thankful, Most Appreciative (act. participle in the intensive scale of *fa'ûl* from *shakara* [*shukr/ shukrân*], to thank. See at 35:34, p. 1402, n. 7).

[8] حليم ***ḥalîm*** = forbearing, Most Forbearing, most clement. See at 37;101, p. 1446, n. 2.

[9] شهادة ***shahâdah*** = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 62:8, p. 1823, n. 1.

[10] i. e., in His acts and dispensation. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 62:3, p. 1821, n. 6).

65. *SÛRAT AL-ṬALÂQ* (DIVORCE)
Madinan: 12 *'âyahs*

This is a Madinan *sûrah.* As its name indicates, it lays down the rules regarding permissible and equitable method of divorce and deals with the questions of the waiting period (*'iddah)* for the divorced wife, her residence and cost of maintenance during that period, the suckling and maintenance of babies and other related matters. The *sûrah* warns against transgressing the rulings of Allah and ends by reminding the believers to be afraid of Allah in all circumstances.

سُورَةُ الطَّلَاقِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّبِيُّ	1. O Prophet,
إِذَا طَلَّقۡتُمُ ٱلنِّسَآءَ	if you divorce[1] the wives,
فَطَلِّقُوهُنَّ	divorce them
لِعِدَّتِهِنَّ	for their prescribed period[2]
وَأَحۡصُواْ ٱلۡعِدَّةَۖ	and count[3] the period;
وَٱتَّقُواْ ٱللَّهَ	and beware[4] of Allah,
رَبَّكُمۡۖ	your Lord.
لَا تُخۡرِجُوهُنَّ	Oust them not[5]
مِنۢ بُيُوتِهِنَّ	from their houses
وَلَا يَخۡرُجۡنَ	nor shall the go away
إِلَّآ أَن يَأۡتِينَ	except in case they commit
بِفَٰحِشَةٖ مُّبَيِّنَةٖۚ	a scandal[6] quite obvious.[7]
وَتِلۡكَ حُدُودُ	And these are the rulings[8]
ٱللَّهِۚ	of Allah;
وَمَن يَتَعَدَّ	and whoever transgresses[9]
حُدُودَ ٱللَّهِ	the rulings of Allah
فَقَدۡ ظَلَمَ نَفۡسَهُۥۚ	he indeed wrongs himslef.

1. طلقتم *ṭallaqtum* = you (all) divorced, let loose, released, set free (v. ii. m. pl. past from *ṭallaqa,* form II of *ṭalaqa* [*ṭulûq/ṭalâq*], to be free. See at 33:49, p. 1355, n. 1).

2. i. e., before of the onset of monthly period. عدة *'iddah* = number; legally prescribed waiting period. See at 33:49, p. 1355, n. 3.

3. أحصوا *'aḥṣû* = you all count, keep an account (v. ii. m. pl. imperative from *'aḥṣâ,* form IV from the root *ḥaṣy/ḥaṣan* (pebbles, little stones). See *'ahsâ* at 58:6, p. 1785, n. 3).

4. اتقوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ,* form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 64:16, p. 1835, n. 9).

5. لا تخرجوا *lâ tukhrijû* = do not oust, drive out, dislodge, bring out (v. ii. m. pl. imperative {prohibition}, from *'akhraja,* form IV of *kharaja* [[*khurûj*], to go out. See *yukhrijûna* 60:1, p. 1806, n. 7).

6. فاحشة *fâḥishah* s.; (pl. فواحش *fawâḥish*) = vile deed, monstrosity, atrocity, scandal, adultery, fornication. See at 33:30, p. 1346, n. 9.

7. مبينة *mubayyinah* (f. s.; pl. *mubayyinât*; m. *mubayyin*) = that which makes clear, evident, manifest, obvious (act. participle from *bayyana,* form II of *bâna* [*bayân*], to be clear. See at 33:30, p. 1346, n. 9.

8. حدود *ḥudûd* (pl.; sing. *ḥadd*) = edges, boundaries, bounds, limits, Allah's rulings/ injunctions/ orders. See at 58:4, p. 1784, n. 5.

9. يتعد *yata'adda*(*â*) = he transgresses, oversteps, acts outrageously (v. iii. m. s. impfct. from *ta'addâ,* form V of *'adâ* [*'adw*], to run, to speed. The final *yâ'* is vowelless and hence dropped for the verb is in a conditional clause.

لَا تَدۡرِي	You do not know,[1]
لَعَلَّ ٱللَّهَ يُحۡدِثُ	maybe Allah will bring about[2]
بَعۡدَ ذَٰلِكَ أَمۡرٗا ①	after that an event.[3]
فَإِذَا بَلَغۡنَ	2. Then when they reach[4]
أَجَلَهُنَّ	their appointed term,
فَأَمۡسِكُوهُنَّ	retain[5] them
بِمَعۡرُوفٍ	in a good manner[6]
أَوۡ فَارِقُوهُنَّ	or part[7] with them
بِمَعۡرُوفٖ	in a good manner;
وَأَشۡهِدُواْ	and take as witnesses[8]
ذَوَيۡ عَدۡلٖ مِّنكُمۡ	two impartial men[9] of you
وَأَقِيمُواْ ٱلشَّهَٰدَةَ	and tender the testimony
لِلَّهِۚ	for the sake of Allah.
ذَٰلِكُمۡ	That is
يُوعَظُ بِهِۦ	wherewith is exhorted[10]
مَن كَانَ يُؤۡمِنُ	he that is wont to believe
بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ	in Allah and the Last Day.
وَمَن يَتَّقِ ٱللَّهَ	And whoever fears[11] Allah
يَجۡعَل لَّهُۥ	He will make for him
مَخۡرَجٗا ②	a way out.[12]
وَيَرۡزُقۡهُ	3. And will give him provision

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[1] تدري ***tadrî*** = you know, are aware (v. ii. m. s. impfct. from *darâ* [*dirâyah*], to know. See at 42:52, p. 1580, n. 8).

[2] يحدث ***yuḥdûthu*** = he or it causes to happen, generates, arouses, initiates, brings about (v. iii. m. s. impfct. from *aḥdatha*, form IV of *ḥadatha* [*ḥudûth*], to happen, to occur. See at 20:113, p. 1004, n. 6).

[3] i. e., a reconciliation and reunion.

[4] i. e., about to finish. بلغن ***balaghna*** = they (fem.) mature, bring to completion, attain majority, reach (v. iii. f. pl. past from *balagha* [*bulûgh*], to reach. See at 2:232, p. 115, n. 8).

[5] أمسكوا ***'amsikû*** = you (all) hold, keep, retain (v. ii. m. pl. imperative from *'amsaka*, form IV of *masaka* [*mask*], to grasp. See at 4:15, p. 245, n. 5).

[6] معروف ***ma'rûf*** = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, good manner, approved by *sharî'ah*, lawful (pass. participle from *'arafa/ 'arifa* [*ma'rifah / 'irfân*], to know, to recognize. See at 60:12, p. 1813, n. 8).

[7] فارقوا ***fâriqû*** = be separated, part with, leave, quit (v. ii. m. pl. imperative from *fâraqa*, form III of *faraqa* [*farq /furqân*], to separate, divide, distinguish. See *farraqû* at 30:32, p. 1300, n. 5).

[8] أشهدوا ***'ash-hidû*** = you (all) bear witness, call someone to witness, take as wirnesses (v. ii. m. pl. imperative from *'ash-hada*, form IV of *shahida* [*shuhûd*], to witness. See at 4:6, p. 239, n. 9).

[9] عدل ***'adl*** = impartiality, equity, justice, fairness, equivalence. *dhawâ/dhaway 'adl* = two impartial men. See at 49:9, p. 1680, n. 3).

[10] i. e., enjoined. يوعظ ***yû'aẓu*** = he is advised, counselled, admonished, exhorted (v. iii. m. s. impfct. passive from *wa'aẓa* [*wa'ẓ/'iẓah*], to admonish, to exhort. See at 2:232, p. 115, n. 13).

[11] يتق ***yattaqi(î)*** = he fears Allah, protects himself, is on his guard, (v. iii. m. s. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 24:52, p. 1128, n. 1).

[12] مخرج ***makhraj*** (s.; pl. *makhârij*)= exit, way out, outlet, escape (noun of time/place from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See *mukhrij* at 9:64, p. 604, n. 9).

مِنْ حَيْثُ	in such a manner[1]
لَا يَحْتَسِبُ	he cannot anticipate.[2]
وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ	And whoever relies[3] on Allah
فَهُوَ حَسْبُهُۥٓ	He siffices[4] him.
إِنَّ ٱللَّهَ بَٰلِغُ	Verily Allah attains[5]
أَمْرِهِۦ	His purpose.
قَدْ جَعَلَ ٱللَّهُ	Indeed Allah has set
لِكُلِّ شَيْءٍ قَدْرًا ③	for everything a measure.
وَٱلَّٰٓـِٔي يَئِسْنَ	4. And those who have no
مِنَ ٱلْمَحِيضِ	hope[6] of menstruation[7]
مِن نِّسَآئِكُمْ	of your women,
إِنِ ٱرْتَبْتُمْ	if you have doubts,[8]
فَعِدَّتُهُنَّ	then their prescribed period[9]
ثَلَٰثَةُ أَشْهُرٍ	is three months,
وَٱلَّٰٓـِٔي	and for those who
لَمْ يَحِضْنَ	have not yet menstruated;[10]
وَأُولَٰتُ ٱلْأَحْمَالِ	and the pregnant wemen,[11]
أَجَلُهُنَّ	their term is
أَن يَضَعْنَ	till they lay down[12]
حَمْلَهُنَّ	their burden.
وَمَن يَتَّقِ ٱللَّهَ	And whoever fears Allah
يَجْعَل لَّهُۥ	He will set for him

[1] حيث ***ḥaythu*** = as, since, where (place and direction). *min ḥaythu* = whence, wherefrom, in such a manner. See at 7:27, p. 474, n. 1).

[2] يحتسب ***yaḥtasibu*** = he anticipates, takes into account, takes into consideration (v. iii. m. s. impfct. from *iḥtasaba*, form VIII of *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See *yaḥtasibûna* at 25:44, p. 1151, n. 7).

[3] يتوكل ***yatawakkal***(*u*) = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust). The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See at 8:49, p. 565, n. 12).

[4] حسب ***ḥasb*** = reckoning, calculation. ***ḥasbuhu*** = he or it suffices him, is sufficient for him. See at 58:8, p. 1786, n. 12.

[5] بالغ ***bâligh*** = he who attains, reaches, major, intense (active participle from *balagah* [*bulûgh*], to reach. See at 5:95, p. 377, n. 4).

[6] يئسن ***ya'isna*** = they despaired, had no hope, gave up hope (v. iii. f. pl. past from *ya'isa* [*ya's/ya'âsah*], to give up hope, to renounce. See *ya'isû* at 60:13, p. 1813, n. 12).

[7] محيض ***maḥîḍ*** = menstruation, monthly period. See at 2:222, p. 109, n. 5.

[8] i. e., about the rule in such a case. ارتبتم ***irtabtum*** = you (all) doubted, were in doubt, suspected, had misgivings (v. ii. m. pl. past from *irtâba* (ريتاب *irtiyâb*), form IV of *râba* (*rayb*), to doubt, to suspect. See at 57:14, p. 1773, n. 4).

[9] عدة ***'iddah*** = number; legally prescribed waiting period. See at 33:49, p. 1355, n. 3.

[10] يحضن ***yaḥiḍna*** = they (f.) menstruate, have a monthly period (v. iii. f. pl. impfct. from *ḥâḍat* [*ḥayḍ/maḥîḍ/maḥâḍ*], to menstruate. See n. 7 above.

[11] أحمال ***'aḥmâl*** (pl.; s. *ḥiml/ḥaml*) = loads, burdens. *'ûlat al-'aḥmâl* = carrying women, pregnant women. See *ḥâmilât* at 51:2, p. 1696, n. 2.

[12] i. e., deliver the babies. يضعن ***yaḍa'na*** = they put down, lay down, place (v. iii. f. pl. impfct. from *waḍa'a* [*waḍ'*], to place, to put down. See at 24:60, p. 1132, n. 4).

مِنْ أَمْرِهِۦ يُسْرًا ﴿٤﴾	in his affair ease.
ذَٰلِكَ أَمْرُ ٱللَّهِ	5. This is Allah's command
أَنزَلَهُۥٓ	which He has sent down
إِلَيْكُمْ	to you.
وَمَن يَتَّقِ ٱللَّهَ	And whoever fears[1] Allah
يُكَفِّرْ عَنْهُ	He will efface[2] from him
سَيِّـَٔاتِهِۦ وَيُعْظِمْ	his sins and will enlarge[3]
لَهُۥٓ أَجْرًا ﴿٥﴾	for him in reward.
أَسْكِنُوهُنَّ	6. Lodge[4] them
مِنْ حَيْثُ سَكَنتُم	in the manner you reside
مِّن وُجْدِكُمْ	according to your means,[5]
وَلَا تُضَآرُّوهُنَّ	and prejudice them not[6]
لِتُضَيِّقُوا۟ عَلَيْهِنَّ	for making it hard[7] on them;
وَإِن كُنَّ أُو۟لَـٰتِ حَمْلٍ	and if they are pregnant
فَأَنفِقُوا۟ عَلَيْهِنَّ	spend[8] on them
حَتَّىٰ يَضَعْنَ	till they lay down
حَمْلَهُنَّ	their burden.
فَإِنْ أَرْضَعْنَ لَكُمْ	Then if they suckle[9] for you
فَـَٔاتُوهُنَّ	then pay them
أُجُورَهُنَّ	their remunerations.
وَأْتَمِرُوا۟	And have consultations[10]

1. يتق ***yattaqi(î)*** = he fears Allah, protects himself, is on his guard, (v. iii. m. s. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. The final *yâ'* is vowelless and hence dropped because the verb is in a conditional clause. See at 65:2, p. 1838, n. 12).

2. يكفر ***yukaffir(u)*** = he forgives, he pardons, grants remission, covers, effaces, hides, makes infidel (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [*kufr*], to cover, to hide. See at 8:29, p. 556, n. 8).

3. يعظم ***yu'aẓẓim*** (*u*) = he enlarges, makes big/hard, venerates, holds high in esteem (v. iii. m. s. impfct. from *'aẓẓama*, form II of *'aẓuma* [*'iẓam/'aẓâmah*], to be big, large. The final letter is vowelless for the reason stated in n. 3 above. See at 22:30, p. 1056, n. 1).

4. أسكنوا ***'askinû*** = you lodge, provide residence, settle, make (someone) inhabit (v. ii. m. pl. imperative from *'askana*, form IV of *sakana* [*sukûn*], to be calm, still. See *yuskin* at 42:33, p. 1573, n. 8).

5. وجد ***wujd*** = means, material circumstances.

6. i. e., in the matter of residence. لا تضاروا ***tuḍârrû*** = do not harm, injure, damage, coerce, prejudice (v. ii. m. pl. imperative (prohibition) from *ḍârra*, form III of *ḍarra* [*ḍarr*], to harm, to prejudice. See *yuḍârru* at 2:282, p. 149, n.10).

7. تضيقوا ***tuḍayyiqû****(na)* = you make hard, narrow, straiten, constrain (v. ii. m. pl. impfct. from *ḍayyaqa*, form II of *ḍâqa* [*ḍayq/ḍîq*], to be narrow. The terminal *nûn* is dropped because of a hidden *'an* in *li* of motivation coming before the verb. See *yaḍîqu* at 26:97, p. 826, n. 8).

8. أنفقوا ***'anfiqû*** = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up, be spent. See at 64:16, p. 1836, n. 1).

9. i. e., suckle the baby. أرضعن ***'arḍa'na*** = they breastfed, gave suck, suckled (v. iii. f. pl. past from *'arḍa'a*, from IV of *raḍa'a* [*raḍ'/raḍâ'ah/riḍâ'*], to breast-feed. See at 4:23, p. 249, n. 1).

10. ائتمروا ***i'tamirû*** - have consultations, confer, deliberate, take counsel, plot (v. ii. m. pl. imperative from *i'tamara*, form VIII of *'amara* [*amr*], to order, command. See *ya'tamirûna* at 28:20, p. 1238, n. 6).

بَيْنَكُمْ between you[1]
بِمَعْرُوفٍ in the approved manner,[2]
وَإِن تَعَاسَرْتُمْ and if you mutually find hard[3]
فَسَتُرْضِعُ لَهُ then there shall suckle[4] for
أُخْرَىٰ ٦ him another lady.

لِيُنفِقْ 7. Let there expend[4]
ذُو سَعَةٍ a person of affluence[5]
مِّن سَعَتِهِ out of his affluence;
وَمَن قُدِرَ عَلَيْهِ and he on whom is limited[6]
رِزْقُهُ his provision,[7]
فَلْيُنفِقْ مِمَّا he shall spend[8] out of what
آتَاهُ اللَّهُ Allah has given him.
لَا يُكَلِّفُ اللَّهُ نَفْسًا Allah burdens[9] not anyone
إِلَّا مَا آتَاهَا except as He has given him.
سَيَجْعَلُ اللَّهُ Allah will set
بَعْدَ عُسْرٍ يُسْرًا ٧ after difficulty[10] ease.[11]

Section (*Rukû'*) 2

وَكَأَيِّن مِّن قَرْيَةٍ 8. And how many a habitat[12]
عَتَتْ hurled defiance[13]
عَنْ أَمْرِ رَبِّهَا at the command of its Lord
وَرُسُلِهِ and His Messengers;

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[1] i. e., regarding the breast-feeeding of the baby.

[2] معروف ***ma'rûf*** = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, good manner, approved by *sharî'ah,* lawful (pass. participle from *'arafa/ 'arifa* [*ma'rifah / 'irfân*], to know, to recognize. See at 65:2, p. 1838, n. 7).

[3] تعاسرتم ***ta'âsartum*** = you mutually find hard/difficult (v. ii. m. pl. impfct. from *ta'âsara,* form VI of *'asura* [*'usr/'usur*], to be difficult, hard. See *'asir* at 54:8, p. 1730, n. 12).

[4] ترضع ***turḍi'u*** = she suckles, breast-feeds, gives suck (v. iii. f. s. impfct. from *'arḍa'a,* from IV of *raḍa'a* [*raḍ'/raḍâ'ah/riḍâ'*], to breast-feed. See *'arḍa'na* at 65:6, p. 1840, n. 9).

[5] سعة ***sa'ah*** = wideness, spaciousness, profusion, abundance, plenitude, amplitude, affluence. See at 2:247, p. 125, n. 3.

[6] قدر ***qudira*** = he or it was limited, measured decreed, (v. iii. m. s. past passive from *qadara* [*qudrah/maqdurah/qadr*], to have strength, to ordain. See at 54:12, p. 1731, n. 11).

[7] رزق ***rizq*** (pl.أرزاق *arzâq*) = provision, means of livelihood, food, sustenance. See at 51:22, p. 1699, n.6).

[8] لينفق ***li yunfiq*** = let him/he shall spend, expend, disburse (v. iii. m. s. imperative from *'anfaqa,* form IV of *nafaqa/nafiqa* [*nafaq*], to be used up, be spent. See *'anfiqû* at 65:6, p. 1840, n. 8).

[9] يكلف ***yukallifu*** = he burdens, charges, entrusts, commissions, assigns, bothers, imposes (v. iii. m. s. impfct. from *kallafa,* form II (*taklîf*) of *kalifa* [*kalaf*], to be fond of, to be bent. See at 2:286, p. 152, n. 6).

[10] عسر ***'usr*** = hardship, difficulty, distress. See at 18:74, p. 938, n. 2.

[11] يسر ***yusr*** = ease, facility. See at 51:3, p. 1696, n. 5.

[12] قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, habitat, town, village, hamlet. See at 47:13, p. 1651, n. 7.

[13] عتت ***'atat*** = she or it turned insolent, turned defiant, hurled defiance (v. iii. f. s. past from *'atâ* [*'utûw/'utîy/'itîy*], to be insolent. See *'ataw* at 51:44, p. 1703, n. 7).

فَحَاسَبْنَٰهَا	so We called it to account[1]
حِسَابًا شَدِيدًا	in a strict accounting
وَعَذَّبْنَٰهَا	and chastised them with a
عَذَابًا نُّكْرًا ٨	punishment unprecedented.[2]
فَذَاقَتْ	9. So it tasted[3] the evil
وَبَالَ أَمْرِهَا	consequence[4] of its affair;
وَكَانَ عَٰقِبَةُ أَمْرِهَا	and the end-result[5] of its affair
خُسْرًا ٩	was loss.[6]
أَعَدَّ ٱللَّهُ	10. Allah has made ready[7]
لَهُمْ عَذَابًا	for them a punishment
شَدِيدًا	very severe.
فَٱتَّقُوا۟ ٱللَّهَ	So beware[8] of Allah,
يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ	O possessors of intelligence[9]
ٱلَّذِينَ ءَامَنُوا۟	who believe.
قَدْ أَنزَلَ ٱللَّهُ	Allah has indeed sent down
إِلَيْكُمْ ذِكْرًا ١٠	to you a reminder.[10]
رَّسُولًا يَتْلُوا۟	11. A Messenger reciting[11] to
عَلَيْكُمْ ءَايَٰتِ ٱللَّهِ	you the signs of Allah
مُبَيِّنَٰتٍ	quite manifest,[12]
لِّيُخْرِجَ	that he may bring out[13]

[1] حاسبنا ***ḥâsabnâ*** = we called to account, held responsible, made answerable (v. i. pl. past from *ḥâsaba*, form III of *ḥasaba* [*ḥasb/ ḥisâb/ ḥisbân/ ḥusbân*], to count, to calculate. See *yuḥâsibu* at 2:284, p. 1151, n. 4).

[2] نكر ***nukr*** = denial, disavowal, disagreeable, abominable, detestable, not recognized (i. e., unprecedented). See at 18:87, p. 942, n. 11.

[3] ذاقت ***dhâqat*** = she tasted (v. iii. f. s. past from *dhâqa* [*dhawq/dhawâq/madhâq*], to taste. See *dhâqû* at 64:5, p. 1831, n. 10).

[4] وبال ***wabâl*** = evil consequence, unhealthiness, evil. See at 64:5, p. 1831, n. 11.

[5] عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, end result. See at 59:16, p. 1802, n. 5.

[6] خسر ***khusr*** = loss, damage.

[7] أعد ***'a'adda*** = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 58:15, p. 1790, n. 4).

[8] اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 65:1, p. 1837, n. 4).

[9] ألباب ***'albâb*** (pl.; sing. لب *lubb*) = heart, acumen, intelligence, understanding. See at 40:54, p. 1528, n. 9).

[10] i. e., the Qur'ân (see for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27). ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 63:9, p. 1828, n. 9.

[11] يتلوا ***yatlû*** = he recites, reads (v. iii. m. s. impfct. from *talâ* [*tilâwah*], to recite, read. See at 62:2, p. 1820, n. 6).

[12] i. e., explaining everything. مبينات ***mubayyinât*** (pl.; s مبينة *mubayyinah*) manifest, that which makes clear (active participle from *bayyana*, form II of *bâna* [*bayân*], to be clear. See at 24:46, p. 1125, n. 10).

[13] يخرج ***yukhrija***(*u*) = he expels, drives out, brings out, ousts, produces, exposes (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 57:9, p. 1770, n. 7.

ٱلَّذِينَ ءَامَنُوا۟	those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds[1]
مِنَ ٱلظُّلُمَٰتِ	from the darkness[2]
إِلَى ٱلنُّورِ	to the light.[3]
وَمَن يُؤْمِنۢ	And whoever believes
بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا	in Allah and acts rightly
يُدْخِلْهُ جَنَّٰتٍ	He will admit[4] him in gardens
تَجْرِى مِن تَحْتِهَا	flowing[5] below them
ٱلْأَنْهَٰرُ	the rivers,[6]
خَٰلِدِينَ فِيهَآ أَبَدًا	abiding [7] therein for ever.
قَدْ أَحْسَنَ ٱللَّهُ	Indeed Allah has perfected[8]
لَهُۥ رِزْقًا (١١)	for him a provision.[9]
ٱللَّهُ ٱلَّذِى خَلَقَ	12. Allah is He Who created
سَبْعَ سَمَٰوَٰتٍ	seven heavens and of the
وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ	earth the equivalent[10] thereof.
يَتَنَزَّلُ ٱلْأَمْرُ	The Command descends[11]
بَيْنَهُنَّ	between them
لِتَعْلَمُوٓا۟	so that you may know
أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ	that Allah is over everything
قَدِيرٌ وَأَنَّ ٱللَّهَ	Omnipotent and that Allah
قَدْ أَحَاطَ	indeed encompasses[12]
بِكُلِّ شَىْءٍ عِلْمًۢا (١٢)	everything in knowledge.

[1] صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 48:29, p. 1675, n. 13.

[2] i. e., of disbelief and ignorance. ظلمات ***ẓulumât*** (pl.; s. *ẓulmah*) = darkness, layers of darkness. See at 33:43, p. 1453, n. 7.

[3] i. e., the light of *'îmân* and Islam.

[4] يدخل ***yudkhil***(*u*) = he admits, enters (in the transitive sense), puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. The final letter is vowelless for the verb is conclusion of a conditional clause. See at 64:9, p. 1833, n. 9).

[5] تجرى ***tajrî*** = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 61:12, p. 1818, n. 3).

[6] أنهار ***'anhâr*** (sing. *nahr*) = rivers, streams. See at 58:22, p. 1792, n.13.

[7] خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 59:17, p. 1802, n. 7.

[8] أحسن ***'aḥsana*** = he made good, perfected, did favours, acted rightly, was charitable (v. iii. m. s. past in form IV of *hasuna* [*husn*], to be good. See at 64:3, p. 1831, n. 3).

[9] رزق ***rizq*** (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 56:82, p. 1765, n. 1.

[10] i. e., a similar number of earths. مثل ***mithl*** (s.; pl. أمثال *'amthâl*) = like, similar, equivalent. See at 60:1, p. 1812, n. 8.

[11] i. e., for the running and management of all affairs of the heavens and the earth. يتنزل ***yatanazzalu*** = he decsends, gets down, lowers herself, gives up (v. iii. m. s. impfct. from *tanazzala*, form V of *nazala* [*nuzûl*], to come down, get down. See *tatanazzalu* at 41:30, p. 1550, n. 7).

[12] أحاط ***'aḥâṭa*** = he or it encompassed, surrounded, encircled, contained, comprehended (v. iii. m. s. past in form IV of *ḥâta* [*hawt/ḥîṭah/ḥiyâtah*], to guard, to encircle. See at 18:29, p. 922, n.2).

66. *SÛRAT AL-TAḤRÎM* (THE PROHIBITION)

Madinan: 12 *'âyahs*

This is a Madinan *sûrah*. It relates to the household of the Prophet, peace and blessings of Allah be on him, and his wives, the Mothers of the believers, may Allah be pleased with them. It refers to some matters that cropped up in his relationship with his wives that are likely to crop up in any Muslim household. The *sûrah* deals with these matters and thus provide guidance for the building up and continuance of healthy and happy families. The *sûrah* is named *al-Taḥrîm* (The Prohibition) with reference to its first *'âyah* which alludes to the Prophet's having temporarily suspended his relationship with one of his wives.

سُورَةُ التَّحْرِيمِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. O Prophet,	يَٰٓأَيُّهَا ٱلنَّبِيُّ
why do you abstain[1] from	لِمَ تُحَرِّمُ
what Allah has made lawful	مَآ أَحَلَّ ٱللَّهُ
for you, seeking[2]	لَكَ تَبْتَغِى
the pleasure[3] of your wives?	مَرْضَاتَ أَزْوَٰجِكَ
And Allah is Most	وَٱللَّهُ
Forgiving, Most Merciful.	غَفُورٌ رَّحِيمٌ ﴿١﴾
2. Allah has indeed ordained[4]	قَدْ فَرَضَ ٱللَّهُ
for you the absolution[5] of	لَكُمْ تَحِلَّةَ
your oaths.[6]	أَيْمَٰنِكُمْ
And Allah is	وَٱللَّهُ
your Guardian-Protector,[7]	مَوْلَىٰكُمْ
and He is the All-Knowing,[8]	وَهُوَ ٱلْعَلِيمُ
the All-Wise.[9]	ٱلْحَكِيمُ ﴿٢﴾

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[1] تحرم ***tuḥarrimu*** = you prohibit, forbid, proscribe, make unlawful, make inviolate, declare sacred, taboo, abstain, refrain (v. iii. m. s. past in form II of *ḥaruma/ ḥarima*, to be prohibited. See at 25:68, p. 1158, n. 10).

[2] تبتغي ***tabtaghî*** = you seek, desire, strive for (v. ii. m. s. impfct. from *ibtaghâ*, form VIII of *baghâ [bughâ']*, to seek. See *tabtaghiya* at 6:35, p. 404, n. 12.

[3] مرضات ***marḍât*** = pleasure, satisfaction, gratification. See at 2:265, p. 138, n. 12.

[4] فرض ***faraḍa*** = he made incumbent, imposed, made obligatory, ordained, supposed, appointed (v. iii. m. s. past from *farḍ*, to decree, to appoint. See *faraḍnâ* at 24:1, p. 1105, n. 3.

[5] تحلة ***taḥillah*** = absolution, expiation, atonement.

[6] أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, oaths. See at 63:2, p. 1825, n. 5.

[7] مولى ***mawlâ*** = Patron-Protector, Guardian-Protector, Sovereign, companion, friend. See at 57:15, p. 1773, n. 11.

[8] i. e., of all events, words, deeds and thoughts of His creatures, open or secret, and of what is good and suitable for His creatures. عليم ***'alîm*** (s.; pl. *'ulamâ'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 51:30, p. 1701, n. 2.

[9] i. e., in His acts and dispensation. حكيم ***hakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama [ḥukm]*, to pass judgement. See at 64:18, p. 1836, n. 10).

وَإِذْ أَسَرَّ ٱلنَّبِيُّ	3. And when the Prophet con-
إِلَىٰ بَعْضِ	fided[1] to someone
أَزْوَٰجِهِۦ حَدِيثًا	of his wives[2] a talk[3]
فَلَمَّا نَبَّأَتْ بِهِۦ	and then she made it known[4]
وَأَظْهَرَهُ ٱللَّهُ عَلَيْهِ	and Allah disclosed[5] it to him,
عَرَّفَ بَعْضَهُۥ	he specified[5] part of it
وَأَعْرَضَ عَنۢ بَعْضٍ	and evaded[6] part of it.
فَلَمَّا نَبَّأَهَا بِهِۦ	Then when he told her of it,
قَالَتْ	she said:
مَنْ أَنۢبَأَكَ هَٰذَا	"Who informed[7] you of this?"
قَالَ	He said:
نَبَّأَنِىَ	"There has informed me the
ٱلْعَلِيمُ ٱلْخَبِيرُ ٣	All-Knowing, the All-Aware."[8]
إِن تَتُوبَآ	4. If you two turn in
إِلَى ٱللَّهِ	repentance[9] to Allah —
فَقَدْ صَغَتْ قُلُوبُكُمَا	and your hearts incline[10] —
وَإِن تَظَٰهَرَا	but if you help each other[11]
عَلَيْهِ فَإِنَّ ٱللَّهَ	against him, then verily Allah,
هُوَ مَوْلَىٰهُ	He is his Guardian-Protector,
وَجِبْرِيلُ وَصَٰلِحُ	and Jibrîl and the righteous[12]
ٱلْمُؤْمِنِينَ	of the believers,
وَٱلْمَلَٰٓئِكَةُ	and the angels,

1. أسر **'asarra** = he hid, concealed, secreted, suppressed, confided (v. iii. m. s. past in form IV of *sarra* [*surûr / tasirrah/ masarrah*], to make happy. See at 13:10, p. 767, n. 10).

2. i. e., to Hafsah, may Allah be pleased with her.

3. حديث **ḥadîth** (s.; pl. احاديث *'aḥâdîth*) = speech, talk, narrative, report, discourse, account. See at 53:59, p. 1727, n. 12.

4. i. e., to 'Â'ishah, may Allah be pleased with her. نبأت **nabba'at** = she made known, apprised, informed, notified, advised (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See *yunabbi'u* at 62:8, p. 1823, n. 2).

5. i. e., to Hafsah, may Allah be pleased with her.

6. i. e., in consideration to her. أعرض **'a'raḍa** = he turned away, averted, evaded (v. ii. m. pl. past from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 41:51, p. 1558, n. 12).

7. أنبا **'anba'a** = he informed, notified, told, made know, communicated (v. iii. m. s. past in form IV of *naba'a*. See n 3 above).

8. خبير **khabîr** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 64:8, p. 1833, n. 3).

9. تتوبا **tatûbâ** = you (two f.) turn in repentance, seek forgiveness (v. ii. f. dual impfct. from *tâba* [*tawb/tawbah / matâb*], to turn. See *yatub* at 49:11, p. 1681, n. 6).

10. i. e., to mutually suppress the matter. صغت **ṣaghat** = she inclined, leaned to (v. iii. f. s. past from *ṣaghâ* [*ṣaghw/ ṣughûw*], to incline, to lean to. See *taṣghâ* at 6:113, p. 439, n. 1).

11. تظاهرا **taẓâharâ** (originally *tataẓâharâni*) = you two (f.) support each other, assist each other, help each other (v. ii. f. dual impfct. from *taẓâhara*, form VI of *ẓahara* [*ẓuhûr*], to be visible. See *ẓâharû* at 60:9, p. 1810, n. 9).

12. صالح **ṣâliḥ** = good, right, proper, righteous (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlahaḥ*], to be good, right. See at 64:9, p. 1833, n. 6).

بَعْدَ ذَٰلِكَ	furthermore,
ظَهِيرٌ ٤	are helpers.[1]

عَسَىٰ رَبُّهُۥٓ	5. Maybe his Lord,
إِن طَلَّقَكُنَّ	if he divorces you all,
أَن يُبْدِلَهُۥٓ	that He will give him instead[2]
أَزْوَٰجًا خَيْرًا مِّنكُنَّ	wives better than you—
مُسْلِمَٰتٍ مُّؤْمِنَٰتٍ	Muslim women, believers,
قَٰنِتَٰتٍ تَٰٓئِبَٰتٍ	devoutly obedient,[3] contrite,[4]
عَٰبِدَٰتٍ سَٰٓئِحَٰتٍ	worshipping, oft-fasting,[5]
ثَيِّبَٰتٍ	previously married women[6]
وَأَبْكَارًا ٥	and virgins.[7]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟	6. O you who believe,
قُوٓا۟ أَنفُسَكُمْ	save[8] yourselves
وَأَهْلِيكُمْ نَارًا	and your families from a fire
وَقُودُهَا	of which the fuel[9] is
ٱلنَّاسُ وَٱلْحِجَارَةُ	men and stones,[10]
عَلَيْهَا مَلَٰٓئِكَةٌ	over it are angels[11]
غِلَاظٌ شِدَادٌ	stern[12] and strict.[13]
لَّا يَعْصُونَ ٱللَّهَ	They disobey[14] not Allah
مَآ أَمَرَهُمْ	in what He commands them
وَيَفْعَلُونَ	and they do
مَا يُؤْمَرُونَ ٦	what they are commanded.

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[1] ظهير **ẓahîr** = helper, assistant, one who backs, (act. participle in the scale of *fa'îl* from *ẓahara* [*ẓuhûr*], to appear, to overcome. See at 34:22 p.1376, n. 7).

[2] يبدل **yubdila**(*u*) = he exchanges, replaces, substitutes, give instead (v. iii. m. s. impfct. from *abdala*, form IV of *badala* [*badal*], to replace. The final letter takes *fat-hah* because of the particle *'an* coming before the verb. See ***yubaddilu*** at 50:29, p. 1651, n. 8).

[3] قانتات ***qânitât*** (f. pl.; s. *qânitah*, m. *qânit*) = constant in obedience, devoutly dutiful (active participle from *qanata* [*qunût*], to be obedient). See at 4:35, p. 255, n.9).

[4] تائبات ***tâ'ibât*** (f. pl.; s. *tâ'ibah*; m. *tâ'ib*) = repentant, penitent, contrite (act. participle from *tâba* [*tawb/ tawbah / matâb*], to turn in repentance/mercy. See *tâ'ibûna* at 9:112, p. 626, n. 9).

[5] سائحات ***sâ'iḥât*** (f. pl.; s. *sâ'iḥah*; m. *sâ'iḥ*) = oft-fasting, itinerant, sticking to mosques (act. participle from *sâḥa* [*sayḥ /sayḥân/siyâḥah*], to flow, to travel. See *sâ'iḥîn* at 9:112, 626, n. 11).

[6] ثيبات ***thayyibât*** (pl.; s. *thayyib*) = previously married women, widows, divorcees.

[7] أبكار ***'abkâr*** (pl.; s. *bikr*) = virgins, first-borns, new. See at 56:36, p. 1758, n. 6.

[8] قوا ***qû*** =(you all) save, protect, guard (v. ii. m. pl. imperative form *waqâ* [*waqy/wiqâyah*], to protect. See *qi* at 40:9, p. 1512, n. 6).

[9] وقود ***waqûd*** = fuel, that which keeps fire burning. See at 3:10, p. 158, n. 1.

[10] حجارة ***ḥijârah*** (sing. *ḥajar*) = stones. See at 51:33, p. 1702, n. 7.

[11] i. e., put in charge of these are angels.

[12] غلاظ ***ghilâẓ*** (pl.; s. *ghalîẓ*) = sacred, inviolable, solid, tough, harsh, severe, dire. See *ghalîẓ* at 41:50, p. 1558, n. 10.

[13] شداد ***shidâd*** (pl.; s. *shadîd*) = strict, hard, severe, stern, difficult. See *shadîd* at 12:47, 740, n. 12).

[14] يعصون ***ya'ṣûna*** = they disobey, rebel, defy (v. iii. m. pl. impfct. from *'aṣâ*, [*'iṣyân/ ma'ṣiyah*], to disobey, defy. See *ya'ṣîna* at 60:12, p. 1813, n. 7).

يَـٰٓأَيُّهَا ٱلَّذِينَ كَفَرُوا۟	7. O you who disbelieved,[1]
لَا تَعْتَذِرُوا۟ ٱلْيَوْمَ	make no excuses[2] today.
إِنَّمَا تُجْزَوْنَ	You are but requited[3] for
مَا كُنتُمْ تَعْمَلُونَ ۝٧	what you used to do.
يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟	8. O you who believe,
تُوبُوٓا۟ إِلَى ٱللَّهِ	turn in repentance[4] to Allah
تَوْبَةً نَّصُوحًا	repenting sincerely[5].
عَسَىٰ رَبُّكُمْ أَن	Maybe that your Lord will
يُكَفِّرَ عَنكُمْ	efface[6] from you
سَيِّـَٔاتِكُمْ	your sins[7]
وَيُدْخِلَكُمْ	and will admit[8] you
جَنَّـٰتٍ تَجْرِى	into gardens flowing
مِن تَحْتِهَا ٱلْأَنْهَـٰرُ	below them the rivers.
يَوْمَ	On the day
لَا يُخْزِى ٱللَّهُ	Allah will not disgrace[9]
ٱلنَّبِىَّ وَٱلَّذِينَ	the Prophet and those who
ءَامَنُوا۟ مَعَهُۥ	believe with him.
نُورُهُمْ يَسْعَىٰ	Their light will run[10]
بَيْنَ أَيْدِيهِمْ	in front of them
وَبِأَيْمَـٰنِهِمْ	and by their right.[11]
يَقُولُونَ رَبَّنَآ	They will say: "Our Lord,
أَتْمِمْ لَنَا نُورَنَا	make full[12] for us our light

1. It will be said on the Day of Judgement.

2. لا تعتذروا ***lâ ta'tadhirû*** = you (all) do not make excuses, do not apologize (v. ii. m. pl. imperative {prohibition} from *i'tadhara*, from VIII of *'adhara* [*'udhr/ ma'dhirah*], to excuse, forgive. See at 9:94, p. 618, n. 1).

3. تجزون ***tujzawna*** = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 52:16, p. 1709, n. 7).

4. توبوا ***tûbû*** = you (all) turn in repentance (v. ii. m. pl. imperative from *tâba* [*tawb, tawbah*], to turn in repentance {when said of Allah it means to turn in forgiveness}. See at 11:90, p. 710, n. 9).

5. نصوح ***naṣûḥ*** = sincere, loyal, faithful.

6. يكفر ***yukaffira(u)*** = he forgives, he pardons, grants remission, covers, effaces, hides, makes infidel (v. iii. m. s. impfct. from *kaffara,* form II of *kafara* [*kufr*], to cover, to hide. The final letter takes *fat-hah* because of the particle *'an* coming before the verb. See *yukaffir* at 65:5, p. 1840, n. 2).

7. سيئات ***sayyi'ât*** (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 64:9, p. 1833, n. 8.

8. يدخل ***yudkhila(u)*** = he admits, enters (in the transitive sense), puts in, inserts (v. iii. m. s. impfct. from *'adkhala,* form IV of *dakhala* [*dukhûl*], to enter. The final letter takes *fat-hah* because the verb is conjunctive to the previous verb governed by the particle *'an.* See *yudkhil* at 64:9, p. 1833, n. 9).

9. يخزى ***yukhzî*** = he disgraces, humiliates, debases (v. iii. m. s. impfct. from *'akhzâ,* form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. See at 39:40, p. 1495, n. 6).

10. i. e., proceeding and showing the way. يسعى ***yas'â*** = he runs, moves quickly, strives, endeavours (v. iii. m. s. impfct. from *sa'â* [*sa'y*], to move quickly. See at 57:12, p. 1771, n. 11).

11. أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, right sides, oaths. See at 66:2, p. 1844, n. 6.

12. أتمم ***'atmim*** = make full, complete (v. ii. m. s. imperative from *'atamma,* form IV of *tamma* [*tamâm*], to be completed. See *mutimm* at 61:8, p. 1816, n. 12).

وَٱغْفِرْ لَنَآ and forgive[1] us.
إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ Verily you are over everything
قَدِيرٌ ﴿٨﴾ Omnipotent.[2]

يَٰٓأَيُّهَا ٱلنَّبِىُّ 9. O Prophet,
جَٰهِدِ ٱلْكُفَّارَ fight[3] the unbelievers
وَٱلْمُنَٰفِقِينَ and the hypocrites[4]
وَٱغْلُظْ عَلَيْهِمْ and be strict[5] on them;
وَمَأْوَىٰهُمْ جَهَنَّمُ and their abode[6] will be hell;
وَبِئْسَ ٱلْمَصِيرُ ﴿٩﴾ and evil is the destination.[7]

ضَرَبَ ٱللَّهُ مَثَلًا 10. Allah strikes[8] an instance
لِّلَّذِينَ كَفَرُوا۟ for those who disbelieve
ٱمْرَأَتَ نُوحٍ of the wife of Nûh
وَٱمْرَأَتَ لُوطٍ and the wife of Lût.
كَانَتَا تَحْتَ The two had been under
عَبْدَيْنِ مِنْ عِبَادِنَا two of Our servants,[9]
صَٰلِحَيْنِ two righteous ones;[10]
فَخَانَتَاهُمَا but they betrayed[11] the two;
فَلَمْ يُغْنِيَا عَنْهُمَا so the two availed[12] them not
مِنَ ٱللَّهِ شَيْـًٔا against Allah anything; and
وَقِيلَ ٱدْخُلَا it was said: "Enter you two
ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ ﴿١٠﴾ the fire with those entering."

1. اغفر ***ighfir*** = you forgive (v. ii. m. s. imperative from *ghafara* [*ghafr /ghufrân /maghfirah*], to forgive. See at 28:17, p. 1236, n. 10).

2. قدير ***qadîr*** = Omnipotent, All-Powerful. See at 64:1, p. 1830, n. 4.

3. جاهد ***jâhid*** = fight, wage war, struggle hard, strive (v. ii. m. s. imperative from *jâhada* form III of *jahada* [*jahd*], to strive. See at 25:52, p. 1163, n. 12).

4. منافقين ***munâfiqîn*** (m. pl. acc./gen. of *munâfiqûn*, s. *munâfiq*) = hypocrites, dissemblers (active participle from *nâfaqa*, form III of *nafaqa* [*nafaq/ nufûq*], to be used up, to perish. See at 48:6, p. 1663, n. 1).

5. اغلظ ***ughluẓ*** = be stern, severe, strict, tough, harsh, rough, rude (v. ii. m. s. imperative from *ghaluẓa / ghalaẓa* [*ghilaẓ/ ghilẓah/ ghilâẓah*], to be rough, rude. See at 9:73, p. 609, n. 5).

6. مأوى ***ma'wan*** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, shelter (adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 57:15, p. 1773, n. 5).

7. مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 64:10, p. 1834, n. 4).

8. ضرب ***ḍaraba*** = he struck, hit, beat (v. iii. m. s. past from *darb*, to beat. See at 43:17, p. 1586, n. 3).

9. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 44:18, p. 1609, n. 8).

10. صالحين *ṣâliḥayn* (dual, acc./gen. of *ṣâliḥân*; s. *sâlih*) = two righteous/ virtuous ones (act. participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See *ṣâliḥîn* at 63:10, p. 1829, n. 5).

11. i. e., they disbelieved and disobeyed Allah and His Messengers. خانتا ***khânatâ*** = the two (f.) betrayed, became disloyal/treacherous (v. iii. f. dual past from *khâna* [*khawn/khiyânah*], to betray. See *lâ takhûnû* at 8:26, p. 556, n. 1).

12. يغنيا ***yughniyâ***(*ni*) = they two avail, suffice, make free from want, enrich, help (v. iii. m. dual impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See *yughnî* at 53:6, p. 1832, n. 7).

وَضَرَبَ ٱللَّهُ	11. And Allah strikes[1]
مَثَلًا	an instance[2]
لِّلَّذِينَ ءَامَنُوا	for those who believe
ٱمْرَأَتَ فِرْعَوْنَ	of the wife of Fir'awn,
إِذْ قَالَتْ رَبِّ	when she said: My Lord,
ٱبْنِ لِى عِندَكَ	build[3] for me near You
بَيْتًا فِى ٱلْجَنَّةِ	a house in the garden
وَنَجِّنِى مِن فِرْعَوْنَ	and save[4] me from Fir'awn
وَعَمَلِهِۦ	and his deed,
وَنَجِّنِى مِنَ ٱلْقَوْمِ	and save me from the people
ٱلظَّٰلِمِينَ ﴿١١﴾	that transgress.[5]
وَمَرْيَمَ ٱبْنَتَ	12. And of Mryam, daughter
عِمْرَٰنَ	of 'Imrân,
ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا	who guarded[6] her chastity;
فَنَفَخْنَا فِيهِ	and We breathed[7] into it
مِن رُّوحِنَا	of Our spirit of life;[8]
وَصَدَّقَتْ	and she believed[9]
بِكَلِمَٰتِ رَبِّهَا	in the Words of her Lord
وَكُتُبِهِۦ	and His Books;
وَكَانَتْ	and she was
مِنَ ٱلْقَٰنِتِينَ ﴿١٢﴾	of those devoutly obedient.[10]

[1] ضرب ***ḍaraba*** = he struck, hit, beat (v. iii. m. s. past from *darb*, to beat. See at 66:10, p. 1848, n. 8).

[2] مثل ***mathal*** (pl. أمثال *'amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 43:56, p. 1597, n. 3.

[3] ابن ***ibni*** = build, construct, erect, set up (v. ii. m. s. imperative from *banâ* [*binâ'/bunyân*], to build, to erect. See at 40:36, p. 1522, n. 10.

[4] نج ***najji*** = you rescue, save, deliver (v. ii. m. s. imperative from *najjâ*, form II of *najâ* [*najw/najâ'/ najâh*], to be saved, to escape. See at 28:21, p. 1238, n. 10).

[5] i. e., particularly the polytheists [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*]. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons, those committing wrongs, polytheists (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 59:17, p. 1802, n. 9).

[6] أحصنت ***'aḥṣanat*** = he guarded, fortified (v. iii. f. s. past from *'aḥṣana*, form IV of *ḥaṣuna* [*ḥaṣânah*], to be inaccessible, chaste. See *tuḥṣina* at 21:91, p. 1037, n. 13).

[7] نفخنا ***nafakhnâ*** = we breathed, blew, inflated (v. i. pl. past from *nakfakha nafakha* [*nafkh*], to blow. See at 21:91, p. 1037, n. 14).

[8] روح ***rûḥ*** (s.; pl. *'arwâḥ*) = breath of life, soul, spirit, spirit of life, *waḥy*, Jibrîl. See at 58:22, p. 1792, n. 9.

[9] صدقت ***ṣaddaqat*** = she believed, he proved true, verified, substantiated, confirmed, accepted as true (v. iii. m. f. past in from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See *ṣaddaqa* at 39:33, p. 1493, n. 2).

[10] قانتين ***qânitîn*** (pl.; accusative/genitive of *qânitûn*; s. *qânit*) = devoutly dutiful/obedient, submissive (active participle from *qanata* [*qunût*], to be obedient, to be devout). See at 33:35, p. 1849, n. 10).

67. *SÛRAT AL-MULK* (THE DOMINION)

Makkan: 30 *'âyahs*

This is a Makkan *sûrah*. It deals with the fundamentals of the faith, mainly the Oneness, Power and Glory of Allah and the theme of Resurrection, Judgement, reward and punishment in the hereafter. It starts with an emphasis that Blessed is Allah in Whose Hand is the Dominion of the heavens and the earth. Life and death are His creation and He is over everything Omnipotent. The *sûrah* is named after this first *'ayah*. Indeed the whole *sûrah* deals with Allah's Power and Dominion over everything, draws attention to His wonderful creation and how He provides for everything and being, and stresses the inevitability of the Resurrection, Judgement, reward and punishment.

سُورَةُ المُلْكِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

تَبَٰرَكَ	1. Blessed[1] is He
ٱلَّذِى بِيَدِهِ	in Whose Hand is
ٱلْمُلْكُ	the dominion;[2]
وَهُوَ عَلَىٰ كُلِّ شَىْءٍ	and He is over everything
قَدِيرٌ ١	Omnipotent.[3]
ٱلَّذِى خَلَقَ	2. He Who created
ٱلْمَوْتَ وَٱلْحَيَوٰةَ	death and life
لِيَبْلُوَكُمْ	that He might test[4] you
أَيُّكُمْ أَحْسَنُ	as to who of you is the best[5]
عَمَلًا	in deed.
وَهُوَ ٱلْعَزِيزُ	And He is the All-Mighty,[6]
ٱلْغَفُورُ ٢	the Most Forgiving.
ٱلَّذِى خَلَقَ	3. He Who created
سَبْعَ سَمَٰوَٰتٍ	seven heavens,

[1] تبارك ***tabâraka*** = he became blessed, praised, exalted (v. iii. m. s. past in form VI of *baraka*, to kneel down. See at 55: 78, p. 1752, n. 8).

[2] i. e., His is the absolute ownership, possession, sovereignty and power of governance and dispensation. ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 64:1, p. 1830, n. 2.

[3] قدير ***qadîr*** = Omnipotent, All-Powerful, All-Capable (act. participle in the intensive scale of *fa'îl* from *qadara* [*qadr/ qadar/ qudrah/ maqdurah/ maqdarah/ maqdirah*], to ordain, to measure, to have power. See at 66:8, p. 1848, n. 2).

[4] يبلو ***yabluwa***(*lu*) = he tests, tries, (v. iii. m. s. impfct. from *balâ* [*balw / balâ'*], to test, to try. The final letter takes *fat-hah* because of a hidden *'an* in *li* (*lâm* of motivation) coming before the verb. See at 47:4, p. 1649, n. 1).

[5] Allah gives life and death not without purpose, but to test His creatures by their deeds. أحسن ***'aḥsan*** = better, fairer/fairest, more/most handsome, more/most befitting, best. Elative of *ḥasan*, good, beautiful. See at 17:53, p.889, n. 10.

[6] عزيز ***'azîz*** = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 62:3, p. 1821, n. 5.

one above another.[1]	طِبَاقًا
You cannot see in the creation	مَا تَرَىٰ فِي خَلْقِ
of the All-Compassionate	الرَّحْمَٰنِ
any disharmony.[2]	مِن تَفَاوُتٍ
Then turn[3] the eye,	فَارْجِعِ الْبَصَرَ
can you see any fissures?[4]	هَلْ تَرَىٰ مِن فُطُورٍ ③
4. Then turn the eye	ثُمَّ ارْجِعِ الْبَصَرَ
again and again;[5]	كَرَّتَيْنِ
there will turn back[6] to you	يَنقَلِبْ إِلَيْكَ
the eye enfeebled[7]	الْبَصَرُ خَاسِئًا
and it will be exhausted.[8]	وَهُوَ حَسِيرٌ ④
5. And We have indeed	وَلَقَدْ
adorned[9] the nearest[10] heaven	زَيَّنَّا السَّمَاءَ الدُّنْيَا
with lamps[11]	بِمَصَابِيحَ
and have set them	وَجَعَلْنَاهَا
as missiles[12] for Satans;	رُجُومًا لِّلشَّيَاطِينِ
and We have prepared[13]	وَأَعْتَدْنَا
for them the punishment	لَهُمْ عَذَابَ
of the blazing furnace.[14]	السَّعِيرِ ⑤
6. And for those who	وَلِلَّذِينَ

[1] طباق ***ṭibâq*** = in conformity with, corresponding to, one above another.

[2] تفاوت ***tafâwut*** = disparity, dissimilarity, disharmony (verbal noun in form VI of *fâta* [*fawt/fawât*], to pass away, to vanish. See *fâta* at 60:11, p. 1812, n. 5.

[3] ارجع ***irji'*** = you go back, return, send back, turn (v. ii. m. s. imperative from *raja'a* (*rujû'*), to return, go back. See at 32:12, p. 1327, n. 9).

[4] فطور ***fuṭûr*** (pl.; s. *faṭr*) = fissures, cleavages, ruptures.

[5] كرتين ***karratayn*** (dual, acc./gen. of *karratân*; s. *karrah*) = twice, again and again, two recurrences, two turns . See *karrah* at 26:102, p. 1120, n. 6.

[6] ينقلب ***yanqalib(u)*** = he truns round, turns, turns about, turn back (v. iii. m. s. impfct. from *inqalaba inqalaba*, form VII of *qalaba* [*qalb*], to turn around. . The final letter is vowelless (*sâkin*) because the verb is conclusion of a conditional clause. See at 3:144, p. 211, n. 4).

[7] خاسىء ***khâsi'*** = feeble, enfeebled, weak, languid, outcast, rejected, driven away (act. participle from *khasa'a* [*khas'*], to chase away. See *khâsi'în* at 7:166, p. 530, n. 7).

[8] حسير ***ḥasîr*** = exhausted, weary, tired, fatigued (act. participle in the scale of *fa'îl* from *ḥasara* [*ḥusûr*], to be tired. See *yastaḥsirûna* at 21:19, p. 1017, n. 5).

[9] زينا ***zayyannâ*** = we adorned, embellished, decorated, ornamented, beautified (v. i. pl. past from *zayyana*, form II of *zâna* [*zayn*], to decorate, adorn. See at 50:6, p. 1686, n. 7).

[10] دنيا ***dunyâ*** (f.; m. *'adnâ*) = nearer, nearest, lower, lowest, this world, earth. See at 37:6, p. 1431, n. 3.

[11] i. e., stars. مصابيح ***maṣâbîḥ*** (pl.; s. *miṣbâḥ*) = lamps, lights. See at 41:12, p. 1543, n. 12.

[12] رجوم ***rujûm*** (pl. ; s. *rajm*) = missiles. See *rajm* at 18:22, p. 919, n. 1.

[13] أعتدنا ***'a'tadnâ*** = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready. See at 48:13, p. 1666, n. 6).

[14] i. e., hell. سعير ***sa'îr*** = burning blaze, blazing furnace, inferno. See at 48:13, p. 1666, n. 7.

كَفَرُوا۟ بِرَبِّهِمْ	disbelieve[1] in their Lord
عَذَابُ جَهَنَّمَ	is the punishment of hell;
وَبِئْسَ ٱلْمَصِيرُ ٦	and bad[2] is the destination.[3]
إِذَآ أُلْقُوا۟ فِيهَا	7. When they will be flung[4]
سَمِعُوا۟ لَهَا شَهِيقًا	into it they will hear its sighs[5]
وَهِىَ تَفُورُ ٧	and it will be flaring up;[6]
تَكَادُ تَمَيَّزُ	8. Almost bursting[7]
مِنَ ٱلْغَيْظِ	out of rage.[8]
كُلَّمَآ أُلْقِىَ	Every time there is flung
فِيهَا فَوْجٌ	into it a band[9]
سَأَلَهُمْ خَزَنَتُهَآ	its stewards[10] will ask them:
أَلَمْ يَأْتِكُمْ	"Did there not come to you
نَذِيرٌ ٨	any warner?"[11]
قَالُوا۟ بَلَىٰ	9. They will say: "O yes,
قَدْ جَآءَنَا نَذِيرٌ	there did come to us a warner,
فَكَذَّبْنَا وَقُلْنَا	but we disbelieved[12] and said:
مَا نَزَّلَ ٱللَّهُ	Allah has not sent down[13]
مِن شَىْءٍ	anything;
إِنْ أَنتُمْ إِلَّا	you are naught but
فِى ضَلَٰلٍ كَبِيرٍ ٩	in an error[14] quite enormous."

1. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 64:6, p. 1832, n. 4).

2. بئس ***bi's*** = evil, wretched, bad. See at 40:76, p. 1536, n. 4.

3. مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 66:9, p. 1848, n. 7).

4. ألقوا ***'ulqû*** = they were thrown, cast, flung, delivered, submitted (v. iii. m. pl. past passive from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah /luqan*], to meet. See at 25:13, p. 1141, n. 7).

5. شهيق ***shahîq*** = sobbing, sighing, inhalation, braying (of a donkey). See at 11:106, p.715, n. 10.

6. تفور ***tafûru*** = she flares up, boils, bubbles, gushes forth, bursts (v. iii. f. s. impfct. from *fâra* [*fawr/fawrân*], to flare up, to boil,. See *fâra* at 23:27, p. 1082, n. 1).

7. تميز ***tammayzu*** (originally *tatamayyazu*) = she bursts, becomes separated/distinguished (v. iii. f. s. impfct. from *tamayyaza*, form V of *mâza* [*mayz*], to separate. See *imtâzû* at 36:59, p. 1423, n. 2).

8. غيظ ***ghayẓ*** = rage, wrath, anger, fury. See at 33:25, p. 1344, n. 9.

9. فوج ***fawj*** (s.; pl. أفواج *'afwâj*) = band, troop, group, detachment, regiment. See at 38:59, p. 1473, n. 13.

10. خزنة ***khazanah*** (pl.; s. *khâzin*) = treasurers, stewards, keepers (act. participle from *khazana* [*khazn*], to store. See at 40:49, p. 1527, n. 1).

11. نذير ***nadhîr*** (pl. *nudhur*) = warner, one or that which gives warning, warning (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 53:56, p. 1727, n. 17).

12. كذبنا ***kadhdhabnâ*** = we disbelieved, cried lies to, regarded as false (v. i. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *kadhdhabû* at 57:19, p. 1775, n. 8).

13. نزل ***nazzala*** = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzûl*), to come down. See at 43:11, p. 1584, n. 6).

14. ضلال ***ḍalâl*** = error, straying from the right path. See at 62:2, p. 1821, n. 1.

وَقَالُوا 10. And they will say:
لَوْ كُنَّا نَسْمَعُ "Had we listened[1]
أَوْ نَعْقِلُ or exercised reason,[2]
مَا كُنَّا we would not have been
فِي أَصْحَٰبِ among the inmates[3]
ٱلسَّعِيرِ ١٠ of the balzing furnace."

فَٱعْتَرَفُوا 11. Thus will they confess[4]
بِذَنۢبِهِمْ their sin.
فَسُحْقًا So away[5] with the
لِّأَصْحَٰبِ ٱلسَّعِيرِ ١١ inmates of the blazing fire.

إِنَّ ٱلَّذِينَ يَخْشَوْنَ 12. Verily those who fear[6]
رَبَّهُم بِٱلْغَيْبِ their Lord in the unseen[7]
لَهُم مَّغْفِرَةٌ they will have forgiveness[8]
وَأَجْرٌ كَبِيرٌ ١٢ and a reward[9] very great.[10]

وَأَسِرُّوا 13. And whether you conceal[11]
قَوْلَكُمْ أَوِ ٱجْهَرُوا بِهِۦٓ your saying or disclose[12] it,
إِنَّهُۥ عَلِيمٌۢ verily He is All-Knowing
بِذَاتِ ٱلصُّدُورِ ١٣ of the secrets of the hearts.[13]

أَلَا يَعْلَمُ 14. Should he not know

1. نسمع ***nasma'u*** = we hear, listen, pay attention (v. i. pl. impfct. from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *tasma'* at 63:4, p. 1826, n. 6).

2. نعقل ***na'qilu*** = we exercise reason, understand, realize, comprehend (v. i. pl. impfct. from *'aqala* [*'aql*], to understand, to have intelligence. See *ta'qilûna* at 57:17, p. 1774, n. 11).

3. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, inhabitants, companions, associates, comrades, followers, owners. See at 64:10, p. 1834, n. 3).

4. اعترفوا ***i'tarafû*** = they admitted, confessed, acknowledged, avowed, recognized (v. iii. m. pl. past from *i'tarafa*, form VIII of *'arafa* [*ma'rifah/'irfân*], to know, to recognize. See at 9:102, p. 621, n. 14).

5. سحق ***suḥq*** = distance, remoteness. *suḥqan lahu* = away with him.

6. يخشون ***yakhshawna*** = they fear, are afraid of, apprehend, dread (v. iii. m. pl. impfct. from *khashiya* [*khashy/ khashyah*], to fear, to dread). See at 39:23, p. 1490, n. 3).

7. غيب ***ghayb*** (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 53:35, p. 1724, n. 4.

8. مغفرة ***maghfirah*** = forgiveness, pardon, remission. See at 35:7, p. 1391, n. 13.

9. أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 57:27, p. 1780, n. 4).

10. كبير ***kabîr*** = big, great, enormous, grave thing, All-Great. See at 35:7, p. 1391, n.14.

11. أسروا ***'asirrû*** = you conceal, secrete, hide, keep confidential (v. ii. m. pl. imperative from *'asarra*, form IV of *sarra* [*surûr/ tasirrah/ masarrah*], to make happy. See *tusirrûna* at 64:4, p. 1831, n. 6).

12. اجهروا ***ijharû*** = you shout/ make loud/ public, disclose (v. ii. m. pl. imperative from *jahara* [*jahr /jihâr*], to declare publicly, to come out. See *lâ tajharû* at 49:2, p. 1677, n. 2).

13. صدور ***ṣudûr*** (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. *dhât al-ṣudûr* = that which possesses the hearts, secrets of the hearts. See at 64:4, p. 1831, n. 8.

مَنْ خَلَقَ	Who created,
وَهُوَ ٱللَّطِيفُ	and He is the All-Subtle,[1]
ٱلْخَبِيرُ ١٤	the All-Aware?[2]

Section (*Rukû'*) 2

هُوَ ٱلَّذِى جَعَلَ	15. He it is Who made for
لَكُمُ ٱلْأَرْضَ ذَلُولًا	you the earth docile.[3]
فَٱمْشُوا۟ فِى مَنَاكِبِهَا	So walk [4]through its flanks[5]
وَكُلُوا۟ مِن رِّزْقِهِۦ	and eat of His provision.[6]
وَإِلَيْهِ	And to Him will be
ٱلنُّشُورُ ١٥	the resurrection.[7]
ءَأَمِنتُم	16. Do you feel secure[8] of
مَّن فِى ٱلسَّمَآءِ	the One in the Heaven
أَن يَخْسِفَ بِكُمُ	that He may sink[9] with you
ٱلْأَرْضَ فَإِذَا	the earth and then
هِىَ تَمُورُ ١٦	it will quake?[10]
أَمْ أَمِنتُم	17. Or do you feel secure
مَّن فِى ٱلسَّمَآءِ	of the One in the Heaven
أَن يُرْسِلَ	that He may send down[11]
عَلَيْكُمْ حَاصِبًا	on you a hail-storm[12]
فَسَتَعْلَمُونَ	so you shall know
كَيْفَ نَذِيرِ ١٧	how My warning is?[13]

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[1] لطيف ***laṭîf*** = All-Graceful, All-Subtle, Kind, Gracious, fine, delicate, refined (active participle in the scale of *fa'îl* from *laṭafa/laṭufa* [*luṭf/laṭâfah*], to be kind and friendly, to be fine, delicate. See at 42:19, p. 1568, n. 3).

[2] خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr* /*khibrah*] to be acquainted). See at 66:3, p. 1845, n. 8).

[3] ذلول ***dhalûl*** (s.; pl. *dhulul*) = docile, tamed, trained. See at 2:71, p. 33, n. 7.

[4] امشوا ***imshû*** = you (all) go on, proceed, move along, walk (v. ii. m. pl. imperative from *mashâ* [مشى *mashy*], to go on foot, to walk. See at 38:6, p. 1460, n. 8).

[5] مناكب ***manâkib*** (pl.; s. *mankib*) = flanks, shoulders, uplands, highlands (noun of place from *nakaba* [*nukûb*], to deviate, to swerve. See *nâkibûn* at 23:74, p. 1093, n. 9.)

[6] رزق ***rizq*** (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 65:11, p. 1843, n. 9.

[7] نشور ***nushûr*** = resurrection, restoration to life. See at 35:9, p. 1392, n. 13.

[8] أمنتم ***'amintum*** = you (all) became safe, were/felt secure (v. ii. m. pl. past from *'amina* [*'amn/amân*], to be safe. See at 2:196, p. 94, n. 13).

[9] i. e., He may cause the earth to collapse and sink with you. يخسف ***yakhsifa(u)*** = he sinks, causes to sink, is eclipsed (v. iii. m. s. impfct. from *khasafa* [*khasf/khusûf*], to sink, to be eclipsed. See at 16:45, p. 842, n. 10).

[10] تمور ***tamûru*** = she moves to and fro, moves from side to side, quakes (v. iii. f. s. impfct. from *mâra* [*mawr*], to move from side to side).

[11] يرسل ***yursila(u)*** = he despatches, sends, lets flow (v. iii. m. s. impfct. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. The final letter takes *fat-hah* for the particle *'an* coming before the verb. See at 30:46, p. 1305, n. 5).

[12] حاصب ***ḥâṣib*** = hail-storm, violent tornado, devastating cyclone. See at 54:34, p. 1736, n. 1.

[13] نذير ***nadhîr*** (pl. *nudhur*) = warner, warning. See at 67:9, p. 1852, n. 11.

وَلَقَدْ كَذَّبَ	18. And disbelieved[1] indeed
الَّذِينَ مِن قَبْلِهِمْ	those before them.
فَكَيْفَ كَانَ	Then how was
نَكِيرِ ١٨	My disapproval ?[2]
أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ	19. Do they not see the birds[3]
فَوْقَهُمْ صَٰٓفَّٰتٍ	above them unfolding wings[4]
وَيَقْبِضْنَ	and holding?[5]
مَا يُمْسِكُهُنَّ	There retains[6] them none
إِلَّا الرَّحْمَٰنُ	but the All-Compassionate.
إِنَّهُۥ بِكُلِّ شَيْءٍ	Verily He is of everything
بَصِيرٌ ١٩	All-Seeing.[7]
أَمَّنْ هَٰذَا الَّذِي	20. Or who is the one that is
هُوَ جُندٌ لَّكُمْ	an army[8] for you
يَنصُرُكُم مِّن دُونِ	that can help[9] you besides
الرَّحْمَٰنِ	the All-Compassionate?
إِنِ الْكَٰفِرُونَ	The disbelievers are
إِلَّا فِي غُرُورٍ ٢٠	in naught but delusion.[10]
أَمَّنْ هَٰذَا الَّذِي	21. Or who is the one that
يَرْزُقُكُمْ	can give you provision[11]
إِنْ أَمْسَكَ رِزْقَهُۥ	if He withholds[12] His provision?

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[1] كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 50:15, p. 1688, n. 4).

[2] i. e., My retribution. ***nakîri*** (originally *nakîr+ î*) : نكير ***nakîr*** = denial, disapproval, disavowal, disapprobation, rejection. See at 67:18, p. 1855, n. 2.

[3] طير ***ṭayr*** (coll. n.; pl. طيور *ṭuyûr*) = bird, birds, fowls. See at 56:21, p. 1756, n. 4.

[4] صافات ***ṣâffât*** (f. pl.; s. *ṣâffah*; m. *Ṣâff*) those ranged in ranks, those lined up, those unfodling their wings (act. participle from *ṣaffa* [*ṣaff*], to line up. to set in a row).

[5] i. e., folding the wings. يقبضن ***yaqbiḍna*** = they (f) hold, grasp, grip (v. iii. f. pl. impfct. from *qabaḍa* [*qabḍ*], to seize. See *qabaḍnâ* at 25:46, p. 1152, n. 3).

[6] i. e., in the sky. يمسك ***yumsiku*** = he retains, holds, withholds, grasps (v. iii. m. s. impfct. from *'amsaka*, form IV of *masaka* [*mask*], to hold, to grab. See at 39:42, p. 1496, n. 7).

[7] بصير ***baṣîr*** = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 64:2, p. 1830, n. 6.

[8] جند ***jund*** (s.; pl. *junûd/ajnâd*) = army, host. See at 44:24, p. 1610, n. 10.

[9] ينصر ***yanṣuru*** = he helps, assists (v. iii. m. s. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. See *yanṣurûna* at 59:8, p. 1798, n. 7).

[10] غرور ***ghurûr*** = delusion, deception, deceit, conceit, vanities. See at 57:20, p. 1776, n. 11.

[11] يرزق ***yarzuqu*** = he provides, provides with the means of subsistence, bestows (v. iii. m. s. impfct. from *razaqa* [*razq*], to provide, bestow. See at 42:19, p. 1568, n. 4).

[12] أمسك ***'amsaka*** = he retained, held, withheld, grasped (v. iii. m. s. past in form IV of *masaka* [*mask*], to hold, to grab. See n. 6 above).

بَلْ لَّجُّوا۟ فِى عُتُوٍّ Nay, they persist[1] in insolence[2]
وَنُفُورٍ (٢١) and aversion.[3]

أَفَمَن يَمْشِى 22. Is the one who walks[4]
مُكِبًّا عَلَىٰ وَجْهِهِۦٓ upside down[5] on his face
أَهْدَىٰٓ the better guided[6] or
أَمَّن يَمْشِى سَوِيًّا the one who walks upright[7]
عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ (٢٢) on a way straight and right?[8]

قُلْ هُوَ ٱلَّذِىٓ 23. Say: "He it is Who
أَنشَأَكُمْ brought you into being[9]
وَجَعَلَ لَكُمُ and set for you
ٱلسَّمْعَ وَٱلْأَبْصَٰرَ the hearing and the sights
وَٱلْأَفْـِٔدَةَ and the hearts.
قَلِيلًا مَّا Little is that
تَشْكُرُونَ (٢٣) you express gratitude."[10]

قُلْ هُوَ ٱلَّذِى 24. Say: "He it is Who has
ذَرَأَكُمْ فِى ٱلْأَرْضِ scattered[11] you in the earth;
وَإِلَيْهِ and to Him
تُحْشَرُونَ (٢٤) you shall all be gathered."[12]

وَيَقُولُونَ 25. And they say:

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1. لجوا *lajjû* = they persisted, became obstinate/ stubborn/ unyielding, insisted (v. iii. m. pl. past from *lajja* [*lajaj/lajâj/lajâjah*], to persist, to be stubborn. See at 23:75, p. 1093, n. 10).

2. عتو *'utûw* = recalcitrance, disobedience, insolence, audacity. See at 25:21, p. 1144, n. 2.

3. نفور *nufûr* = aversion, distaste, dislike, estrangement, bolting away (of animals). See at 35:42, p. 1406, n. 5.

4. يمشي *yamshî* = he or it moves, walks, goes on foot, proceeds (v. iii. m. s. impfct. from *mashâ* [مشي *mashy*], to go on foot, to walk. See at 25:7, p. 1139, n. 11).

5. مكب *mukibb* = one who throws oneself down, becomes upside down, bends down, leans (act. participle from *'akabba*, form IV of *kabba* [*kabb*], to turn upside down, to prostrate. See *kubbat* at 27:90, p. 1229, n. 5).

6. أهدى *'ahdâ* = more in the right, better guided, better guide (elative of *hâdin*). See at 35:42, p. 1406, n. 2.

7. سوي *sawîy* (s.; pl. *'aswiyâ'*) = straight, upright, correct, proper, sound, even. See at 20:135, p. 1011, n. 9.

8. مستقيم *mustaqîm* = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 48:20, p. 1670, n. 3).

9. أنشأ *'ansha'a* = he created, brought into being, caused to rise (v. iii. s. past in form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See at 53:32, p. 1723, n. 10).

10. i. e., by obeying and worshipping Him Alone. تشكرون *tashkurûna* = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 45: 12, p. 1621, n. 9).

11. ذرأ *dhara'a* = he created, scattered, grew (v. iii. m. s. past from *dhar'*, to create, scatter, grow. See at 23:79, p. 1094, n. 12).

12. i. e., on the Day of Resurrection and Judgement. تحشرون *tuḥsharûna* = you are gathered, collected, assembled, mustered, herded, rallied (v. ii. m. pl. impfct. passive from *ḥashara* [*ḥashr*], to gather. See at 58:9, p. 1787, n. 7).

مَتَىٰ هَٰذَا ٱلْوَعْدُ	"When will this promise[1] be,
إِن كُنتُمْ صَٰدِقِينَ ٢٥	if you are truthful?"[2]
قُلْ إِنَّمَا ٱلْعِلْمُ	26. Say: "The knowledge[3] is
عِندَ ٱللَّهِ	but with Allah,
وَإِنَّمَآ أَنَا۠ نَذِيرٌ	and I am but a warner[4]
مُّبِينٌ ٢٦	open and clear."[5]
فَلَمَّا رَأَوْهُ	27. But when they will see it
زُلْفَةً	approaching,[6]
سِيٓـَٔتْ وُجُوهُ	distressed[7] will be the faces[8]
ٱلَّذِينَ كَفَرُوا۟	of those who disbelieve
وَقِيلَ	and it will be said:
هَٰذَا ٱلَّذِى كُنتُم	"This is what you had been
بِهِۦ تَدَّعُونَ ٢٧	clamouring[9] for."
قُلْ أَرَءَيْتُمْ إِنْ	28. Say: "Do you see, if
أَهْلَكَنِىَ ٱللَّهُ	Allah destroys[10] me
وَمَن مَّعِىَ	and those with me,
أَوْ رَحِمَنَا	or bestows mercy[11] on us,
فَمَن يُجِيرُ	then who is to protect[12]
ٱلْكَٰفِرِينَ مِنْ	the disbelievers from a
عَذَابٍ أَلِيمٍ ٢٨	punishment most painful?"[13]

[1] i. e., the promised thing, the Resurrection. وعد *wa'd* (s.; pl. *wu'ûd*) = promise. See at 40:55, p. 1528, n. 11.

[2] i. e., in what you say about the Resurrection. صادقين *ṣâdiqîn* (pl.; acc./gen. of *ṣâdiqûn; s. ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 62:6, p. 1822, n. 7).

[3] i. e., the knowledge of its time of occurrence.

[4] نذير *nadhîr* (pl. *nudhur*) = warner, one or that which gives warning, warning (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 67:9, p. 1852, n. 11).

[5] مبين *mubîn* = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 64:12, p. 1834, n. 11).

[6] زلفة *zulfah* = near, approaching. See *'uzlifat* at 50:31, p. 1178, n. 8.

[7] سيئت *sî'at* = she was distressed, worried, saddened, made gloomy, (v. iii. f. s. past passive from ساء *sâ'a* [*sû'/saw'*], to be bad. See *sî'a* at 29:33, p. 1276, n. 9).

[8] وجوه *wujûh* (sing. وجه *wajh*) = faces, countenances. See at 47:27, p. 1657, n. 3).

[9] تدعون *tadda'ûna* = you (all) ask for, claim, maintain, allege, clamour for (v. ii. m. pl. impfct. from *idda'â*, for VIII of *da'â* [*du'â'*], to call, to summon. See at 41:31, p. 1551, n. 2).

[10] أهلك *'ahlaka* = he destroyed, annihilated (v. iii. m. s. past in from IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 53:50, p. 1726, n. 7).

[11] رحم *raḥima* = he graced, had mercy on, bestowed mercy, spared, let off (v. iii. m. s. from *rahmah/marhamah*. See at 6:16, p. 397, n. 5).

[12] يجير *yujîru* = he gives protection, protects, shelters, grants asylum (v. iii. m. s. impfct. from *'ajâra*, form IV of *jâra* [*jawr*] , to deviate, to oppress. See at 23:88, p. 1096, n. 5).

[13] أليم *'alîm* = most painful, very agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 64:5, p. 1831, n. 12).

قُلْ هُوَ	29. Say: "He is
ٱلرَّحْمَٰنُ	the All-Compassionate,
ءَامَنَّا بِهِۦ	we believe in Him
وَعَلَيْهِ تَوَكَّلْنَا	and on Him we rely.[1]
فَسَتَعْلَمُونَ	So you shall know
مَنْ هُوَ فِى ضَلَٰلٍ	who is in an error[2]
مُّبِينٍ ﴿٢٩﴾	quite obvious."
قُلْ أَرَءَيْتُمْ	30. Say: "Do you see,
إِنْ أَصْبَحَ مَآؤُكُمْ	if your water becomes[3]
غَوْرًا	deeply underground,[4]
فَمَن يَأْتِيكُم	then who will bring you
بِمَآءٍ مَّعِينٍ ﴿٣٠﴾	water in flowing spring?"[5]

[1] توكلنا ***tawakkalnâ*** = we relied, depended, put our trust, appointed as representative (v. i. pl. past from *tawakkala*, form V of *wakala* [*wukl/ wukûl*], to entrust. See at 60:4, p. 1808, n. 12).

[2] ضلال ***ḍalâl*** = error, straying from the right path. See at 67:10, p. 1852, n. 14.

[3] أصبح ***'aṣbaḥa*** = he became, became in the morning (v. ii. m. s. past in form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See at 28:18, p. 1237, n. 4).

[4] i. e., if it goes deeply underground. غور ***ghawr*** (s.; pl. *'aghwâr*)= deeply underground, subterranean, bottom, depression. See at 18:41, 926, n. 5.

[5] i. e., who will bring water to run withing your easy reach? معين ***ma'în*** = spring, flowing spring, source of water, running forth. See at 56:18, p. 1755, n. 14.

68. *SÛRAT AL-QALAM* (THE PEN)
Makkan: 52 *'âyahs*

This is an early Makkan *sûrah* which brings home the theme of *risâlah* or Messengership of Muhammad, peace and blessings of Allah be on him, and the truth of the Qur'ân. It also deals with the attitude of the unbelievers to these two matters and illustrates their position by the instance of the owners of a garden which was destroyed because of their unbelief and disregard of Allah. It also points out that punishment for the unbelievers will be more severe in the hereafter while the believers and the righteous will be blessed with the paradise of bliss. The *sûrah* also asks the Prophet, peace and blessings of Allah be on him, to go on preaching the truth disregarding the opposition and ridicule of the unbelievers.

The *sûrah* is named *al-Qalam* (The Pen) with reference to its first *'âyah* wherein Allah swears by the pen to emphasize that the Prophet, peace and blessings of Allah be on him, is not one gone off his head as the unbelievers alleged.

سُورَةُ القَلَمِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

نٓ 1. *Nûn,*[1]
وَٱلْقَلَمِ by the pen[2]
وَمَا يَسْطُرُونَ ① and what they write.[3]

مَآ أَنتَ 2. You are not,
بِنِعْمَةِ رَبِّكَ by the grace[4] of your Lord,
بِمَجْنُونٍ ② one gone off his head.[5]

وَإِنَّ لَكَ 3. And verily for you
لَأَجْرًا will be a reward
غَيْرَ مَمْنُونٍ ③ without cessation.[6]

وَإِنَّكَ لَعَلَىٰ 4. And indeed you are on
خُلُقٍ عَظِيمٍ ④ a character[7] most lofty.[8]

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1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.
2. Allah may swear by anything of His creation; but His servants may swear only by Him.
3. i. e., men and angels write for various purposes. يسطرون **yasṭurûna** = they write, draw lines (v. iii. m. pl. impfct. from *saṭara* [*saṭr*], to draw lines. See ***masṭûr*** at 52:2, p. 1607, n. 3).
4. نعمة ***ni‘mah*** (s.; pl. *ni‘am*) = blessing, grace, favour, benefaction. See at 39:49, p. 1499, n. 2.
5. This is a reply to the unbelievers' calling the Prophet, peace and blessings of Allah be on him, mad on account of his giving out of the Qur'ân. مجنون ***majnûn*** (s.; pl. *majânîn*) = possessed by *jinn*, insane, mad, one gone off his head (pass. participle from *janna* [*junûn*], to cover, to hide. See at 54:9, p. 1731, n. 1).
6. i. e., it will neither be exhausted nor stopped. ***mamnûn*** = cut off, ceased, obliged, grateful, weak (pass. participle from *manna* [*mann*], to be kind, to bestow favour, to cut off, to be weak. See at 41:8, p. 1542, n. 6).
7. The address is to the Prophet, peace and blessings of Allah be on him. خلق ***khuluq***(s.; pl. *'akhlâq*) = character, nature, disposition, way. See at 26:137, p. 1186, n. 4.
8. عظيم ***'aẓîm*** = great, most lofty, magnificent, splendid, stupendous, grand, huge, immense, monstrous, enormous, grave. See at 62:5, p. 1821, n. 8.

فَسَتُبْصِرُ	5. So you will see[1]
وَيُبْصِرُونَ ٥	and they will see,
بِأَييِّكُمُ ٱلْمَفْتُونُ ٦	6. Who of you is the insane.[2]
إِنَّ رَبَّكَ	7. Verily your Lord,
هُوَ أَعْلَمُ	He is the Best Aware[3]
بِمَن ضَلَّ	of who has gone astray
عَن سَبِيلِهِۦ	from His way[4]
وَهُوَ أَعْلَمُ	and He is the Best Aware of
بِٱلْمُهْتَدِينَ ٧	those in receipt of guidance.[5]
فَلَا تُطِعِ	8. So obey not[6]
ٱلْمُكَذِّبِينَ ٨	the disbelievers.
وَدُّوا۟ لَوْ	9. They wish[7] if you be
تُدْهِنُ فَيُدْهِنُونَ ٩	pliant[8] they will be pliant.
وَلَا تُطِعْ كُلَّ	10. And obey not every oft-
حَلَّافٍ مَّهِينٍ ١٠	swearer,[9] a despicable one;[10]
هَمَّازٍ مَّشَّآءٍۭ	11. A slanderer[11] going
بِنَمِيمٍ ١١	round[12] with a calumny;[13]

1. تبصر ***tubṣiru*** = you see, see through, understand, (v. ii. m. s. impfct. from *'abṣara*, form IV of *baṣura/baṣira* [*baṣar*], to see. See *tubṣirûna* at 56:85, p. 1765, n. 8).

2. مفتون ***maftun*** = one tempted, fascinated, charmed, insane, maniac, mad (pass. participle from *fatana* [*fatn /futûn*], to put to trial, to tempt. See *fatantum* at 57:14, p. 1773, n. 2).

3. أعلم ***'a'lamu*** = better-knowing, best aware (elative of *'âlim*, active participle from *'alima* [*'ilm*], to know. See at 50:45, p. 1695, n. 8).

4. i. e., His *dîn* — *tawhîd* and Islâm. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 63:2, p. 1825, n. 8.

5. مهتدين ***muhtadîn*** (acc. /gen. of *muhtadûn*, sing. *muhtadin*) = those in receipt of guidance, are guided aright, are led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 28:57, p. 1252, n. 1).

6. لا تطع ***lâ tuṭi'*** = do not obey, follow, abide by, comply with (v. ii. m. s. imperative {prohibition] from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 33:48, p. 1354, n. 9).

7. ودوا ***waddû*** = they wished, desired, loved, liked (v. iii. m. pl. past from *wadda* [*wadd /wudd /widd*], to love, like. See at 60:2, p. 1807, n. 8).

8. i. e., compromise in the matter of the *dîn*. تدهن ***tudhinu*** = you oil, anoint, flatter, be pliant (v. ii. m. s. impfct. from *adhana*, form IV of *dahana* [*dahn*], to oil, to anoint. See *dihân* at 55:37, p. 174, n. 12.

9. حلاف ***ḥallâf*** = oft-swearer, one who habitually makes promises (act. participle in the intensive scale of *fa''âl* from *ḥalafa* [*ḥalf/ḥilf*], to swear. See *yaḥlifûna* at 58:18, p. 1791, n. 2).

10. مهين ***mahîn*** = despicable, weak, mean, paltry, little. See at 43:52, p. 1596, n. 2.

11. هماز ***hammâz*** = slanderer, backbiter (act. participle in the intensive scale of *fa''âl* from *hamaza* [*hamz*], to goad on).

12. مشاء ***mashshâ'*** = one who goes round, walker (act. participle in the scale of *fa''âl* from *mashâ* [*mashy*], to walk, to go on foot).

13. نميم ***namîm*** (s.; pl. *namâ'im*) = calumny, slander, defamation.

مَنَّاعٍ لِّلْخَيْرِ 12. A hinderer[1] of the good,
مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ a transgressor,[2] sinful.[3]

عُتُلٍّ 13. Relentless,[4]
بَعْدَ ذَٰلِكَ زَنِيمٍ ﴿١٣﴾ moreover a base-born.[5]

أَن كَانَ 14. Because he is
ذَا مَالٍ وَبَنِينَ ﴿١٤﴾ owner of wealth and sons.

إِذَا تُتْلَىٰ عَلَيْهِ 15. When recited[6] to him
ءَايَٰتُنَا قَالَ are Our signs he says:
أَسَٰطِيرُ ٱلْأَوَّلِينَ "Legends[7] of the ancients."
﴿١٥﴾

سَنَسِمُهُۥ 16. We shall brand[8] him
عَلَى ٱلْخُرْطُومِ ﴿١٦﴾ on the nozzle.[9]

إِنَّا بَلَوْنَٰهُمْ 17. We have indeed tried[10]
كَمَا بَلَوْنَآ them[11] as We tried
أَصْحَٰبَ ٱلْجَنَّةِ the owners of the garden
إِذْ أَقْسَمُوا۟ when they swore[12] that
لَيَصْرِمُنَّهَا they shall surely harvest[13] it
مُصْبِحِينَ ﴿١٧﴾ rising in the morning;

وَلَا يَسْتَثْنُونَ ﴿١٨﴾ 18. And they excepted not.[14]

1. مناع ***mannâ'*** = one who prevents, forbids, defends, resists, bars, hinders (act. participle in the scale of *fa''âl* from *mana'a* [*man'*], to prevent. See at 50:25, p. 1690, n. 11).

2. معتد ***mu'tadin*** (s.; pl. *mu'tadûn*) = aggressor, transgressor, one who acts outrageously (act. participle from *i'tadâ*, form VIII of *'adâ* [*'adw/ 'udûw/ 'adâ'/ 'udwân*], to attack, to assail. See *'âdaytum* at 60:8, p. 1809, n. 9).

3. أثيم ***'athîm*** (s. ; pl. *'uthamâ'*) = sinful, criminal, evil (active participle in the form of *fa'îl* from *'athima* [*'ithm/'atham / ma'tham*], to sin. See at 45:7, p. 1619, n. 13).

4. عتل ***'utull*** = cruel, relentless, stubborn.

5. The allusion is to Al-Walîd ibn Mughîrah, one of the Makkan unbelieving leaders (*Tafsîr al-Jalâlayn*). زنيم ***zanîm*** = base-born, bastard, of reputed father.

6. تتلى ***tutlâ*** = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 23:105, p. 1100, n. 11).

7. أساطير ***'asâṭîr*** (pl.; s. *'usṭûrah*) = legends, myths, fables, tales. See at 46:17, p. 1638, n. 4.

8. نسم ***nasimu*** = we brand, stamp, mark (v. i. pl. impfct. from *wasama* [*wasm/simah*], to brand. See *mutawassimîn* at 15:75, p. 822, n. 13.

9. خرطوم ***khurṭûm*** (s.; pl. *kharâṭîm*) = trunk, nozzle.

10. بلونا ***balawnâ*** = we tried, put to test (v. i. pl. past from *balâ [balw / balâ'*], to test, to try. See at 7:168, p. 531, n. 3).

11. The allusion is to the unbelieving Makkans.

12. أقسموا ***'aqsamû*** = they swore, took an oath (v. iii. m. pl. past from *'aqsama*, form IV of *qasama* [*qasam*], to divide, to apportion. See at 35:42, p. 1405, n. 10).

13. ليصرمن ***la yaṣrimunna*** = they shall surely cut off, sever, harvest (v. iii. m. pl. impfct. emphatic from *ṣarama* [*ṣarm/ṣurm*], to cut off, to sever.

14. i. e., they did not say *in shâ' Allah*, if Allah wills. يستثنون ***yastathnûna*** = they make exception, except, exclude (v. iii. m. pl. impfct. from *istathnâ*, form X of *thanâ* [*thany*], to double. See *yathnûna* at 11:5, p. 678, n. 9).

فَطَافَ عَلَيْهَا 19. So there went round[1] it

طَآئِفٌ مِّن رَّبِّكَ an itinerant[2] from your Lord

وَهُمْ نَآئِمُونَ ١٩ while they were asleep.

فَأَصْبَحَتْ 20. Hence it became

كَٱلصَّرِيمِ ٢٠ like a ground burnt black.[3]

فَتَنَادَوْا 21. Then they called one

مُصْبِحِينَ ٢١ another [4]rising in the morning.[5]

أَنِ ٱغْدُوا 22. That: "You proceed[6] early

عَلَىٰ حَرْثِكُمْ to your tilth[7]

إِن كُنتُمْ صَٰرِمِينَ ٢٢ if you are to reap the fruits."[8]

فَٱنطَلَقُوا 23. So they set out[9]

وَهُمْ يَتَخَٰفَتُونَ ٢٣ and they were whispering:[10]

أَن لَّا يَدْخُلَنَّهَا 24. That: "Let there enter not

ٱلْيَوْمَ عَلَيْكُم مِّسْكِينٌ ٢٤ today on you any poor man."[11]

وَغَدَوْا 25. And they went early

عَلَىٰ حَرْدٍ with a resolve,[12]

قَٰدِرِينَ ٢٥ having power.[13]

[1] طاف ***ṭâfa*** = he went round, circumambulated, moved about (v. iii. m. s. past from *ṭawf/ ṭawâf/ ṭawfân*, to go about, to run around. See *yaṭûfu* at 56:17, p. 1755, n. 10).

[2] i. e., a devastating hot wind. طائف *ṭâ'if* (s.; pl. *ṭâ'ifûn*) = an itinerant, a roving one, one making circuit (act. participle from *ṭâfa*. See n. 1 above).

[3] صريم ***ṣarîm*** = a field of which the fruits have been cut off and reaped, a ground covered by black sands, a ground burnt black.

[4] تنادوا ***tanâdaw*** = they called one another, they assembled (v. iii. m. pl. past from *tanâdâ*, form VI of *nadâ* [*nadw*], to call, to assemble. See at 28:30, p. 1242, n. 6).

[5] مصبحين ***muṣbiḥîn*** (pl.; acc./gen. of *muṣbiḥûn*, s. *muṣbiḥ*) = those becoming/ rising in the morning (act. participle from *'aṣbaḥa*, form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See at 37:137, p. 1451, n. 8).

[6] اغدوا ***ughdû*** = you (all) proceed early, go early in the morning (v. ii. m. pl. imperative from *ghadâ* [*ghudûw/ ghadw/ ghadwah*], to go/ come/ be early in the morning).

[7] حرث ***ḥarth*** = tillage, cultivation, tilth, crops. See at 42:20, p. 1568, n. 8.

[8] صارمين ***ṣârimîn*** (pl.; acc./gen. of *ṣârimûn*; s. *ṣârim*) = those who cut off, cutters, those who reap or harvest (act. participle from *ṣarama* [*ṣarm/ṣurm*], to cut off, to sever. See *lâ yaṣrimunna* at 68:17, p. 1861, n. 13).

[9] انطلقوا ***inṭalaqû*** = they set out, departed, set out, proceeded, burst out [shouting] (v. iii. m. pl. past from *inṭalaqa*, form VII of *ṭalaqa/ṭaluqa* [*ṭalâq/ṭalâqah*] to be free/divorced, to be happy. See *inṭalaqtum* at 48:15, p. 1667, n. 2).

[10] يتخافتون ***yatakhâfatûna*** = they become inaudible, mutter, whisper (v. iii. m. pl. impfct. from *takhâtafa*, form VIII of *khafata* [*khufût*], to become inaudible, to mutter. See at 20:103, p. 1001, n. 12).

[11] i. e., to ask of the crops.

[12] حرد ***ḥard*** = resolve, strong intention.

[13] قادرين ***qâdirîn*** (pl.; acc./gen. of *qâdirûn*; s. *qâdir*) = capable, those who have power, (act. participle from *qadara* [*qadr/ qadar/ qudrah/ maqdurah*], to ordain, to measure, to have power. See at 23:95, p. 1098, n. 7).

فَلَمَّا رَأَوْهَا 26. But when they saw it
قَالُوٓا۟ إِنَّا they said: "Indeed we
لَضَآلُّونَ ﴿٢٦﴾ have lost our way."[1]

بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾ 27. "Nay, we are deprived."[2]

قَالَ أَوْسَطُهُمْ 28. The best[3] of them said:
أَلَمْ أَقُل لَّكُمْ "Did I not tell you,
لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾ why not glorify Allah?"[4]

قَالُوا۟ 29. They said:
سُبْحَٰنَ رَبِّنَآ "Sacrosanct[5] is our Lord.
إِنَّا كُنَّا Indeed we have been
ظَٰلِمِينَ ﴿٢٩﴾ transgressors."[6]

فَأَقْبَلَ 30. So they turned[7]
بَعْضُهُمْ عَلَىٰ بَعْضٍ one to another
يَتَلَٰوَمُونَ ﴿٣٠﴾ blaming one another.[8]

قَالُوا۟ يَٰوَيْلَنَآ 31. They said: "Woe to us;
إِنَّا كُنَّا طَٰغِينَ ﴿٣١﴾ we indeed have been disloyal."[9]

عَسَىٰ رَبُّنَآ 32. "Hopefully, our Lord will

1. i. e., they could not at first recognize their garden by seeing its condition. ضالون ***ḍâllûn*** (sing. ضال *ḍâll*) = those gone astray, those that have lost way, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray, to stray, to err. See at 56:51:56, p. 81760, n. 4).

2. محرومون ***maḥrûmûn*** (pl.; s. *maḥrûm*) = those deprived, precluded, excluded, divested, bereaved (pass. participle from *ḥarama* [*ḥirm/ḥirmân*], to deprive, to dispossess. See *maḥrûm* at 51:19, p. 1699, n. 3).

3. أوسط ***'awsaṭ*** (s.; pl. *'awâsiṭ*) = middle, average, central [i. e., best], (elative of *wasîṭ/wasaṭ*). See at 5:89, p. 373, n. 12.

4. تسبحون ***tusabbiḥûna*** = you declare sanctity of Allah, glorify Allah, declare immunity from blemish (v. ii. m. pl. impfct. from *sabbaḥa,* form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See *tusabbiḥû* at 48:9, p. 1664, n. 4).

5. سبحان ***Subḥân*** is derived from *sabbaḥa,* form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to declare the sanctity, to sing the glory. *Subḥân* is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 52:43, p. 1714, n. 12.

6. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, polytheists [note that at 31:13 *shirk* or setting partners with Allah is called a grave *ẓulm*] (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 42:21, p. 1569, n. 4).

7. أقبل ***'aqbala*** = he turned to, approached, advanced (v. iii. m. s. past in from IV of *qabila* [*qabûl/qubûl*), to accept. See at 52:25, p. 1711, n. 10).

8. يتلاومون ***yatalâwamûna*** = they blame one another, mutually blame/censure/rebuke (v. iii. m. pl. impfct. from *talâwama.* form VI of *lâma* [*lawm/ malâm/ malâmah*], to blame, to censure. See *lâ talûmû* at 14:22, p. 795, n. 5).

9. طاغين ***ṭâghîn*** (pl.; acc./gen. of *ṭâghûn*; s. *ṭâghin*) = transgressors, oppressors, tyrants, those exceeding the bounds, disloyal (act. participle from *ṭaghâ* [*ṭaghan/ ṭughyân*], to exceed all bounds. See at 38:55, 1473, n. 2).

أَن يُبْدِلَنَا	give us in exchange[1]
خَيْرًا مِّنْهَآ	one better[2] than it.
إِنَّآ إِلَىٰ رَبِّنَا	Verily to our Lord
رَٰغِبُونَ ٣٢	we turn in hope."[3]
كَذَٰلِكَ ٱلْعَذَابُ	33. Such is the punishment;
وَلَعَذَابُ	and indeed the punishment
ٱلْءَاخِرَةِ أَكْبَرُ	of the hereafter is graver;[4]
لَوْ كَانُوا۟ يَعْلَمُونَ ٣٣	if they are wont to know.

Section (*Rukû'*) 2

إِنَّ لِلْمُتَّقِينَ	34. Verily for the righteous[5]
عِندَ رَبِّهِمْ	are with their Lord
جَنَّٰتِ ٱلنَّعِيمِ ٣٤	gardens[6] of bliss.[7]
أَفَنَجْعَلُ	35. Shall We make[8] the
ٱلْمُسْلِمِينَ كَٱلْمُجْرِمِينَ ٣٥	Muslims like the sinful?[9]
مَا لَكُمْ	36. What is the matter with
كَيْفَ تَحْكُمُونَ ٣٦	you, how do you judge?[10]
أَمْ لَكُمْ كِتَٰبٌ	37. Or do you have a book
فِيهِ تَدْرُسُونَ ٣٧	wherein you learn:[11]

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[1] يبدل ***yubdila***(*u*) = he exchanges, replaces, substitutes, give instead (v. iii. m. s. impfct. from *abdala*, form IV of *badala* [*badal*], to replace. The final letter takes *fat-hah* because of the particle *'an* coming before the verb. See at 66:5, p. 1846, n. 2).

[2] خير ***khayr*** = good/better/ best, charity, wealth, property, affluence. See at 62:11, p. 1824, n. 6.

[3] راغبون ***râghibûn*** (pl.; s. *râghib*) = desirous, those desiring, hoping, turning in hope, wishing (act. participle from *raghaba* [*raghbah/raghab*], to desire, to wish. See at 9:59, p. 602, n. 6).

[4] أكبر ***akbar*** = bigger, greater, graver, more serious, more enormous. Also, the Greatest, Sublime (elative of *kabîr*, big, great. See at 40:10, p. 1512, n. 12).

[5] متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 54:54, p. 1739, n. 13).

[6] i. e., paradise. جنات ***jannât*** (sing. *jannah*), orchards, gardens, paradise. See at 58:22, p. 1792, n. 11.

[7] نعيم ***na'îm*** = bliss, felicity, comfort, happiness, delight. See at 56:89, p. 1766, n. 2.

[8] نجعل ***naj'alu*** = we make, set, appoint (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make, to set. See *naj'ala* at 45:21, p. 1624, n. 9).

[9] This is in reply to the unbelievers' assertion that they shall get the same position of wealth and influence in the hereafter as they have in this life. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 43:74, p. 1601, n. 7).

[10] تحكمون ***taḥkumûna*** = you (all) judge, adjudge, pass judgement, decide (v. ii. m. pl. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See at 37:154, p. 1454, n. 2).

[11] تدرسون ***tadrusûna*** = you (all) study, learn (v. ii. m. pl. impfct. from *darasa* [*dars*], to study. See at 3:79, p. 187, n. 3).

إِنَّ لَكُمْ فِيهِ 38.That you indeed have in it
لَمَا تَخَيَّرُونَ ﴿٣٨﴾ whatever you select?[1]

أَمْ لَكُمْ أَيْمَٰنٌ 39. Or do you have oaths[2]
عَلَيْنَا بَٰلِغَةٌ إِلَىٰ against Us perfect[3] till
يَوْمِ ٱلْقِيَٰمَةِ the Day of Resurrection
إِنَّ لَكُمْ that you indeed will have
لَمَا تَحْكُمُونَ ﴿٣٩﴾ whatever you decide?[4]

سَلْهُمْ أَيُّهُم 40. Ask them: Who of them
بِذَٰلِكَ زَعِيمٌ ﴿٤٠﴾ is for that a surety?[5]

أَمْ لَهُمْ شُرَكَآءُ 41. Or do they have partners?[6]
فَلْيَأْتُوا۟ Then let them bring
بِشُرَكَآئِهِمْ their partners,
إِن كَانُوا۟ صَٰدِقِينَ ﴿٤١﴾ if they are truthful.[7]

يَوْمَ يُكْشَفُ 42. The day uncovered will
عَن سَاقٍ وَيُدْعَوْنَ be[8] One Leg[9] and they will be
إِلَى ٱلسُّجُودِ called to[10] prostrate themselves
فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾ but they shall not be able[11] to.

خَٰشِعَةً 43. Downcast[12] will be
أَبْصَٰرُهُمْ their eyes;

1. تخيرون ***takhayyarûna*** (originally *tatakhayyarûna*) = you choose, select, elect, pick (v. ii. m. pl. impfct. from *takhayyara* , form V of *khâra* [*khayr*], to choose, to prefer. See *yatakhayyarûna* at 56:20, p. 1756, n. 3).

2. أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, right sides, oaths. See at 66:8, p. 1847, n. 11.

3. بالغة ***bâlighah*** (f.; m. *bâligh*) = mature, perfect, major, intense, one who attains (active participle from *balagah* [*bulûgh*], to reach. See at 6:149, p. 456, n. 2).

4. تحكمون ***taḥkumûna*** = you (all) judge, adjudge, pass judgement, decide (v. ii. m. pl. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See at 68:36, p. 1864, n. 10).

5. زعيم ***za'îm*** (s.; pl. *zu'amâ'*) = leader, guarantor, surety (act. participle in the scale of *fa'îl* from *za'ama* [*za'm*], to allege, to maintain. See *za'amtum* at 62:6, p. 1822, n. 5).

6. i. e., their supposed gods and goddesses. شركاء ***shurakâ'*** (pl.; s. *sharîk*) partners, sharers, associates (act. participle in the scale of *fa'îl* from *shariaka* [*shirk*], to share, to be a partner. See at 42:21, p. 1568, n. 10).

7. i. e., in their claim that their gods and goddesses will help them. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn; s. ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 67:25, p. 1857, n. 2).

8. يكشف ***yukshafu*** = he or it is uncovered, disclosed, exposed, removed (v. iii. m. s. impfct. from *kashafa* [*kashf*], to remove. See *yakshifu* at 27:62, p. 1221, n. 6).

9. i. e., of Allah. ساق ***sâq*** (s. ; pl. *sûq/sîqân*) = leg, side, thigh, trunk.

10. يدعون ***yud'awna*** = they are called, summoned, invited (v. iii. m. pl. impfct. passive from *da'â* [*du'â'*], to call. See at 3:23, p. 163, n. 10).

11. يستطيعون ***yastaṭî'ûna*** = they are able to, are capable of (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See at 36:75, p. 1427, n. 3).

12. خاشعة ***khâshi'ah*** = submissive, humble, dry and barren, downcast (active participle from *khasha'a* [*khushû'*], to be submissive, humble, dry and barren. See at 41:39, p. 1553, n. 5).

تَرْهَقُهُمْ	there will overtake[1] them
ذِلَّةٌ	ignominy.[2]
وَقَدْ كَانُوا	And indeed they used to be
يُدْعَوْنَ إِلَى السُّجُودِ	called to prostrate themselves
وَهُمْ سَالِمُونَ ﴿٤٣﴾	while they were perfect.[3]
فَذَرْنِي	44. Then let Me Alone[4]
وَمَنْ يُكَذِّبُ	and those that disbelive[5]
بِهَٰذَا الْحَدِيثِ	in this discourse.[6]
سَنَسْتَدْرِجُهُمْ	We shall gradually deal[7] with
مِنْ حَيْثُ	them in such a manner
لَا يَعْلَمُونَ ﴿٤٤﴾	they will not know.
وَأُمْلِي لَهُمْ	45. And I respite[8] them.
إِنَّ كَيْدِي مَتِينٌ ﴿٤٥﴾	Verily My plan[9] is firm.[10]
أَمْ تَسْأَلُهُمْ	46. Or do you ask of them
أَجْرًا فَهُمْ	a remuneration[11] so they are
مِنْ مَغْرَمٍ	out of an obligation[12]
مُثْقَلُونَ ﴿٤٦﴾	weighed down?[13]
أَمْ عِنْدَهُمُ	47. Or is there with them
الْغَيْبُ	the unseen
فَهُمْ يَكْتُبُونَ ﴿٤٧﴾	so they write down?[14]

---

[1] ترهق ***tarhaqu*** = she or it overtakes, comes over, (v. iii. f. s. impfct. from *rahaqa* [*rahaq*], to come over, overtake. See at 10:27, p. 647, n. 9).

[2] ذلة ***dhillah*** = disgrace, ignominy, debasement, lowness, depravity. See at 10:26, p. 647, n. 3.

[3] ***sâlimûn*** (pl.; s. *sâlim*) = safe, unblemished, flawless, safe and sound, healthy, perfect, regular (act. participle from *salima* [*salâmah/salâm*], to be safe and sound).

[4] ذر ***dhar*** = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 52:45, 1715, n. 6).

[5] يكذب ***yukadhdhibu*** = he cries lies to, disbelieves, thinks false (v. iii. m. s. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 27:83, p. 1227, n. 4).

[6] i. e., the Qur'ân . حديث ***ḥadîth*** (s.; pl. أحاديث *'aḥâdîth*) = speech, talk, narrative, report, discourse, account. See at 66:3, p. 1845, n. 3.

[7] نستدرج ***nastadriju*** = we proceed or deal gradually, promote by degrees (v. i. pl. impfct. from *istadraja*, form X of *daraja* [*durûj*], to move, to approach gradually. See at 7:182, p. 536, n. 10).

[8] أملي ***'umlî*** = I respite, give rein to, give indulgence (v. i. s. impfct. from *'amlâ*, form IV of *malâ* [*malw*], to race, to walk briskly. See at 7:183, p. 537, n. 2).

[9] كيد ***kayd*** = scheme, plot, plan, stratagem. See at 52:42, p. 1714, n. 9.

[10] متين ***matîn*** = solid, firm (act. participle in the scale of *fa'îl* from *matana* [*matânah*], to be firm. See at 51:58, p. 1706, n. 3).

[11] i. e., for the work of calling them to the truth. أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 67:12, p. 1853, n. 9).

[12] مغرم ***maghram*** (s.; pl. مغارم *maghârim*) = fine, loss, damage, financial obligation. See at 52:40, p. 1714, n. 5.

[13] مثقلون ***muthqalûn*** (pl.; s. *muthqal*) = burdened, weighed down, laden (pass. participle from *'athqala* {to burden} form IV of *thaqula* (*thiql/thaqâlah*), to be heavy. See at 52:40, p. 1714, n. 6).

[14] i. e., what is going to happen to men.

فَٱصْبِرْ	48. So have patience[1]
لِحُكْمِ رَبِّكَ	for the decree[2] of your Lord
وَلَا تَكُن كَصَاحِبِ	and be not like the Companion
ٱلْحُوتِ إِذْ نَادَىٰ	of the Fish[3] – when he cried
وَهُوَ مَكْظُومٌ ﴿٤٨﴾	out and he was distressed.[4]
لَّوْلَآ أَن تَدَٰرَكَهُۥ	49. Had not there reached[5]
نِعْمَةٌ مِّن رَّبِّهِۦ	him grace from his Lord
لَنُبِذَ	he would have been cast[6]
بِٱلْعَرَآءِ	in the wilderness[7]
وَهُوَ مَذْمُومٌ ﴿٤٩﴾	being blamed.[8]
فَٱجْتَبَٰهُ رَبُّهُۥ	50. Then his Lord selected[9]
فَجَعَلَهُۥ	him and made him
مِنَ ٱلصَّٰلِحِينَ ﴿٥٠﴾	of the righteous.
وَإِن يَكَادُ	51. And well-nigh would
ٱلَّذِينَ كَفَرُوا۟	those who disbelieve
لَيُزْلِقُونَكَ بِأَبْصَٰرِهِمْ	dislodge[10] you with their looks
لَمَّا سَمِعُوا۟ ٱلذِّكْرَ	when they hear the reminder[11]
وَيَقُولُونَ إِنَّهُۥ لَمَجْنُونٌ ﴿٥١﴾	and say: "He is indeed insane."
وَمَا هُوَ إِلَّا	52. But it is naught but
ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٥٢﴾	a reminder for all beings.

[1] i. e., against the allegations, opposition and enmity of the unbelievers. اصبر ***isbir*** = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *sabara* [*sabr*], to be patient, to bind. See at 52:48, p. 1716, n. 1).

[2] حكم ***hukm*** (pl. احكام *'ahkâm*) = judgement, order, decree, command, authority, rule, law, decision. See at 52:48, p. 1716, n. 2.

[3] i. e., Prophet Yûnus, peace be on him, when he cried out to his Lord impatiently asking for quick punishment of the unbelievers (see 21:87). حوت ***hût*** (s.; pl. *hîtân/ahwât*) = fish, whale, Pisces. See at 18:61, p. 934, n. 10.

[4] مكظوم ***makzûm*** = distressed, full of anger/grief (pass. participle from *kazama* [*kazm/kuzûm*], to suppress or conceal [one's anger/feelings]. See *kazîm* at 43:17, p. 1586, n. 7).

[5] تدارك ***tadâraka*** = reached and seized one another, went on incessantly, made amends (v. iii. m. s. past in form VI of *daraka* [*darak/ dark*], to attain. See *tudrika* at 36:40, p. 1418, n. 8).

[6] i. e., from the belly of the fish. نبذ ***nubidha*** = he or it was thrown, hurled, cast (v. iii. m. s. past passive from *nabadha* [*nabdh*], to hurl. See *nabadhnâ* at 51:40, p. 1702, n. 12).

[7] عراء ***'arâ'*** = bare tract , open space, wilderness, nakedness. See at 37:145, p. 1452, n. 10.

[8] مذموم ***madhmûm*** = censured, blamed, disparaged (pass. participle from *dhamma* [*dhamm/ madhammah*], to blame. See at 17:19, p. 879, n. 2).

[9] i. e., for Prophethood. احتبى ***ijtabâ*** = he selected, chose, picked (v. iii. m. s. past in form VIII of *jabâ* [*jibâyah*], to collect, to raise. See at 22:78, p. 1073, n. 12).

[10] The address is to the Prophet Muhammad, peace and blessings of Allah be on him. يزلقون ***yuzliqûna*** = the dislodge, cause to slip (v. iii. m. pl. impfct. from *'azlaqa*, form IV of *zaliqa/ zalaqa* [*zalaq/zalq*], to slip, to glide. See *zalaq* at 18:40, p. 926, n. 4).

[11] i. e., the Qur'ân. (see for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27). ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 65:10, p. 1842, n. 10.

69. *SÛRAT AL-ḤÂQQAH* (THE INEVITABLE)

Makkan: 52 *'âyahs*

This is a Makkan *sûrah* which deals with the fundamentals of the faith. Its main emphasis is on three things : the truth of the *risâlah* i. e., Messengership of Muhammad, peace and blessings of Allah be on him, the truth of the Qur'ân as a Book sent down by Allah and the inevitability of Resurrection, Judgement, reward and punishment. These themes are brought home by drawing attention to the fate of the previous nations like the 'Âd, the Thamûd and others who disbelieved their respective Messengers and in the truth of Resurrection and Judgement and were destroyed on account of their unbelief and disobedience to Allah. Mention is then made of the horrors and circumstances of the end of the world and the Resurrection together with a reference to the sufferings and punishment of the sinful in the hereafter and, in contrast, of the reward and blissful life of the faithful and the righteous. The *sûrah* ends by once again emphasizing that the Qur'ân is sent down by Allah, that it is neither a poet's composition nor a soothsayer's utterance, as the unbelievers allege, and further that if the Prophet, peace and blessings of Allah be on him, had himself made up anything and given it out as the Qur'ân, he would have been severely punished by Allah and none could have saved him from His wrath.

The *sûrah* is named *al-Hâqqah* (The Inevitable), i. e., the Resurrection, with reference to its *first 'âyah* which draws attention to it.

سُورَةُ الحَاقَّةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلْحَآقَّةُ ١ 1. The Inevitable.[1]

مَا ٱلْحَآقَّةُ ٢ 2. What is the Inevitable.[2]

وَمَآ أَدْرَىٰكَ 3. And what will make you
مَا ٱلْحَآقَّةُ ٣ know[3] what the Inevitable is?

كَذَّبَتْ 4. There did disbelieve[4]
ثَمُودُ وَعَادٌۢ the Thamûd and the 'Âd
بِٱلْقَارِعَةِ ٤ in the calamity.[5]

فَأَمَّا ثَمُودُ 5. Then as for the Thamûd,

[1] i. e., the Resurrection and the Day of Judgement. حاقة *ḥâqqah* (f.; m. حاق *ḥâqq*)= the inevitable, that which is sure to materialize, the reality [i. e., the Resurrection, because it is inevitable] (act. participle from *ḥaqqa* [*ḥaqq*], to be a fact, real, right. See *ḥaqqa* at 50:14, p. 1688, n. 5).

[2] The repetition is for emphasizing its importance and to draw attention to it.

[3] أدرى ***'adrâ*** = he informed, let know, notified, made {someone} know/understand (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 10:16, p. 642, n. 2).

[4] After drawing attention to the inevitable event and before further describing it, mention is made, by way of cautioning about it, of the fate of those who disbelieved in it. The description of the Resurrection is given at *'âyahs* 13-16 below. كذبت ***kadhdhabat*** = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 38:12, p. 1462, n. 1).

[5] i. e., the Day of Judgement قارعة ***qâri'ah*** (f. s. ; pl. *qawâri'*) = calamity, disaster, that which knocks/shocks/hits, the Day of Judgement (act. participle from *qara'a* [*qar'*], to knock, hit. See at 13:31, p. 778, n. 1).

فَأُهْلِكُوا	they were destroyed[1]
بِالطَّاغِيَةِ ٥	by the thunderous blast.[2]
وَأَمَّا عَادٌ	6. And as for the ʻÂd,
فَأُهْلِكُوا	they were destroyed by
بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ٦	a wind[3] violent[4] and furious.[5]
سَخَّرَهَا عَلَيْهِمْ	7. He employed[6] it on them
سَبْعَ لَيَالٍ	for seven nights and
وَثَمَانِيَةَ أَيَّامٍ حُسُومًا	eight days continuously;[7]
فَتَرَى الْقَوْمَ	so you could see the people
فِيهَا صَرْعَىٰ	in there felled to the ground[8]
كَأَنَّهُمْ أَعْجَازُ	as if they were stumps[9]
نَخْلٍ خَاوِيَةٍ ٧	of date palm devastated.[10]
فَهَلْ تَرَىٰ لَهُم	8. So do you see of them
مِّن بَاقِيَةٍ ٨	any remnant?[11]
وَجَاءَ فِرْعَوْنُ	9. And there committed
وَمَن قَبْلَهُ	the Fir'awn and those before
وَالْمُؤْتَفِكَاتُ	him and the upturned cities[12]
بِالْخَاطِئَةِ ٩	the sinful deed.

1. أهلكوا **'uhlikû** = they were destroyed, annihilated (v. iii. m. pl. past passive from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See *'ahlaknâ* at 54:51, p. 1739, n. 8).

2. طاغية ***ṭâghiyah*** (f. s.; m. *ṭâghin*) = she that transgresses, exceeds the bounds, is disloyal, [here, thunderous blast](act. participle from *ṭaghâ* [*ṭaghan/ ṭughyân*], to exceed all bounds. See at 38:55, 1473, n. 2).

3. ريح ***rîḥ*** (s.; pl. *riyâḥ*) = wind, smell, odour. See at 54:19, p. 1732, n. 8.

4. صرصر ***ṣarṣar*** = violently noisy and cold, furiously roaring. See at 54:19, p. 1732, n. 9.

5. عاتية ***'âtiyah*** (f. s.; m. *'âtin*) = defiant, insolent, furious, (act. participle from *'atâ* [*'utûw/ 'utîy/ 'itîy*], to be insolent. See *'atat* at 65:7, p. 1841, n. 13).

6. سخر ***sakhkhara*** = he brought to submission, subjected, subdued, reduced to service/order, employed (v. iii. m. s. past in form II of *sakhira* [*sukhr/ maskhar*], to ridicule, deride. See at 45:12, p. 1621, n. 5).

7. حسوم ***ḥusûm*** = fatal, gruelling, continuous (for days, months, years).

8. صرعى ***ṣar'â*** (pl.; s. *ṣarî'*) = felled to the ground, insane. crazy (passive parctiple in the scale of *fa'îl* from *ṣara'a* [*ṣar'/ṣir'/maṣra'*], to throw down, fell).

9. أعجاز ***'a'jâz*** (pl. s. *'ajuz*) = stumps, roots. See at 54:20, p. 1733, n. 2).

10. خاوية ***khâwiyah*** (f. s.; m. *khawin*) = empty, desolate, completely devastated (act. participle from *khawâ* [*khawâ'/khawan*], to be empty, hungry, desolate).

11. باقية ***bâqiyyah*** (f. s.; pl. *bâqiyyât;* m. *bâqin*) = remaining, remnant, lasting, enduring, permanent (act. participle from *baqiya* [*baqâ'*], to stay. See at 43:28, p. 1589, n. 6).

12. i. e., the lands of the people of Prophet Lût, peace be on him. مؤتفكات ***mu'tafikât*** (pl.; s. *mu'tafikah*) = the lands overturned, capsized (passive participle from *i'tafaka*, form VIII of *'afaka/afika* [*afk/ifk*], to tell a lie, to overturn. See at 9:70, p. 607, n. 9.

فَعَصَوْا	10. And they disobeyed[1]
رَسُولَ رَبِّهِمْ	the Messenger of their Lord.
فَأَخَذَهُمْ	So He seized[2] them with a
أَخْذَةً رَّابِيَةً ﴿١٠﴾	seizure exceedingly severe.[3]
إِنَّا لَمَّا	11. Verily We, when
طَغَا الْمَآءُ	the water had overflowed,[4]
حَمَلْنَٰكُمْ فِي الْجَارِيَةِ ﴿١١﴾	carried[5] you in the ship.[6]
لِنَجْعَلَهَا	12. That We might make it
لَكُمْ تَذْكِرَةً	for you a reminder[7]
وَتَعِيَهَآ	and that there might retain[8] it
أُذُنٌ وَٰعِيَةٌ ﴿١٢﴾	the ears that remember.[9]
فَإِذَا نُفِخَ	13. So when blown[10] will be
فِي الصُّورِ	the trumpet[11]
نَفْخَةٌ وَٰحِدَةٌ ﴿١٣﴾	in a single blow;
وَحُمِلَتِ	14. And carried away
الْأَرْضُ	will be the earth
وَالْجِبَالُ	and the mountains
فَدُكَّتَا	and the two will be crushed[12]
دَكَّةً وَٰحِدَةً ﴿١٤﴾	in a single crush;

[1] عصوا ***'aṣaw*** = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'aṣâ* [*'iṣyân/ ma'ṣiyah*], to rebel, to oppose, to disobey, to defy. See at 26:216, p. 1199, n. 7).

[2] i. e., punished them. أخذ ***'akhadha*** = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhdh*. See at 40:22, p. 1517, n. 5).

[3] رابية ***râbiyah*** (f. s., pl. *rawâbin*) = increasing, exceedingly severe, hill (act. participle from *rabâ* [*rabâ'/rubû'*], to increase, to grow. See *'arbâ* at 16:92, p. 858, n. 13).

[4] طغى ***ṭaghâ*** = he transgressed, crossed all limits, overflowed (v. iii. m. s. past from *ṭaghan/ ṭughyân*, to exceed all bounds. See at 53:17, p. 1719, n. 8).

[5] The reference is to Prophet Nûh, peace be on him, and all those who were saved in the Ark from the deluge. حملنا ***ḥamalnâ*** = we carried, bore, took the load (v. i. pl. past from *ḥamala* [*ḥaml*], to carry. See at 54:13, p. 1731, n. 12).

[6] i. e., the Ark. جارية ***jâriyah*** (f. s.; pl. *jaârin/jâriyât*) = ship, that which moves on/flows (act. participle from *jarâ* [*jary*], to flow. A ship is called *jâriyah* because it flows on the surface of the sea. See at 55:24, p. 1744, n. 8).

[7] i. e., of Allah's punishment for disobedience. تذكرة ***tadhkirah*** = reminder. See at 56:76, p. 1763, n. 11.

[8] تعى ***ta'î*** = she retains in memory, remembers, knows by heart, holds (v. iii. f. s. impfct. from *wa'â* [*wa'y*], to hold, to retain in memory. See *'aw'iyah* at 12:76, p. 750, n. 2).

[9] واعية ***wâ'iyah*** (f. s.; m. *wâ'in*) = she that remembers, the retaining one (act. participle from *wa'â*. See n. 8 above).

[10] This will be the first blowing of the trumpet. نفخ ***nufikha*** = it was blown, inflated, breathed (v. iii. m. s. past passive from *nafakha* [*nafkh*], to blow. See at 50:20, p. 1689, n. 11).

[11] صور ***ṣûr*** = horn, bugle, trumpet. See at 50:20, p. 1689, n. 12.

[12] دكا ***dukkatâ*** = the two (f.) were crushed, pressed down, flattened, devastated (v. iii. f. dual past passive from *dakka* [*dakk*], to make flat, to demolish. See *dakkâ'* at 18:98, p. 945, n. 12).

فَيَوْمَئِذٍ 15. Then on that day
وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾ shall take place[1] the Event.[2]

وَانشَقَّتِ 16. And rent asunder[3] will be
السَّمَاءُ فَهِيَ the sky so it will be
يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾ on that day tottering.[4]

وَالْمَلَكُ 17. And the angels will be
عَلَىٰ أَرْجَائِهَا on its fringes[5]
وَيَحْمِلُ and there will carry[6]
عَرْشَ رَبِّكَ the Throne[7] of your Lord
فَوْقَهُمْ يَوْمَئِذٍ above them on that day
ثَمَانِيَةٌ ﴿١٧﴾ eight angels.

يَوْمَئِذٍ 18. On that day
تُعْرَضُونَ you will be put up[8]
لَا تَخْفَىٰ and hidden will not remain[9]
مِنكُمْ خَافِيَةٌ ﴿١٨﴾ of you any secret.[10]

فَأَمَّا مَنْ 19. So as for him who
أُوتِيَ كِتَابَهُ will be given his book[11]
بِيَمِينِهِ فَيَقُولُ in his right hand[12] he will say:
هَاؤُمُ اقْرَءُوا كِتَابِيَهْ ﴿١٩﴾ "Here it is, read[13] my book."

[1] وقعت ***waqa'at*** = she or it occurred, happened, took place, came to pass, fell, fell down (v. iii. f. s. past from *wuqû'*, to fall. See at 56:1, p. 1753, n. 1).

[2] i. e., the Resurrection. واقعة ***wâqi'ah*** (f. s., pl. *wâqi'ât*; m. *wâqi'*) = occurrence, event, happening, that which takes place/is going to take place, i. e., inevitable (act. participle from *waqa'a*. See n. 1. above).

[3] انشقت ***inshaqqat*** = she or it was split, was cleft/rent asunder (v. iii. m. f. past from *inshaqqa*, form VII of *shaqqa* [*shaqq*], to split, cleave. See at 55:37, p. 1746, n. 10).

[4] واهية ***wâhiyah*** (f. s.; m. *wâhin*) = feeble, tottering, brittle, fragile (act. participle from *wahâ* [*wahy*], to be weak, feeble).

[5] أرجاء ***'arjâ'*** (pl.; s. *rajâ'*) = sides, fringes, directions, regions.

[6] يحمل ***yaḥmilu*** = he bears, carries, takes the load (v. iii. m. s. impfct. from *ḥamala* [*ḥaml*], to carry. See at 20:111, p. 1003, n. 11).

[7] عرش ***'arsh*** = throne. See at 57:4, p. 1768, n. 7.

[8] i. e., for judgement. تعرضون ***tu'raḍûna*** = you (all) are displayed, exposed, submitted, placed/set before, laid, put up (v. iii. m. pl. impfct. passive from *'araḍa/'aruḍa* [*'arḍ*], to become visible, to be wide. See *yu'raḍûna* at 42:45, p. 1577, n. 2).

[9] تخفى ***takhfâ*** = she or it hides, remains unseen or concealed (v. iii. f. s. impfct. from *khafiya* [*khafâ' /khifyah /khufyah*], to be hidden. See *yakhfâ* at 40:16, p. 1515, n. 1).

[10] خافية ***khâfiyah*** (f. s.; m. *khâfin*) = that which remains hidden, concealed; secret, invisible (act. participle from *khafiya*. See n. 9 above).

[11] i. e., the record of his deeds.

[12] يمين ***yamîn*** (s.; pl. *'aymân*) = right, right hand. See at 56:90, p. 1766, n. 4.

[13] اقرؤوا ***iqra'û*** = you all read, study, recite (v. ii. m. pl. imperative from *qara'a* [*qirâ'ah*], to read, recite. See *qara'a* at 26:199, p. 1196, n. 10).

إِنِّي ظَنَنتُ	20. "Indeed I believed[1] that
أَنِّي مُلَٰقٍ	I was going to encounter[2]
حِسَابِيَهْ ﴿٢٠﴾	my account."
فَهُوَ فِي عِيشَةٍ	21. So he will be in a life[3]
رَّاضِيَةٍ ﴿٢١﴾	most pleasant.[4]
فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾	22. In a garden quite lofty.[5]
قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾	23. Its pickings[6] in easy reach.[7]
كُلُوا وَاشْرَبُوا هَنِيٓـًٔا	24. Eat and drink at pleasure[8]
بِمَآ أَسْلَفْتُمْ	for what you had advanced[9]
فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾	in days gone.[10]
وَأَمَّا مَنْ	25. And as for him
أُوتِيَ كِتَٰبَهُۥ	who will be given his book
بِشِمَالِهِۦ فَيَقُولُ	in his left hand[11] he will say:
يَٰلَيْتَنِي لَمْ أُوتَ	"Oh, I wish was not given
كِتَٰبِيَهْ ﴿٢٥﴾	my book!"
وَلَمْ أَدْرِ	26. "Nor do I know[12]
مَا حِسَابِيَهْ ﴿٢٦﴾	what will be my account."

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1. ظننت ***ẓanantu*** = I thought, assumed, conjectured, supposed, firmly believed (v. i. s. past from *ẓanna* [*ẓann*], to firmly believe, to suppose. See *ẓanantum* at 59:2, p. 1794, n. 7).

2. ملاق ***mulâqin*** (s.; pl. *mulâqûn*) = one who meets, is going to meet/encounter (active participle from *lâqâ*, form III of *laqiya* [*liqâ'*/ *luqyân/ luqy/ luqyah/ luqan*], to meet, to encounter. See at 62:8, p. 822, n. 11).

3. عيشة ***'îshah*** = to live, to be alive, life (verbal noun of *'âsha*. See *ma'îshah* at 43:32, p. 1590, n. 5)

4. راضية ***râḍiyah*** (f. s., m. *râḍin*) = satisfied, pleasant, agrreeable (act. participle from *raḍiya* [*riḍan/ riḍwân/ marḍâh*], to be satisfied. See *yarḍâ* at 53:26, p. 1721, n. 8).

5. عالية ***'âliyah*** (f. s.; m. *'âlin*) = high, tall, outstanding, lofty, arrogant, self-exalting (act. participle from *'alâ* [*'ulûw*], to go up, rise. See *'âlîn* at 44:31, p. 1611, n. 9).

6. قطوف ***quṭûf*** (pl.; s. *qaṭf*) = pickings, fruits, flowers.

7. دانية ***dâniyah***(f.s.; m.; *dânin*) = near, close, within easy reach (act,. parciple from *danâ* [*dunûw/ danâwah*], to be near, to come close. See *dunyâ* at 67:5, p. 1851, n. 10).

8. هنيء ***hanî'*** = ease, pleasure, well-being,. See at 52:19, p. 1710, n. 1.

9. أسلفتم ***'aslaftum*** = you advanced, made (something) go before (v. ii. m. pl. past from *'aslafa*, form IV of *salafa* [*salaf*], to be over. See *'aslafta* at 10:30, p.648, n. 12).

10. خالية ***khâliyah*** (f. s.; m. *khâlin*) = that which is past, passed away, over, gone, empty (act. participle from *khalâ* [*khulû'/khalâ'*], to be empty, to pass away. See *khalat* at 46:18, p. 1638, n. 9).

11. شمال ***shimâl*** = north, left hand, left side, left. See at 56:41, p. 1758, n. 14.

12. أدر ***'adri(î)*** = I know, am aware (v. i. s. impfct. from *darâ* [*dirâyah*], to know. The final *yâ'* is dropped because of the particle *lam* coming before the verb). See *'adrî* at 46:9, 1634, n. 3).

يَٰلَيۡتَهَا كَانَتِ	27. "Oh, would that it was
ٱلۡقَاضِيَةَ ٢٧	my end."[1]
مَآ أَغۡنَىٰ	28. "Of no avail[2] has been
عَنِّي مَالِيَهۡۜ ٢٨	to me my wealth!"
هَلَكَ عَنِّي	29. "Gone[3] from me is
سُلۡطَٰنِيَهۡ ٢٩	my power!"[4]
خُذُوهُ	30. "Seize[5] him
فَغُلُّوهُ ٣٠	and fetter[6] him."
ثُمَّ ٱلۡجَحِيمَ	31. "Then in the blazing fire
صَلُّوهُ ٣١	broil[7] him."
ثُمَّ فِي سِلۡسِلَةٖ	32. "Then in a chain[8]
ذَرۡعُهَا	of which the length[9] is
سَبۡعُونَ ذِرَاعٗا	seventy cubits[10]
فَٱسۡلُكُوهُ ٣٢	insert[11] him."
إِنَّهُۥ كَانَ	33. Verily he used
لَا يُؤۡمِنُ بِٱللَّهِ	not to believe in Allah
ٱلۡعَظِيمِ ٣٣	the All-Great.[12]

1. i. e., the death that I died was the end. قاضية ***qâḍiyah*** (f. s.; m. *qâḍin*) = one or that which concludes, terminates, ends, decrees, decides (act. participle from *qaḍâ* [*qaḍâ'*], to conclude. See *qaḍâ* at 41:12, p. 1543, n. 8).

2. أغنى ***'aghnâ*** = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 53:48, p. 1726, n. 4).

3. هلك ***halaka*** = he died, perished, was destroyed/gone (v. iii. m. s. past from *halk/ hulk/ halâk/ tahlukah.* See at 40:34, p. 1521, n. 11).

4. سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 55:33, p. 1746, n. 3.

5. i. e., it will be said to the angel sentinels. خذوا ***khudhû*** = you all take, receive, seize (v. ii. m. pl. imperative from *'akhadha* [*'akhdh*], to take. See at 44:47, p. 1614, n. 9).

6. غلوا ***ghullû*** = insert, enter, put an iron collar, fetter, shackle (v. ii. m. pl. imperative from *ghalla* [*ghall*], to insert, to put an iron collar. See *'aghlâl* at 40:71, p. 1534, n. 11).

7. صلوا ***ṣallû*** = broil, put in the fire, heat (v. ii. m. pl. imperative from *ṣallâ,* form II of *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ'*), to roast, to burn, to be exposed to the blaze. See *yaṣlawna* at 58:8, p. 1587, n. 1).

8. سلسلة ***silsilah*** (s.; pl. *salâsil*) = chain, series.

9. ذرع ***dhar'*** = length.

10. ذراع ***dhirâ'*** (s.; pl. *'adhru'/dhur'ân*) = cubit, forearm, connecting rod. See *dhirâ'ay* at 18:18, p. 916, n. 8.

11. i. e., insert him in the chain. اسلكوا ***uslukû*** = you insert, enter {in the transitive sense}, follow, behave, travel (v. ii. m. pl. imperative from *salaka* [*salk/sulûk*], to insert, to follow. See *usluk* at 28:32, p. 1243, n. 4).

12. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave, All-Great. See at 42:4, p. 1561, n. 2).

وَلَا يَحُضُّ عَلَىٰ 34. Nor did he urge[1] on
طَعَامِ الْمِسْكِينِ ٣٤ the food[2] of the poor.[3]

فَلَيْسَ لَهُ 35. So there is not for him
الْيَوْمَ هَٰهُنَا حَمِيمٌ ٣٥ today here any close friend.[4]

وَلَا طَعَامٌ إِلَّا 36. Nor any food except
مِنْ غِسْلِينٍ ٣٦ of wash-waste.[5]

لَا يَأْكُلُهُ 37. None will eat of it
إِلَّا الْخَاطِئُونَ ٣٧ except the sinful.[6]

Section (*Rukû'*) 2

فَلَا أُقْسِمُ 38. But I swear [7]
بِمَا تُبْصِرُونَ ٣٨ by what you see.[8]

وَمَا لَا تُبْصِرُونَ ٣٩ 39. And by what you see not.

إِنَّهُ لَقَوْلُ 40.That it is indeed a saying
رَسُولٍ كَرِيمٍ ٤٠ of a messenger most noble.[9]

وَمَا هُوَ بِقَوْلِ 41. And it is not the saying
شَاعِرٍ of a poet.[10]
قَلِيلًا مَا تُؤْمِنُونَ ٤١ Little is that you believe.

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[1] يحض ***yahuddu*** = he urges, encourages, incites, spurs on (v. iii. m. s. impfct. from *hadda* [*hadd*], to spur on, incite).

[2] i. e., giving food to the poor. طعام ***ta'âm*** (s.; pl. أطعمة *at'imah*) = food, diet, meal. See at 25:7, p. 1139, n. 10.

[3] مسكين ***miskîn*** (pl. *masâkîn*) = poor, indigent. See at 58:4, p. 1784, n. 4.

[4] حميم ***hamîm*** = hot water, close friend, intimate friend. (act. participle in the scale of *fa'îl* from *hamma* [*hamm*], to heat, make hot. See at 56:93, p. 1766, n. 9.

[5] غسلين ***ghislîn*** = body-secretion, wash-waste of wounds.

[6] خاطئون ***khâti'ûn*** (pl.; s. *khâti'*) = those in error, sinners, sinful, those that are mistaken, at fault (act. participle from *khati'a* [*khata'*], to be mistaken, to sin. See *khâti'în* at 28:8, p. 1233, n. 10).

[7] *lâ* here is for emphasis; or to negative what the unbelievers say (See *Al-Bahr*, X, pp. 90-91, 264), in which case the meaning is: "So no; I swear..." أقسم ***'uqsimu*** = I swear, make an oath (v. i. s. impfct. from *'aqsama*, form IV of *qasama* [*qasam*], to divide. See at 56:75, p. 1764, n. 1).

[8] تبصرون ***tubsirûna*** = you see, see through, understand, (v. ii. m. pl. impfct. from *'absara*, form IV of *basura/basira* [*basar*], to see. See at 56:85, p. 1765, n. 8).

[9] i. e., this Qur'ân is a saying of Allah delivered by the most noble messenger Jibrîl. كريم ***karîm*** = Most Noble, noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of *fa'îl* from *karuma* [*karam/ karamah/ karâmah*], to be noble, to be generous. See at 57:18, p. 1775, n. 4).

[10] As the unbelievers say. شاعر ***shâ'ir*** (s. ; pl. *shu'arâ'*) = poet. See at 37:36, p. 1436, n. 4.

وَلَا بِقَوْلِ 42. Nor the saying

كَاهِنٍ of a sooth-sayer.[1]

قَلِيلًا مَّا تَذَكَّرُونَ ٤٢ Little is that you take heed.[2]

تَنزِيلٌ مِّن 43. It is a sent-down[3] from

رَّبِّ الْعَالَمِينَ ٤٣ the Lord of all beings.[4]

وَلَوْ تَقَوَّلَ 44. And if he fabricated[5]

عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ٤٤ against us some sayings,[6]

لَأَخَذْنَا 45. We would surely have

مِنْهُ بِالْيَمِينِ ٤٥ seized him by the right hand.

ثُمَّ لَقَطَعْنَا 46. And then would have cut[7]

مِنْهُ الْوَتِينَ ٤٦ of him the aorta.[8]

فَمَا مِنكُم مِّنْ أَحَدٍ 47. Then there will be none

عَنْهُ حَاجِزِينَ ٤٧ of you for him preventing.[9]

وَإِنَّهُ 48. And it is indeed a

لَتَذْكِرَةٌ لِّلْمُتَّقِينَ ٤٨ reminder[10] for the righteous.[11]

وَإِنَّا لَنَعْلَمُ 49. And verily We know

1. The Makkan unbelievers used to allege that the Prophet, peace and blessings of Allah be on him, was a soothsayer, one possessed by *jinn* or a poet. This and the previous *'âyah* give a reply to such allegations. كاهن ***kâhin*** (*s*.; pl. *kuhhân/ kahanah*) = soothsayer, diviner, fortune-teller (act. participle from *kahana* [*kahânah*], to foretell. See at 52:29, p. 1712, n. 4).

2. تذكرون ***tadhakkarûna*** (originally *tatadhakkarûna*) = you bear in mind, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 56:62, p. 1762, n. 1).

3. تنزيل ***tanzîl*** = sending down, something sent down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 56:80, p. 1764, n. 9.

4. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 56:80, p. 1764, n. 10).

5. تقول ***taqawwala*** = he fabricated a lie, bargained, pretended, spread rumours (v. iii. m. s. past in form V of *qâla* [*qawl*], to speak, to say. See at 52:33, p. 1713, n. 1).

6. اقاويل ***'aqâwîl*** (pl.; s. *qawl*) = sayings, utterances. See *qawl* at 46:18, p. 1638, n. 7.

7. قطعنا ***qaṭa'nâ*** = we cut, severed, carved (v. i. pl. past from *qaṭa'a* [*qaṭ'*], to cut. See *qaṭa'tum* at 59:5, p. 1796, n. 4).

8. وتين ***watîn***(s.; pl. *wutun/awtinah*) = aorta, the main arterial vessel that carries blood from the heart.

9. i. e., the punishment of Allah. حاجزين ***ḥâjizîn*** (pl.; acc./gen. of *ḥâjizûn*; s. *ḥâjiz*) = those that prevent, resist, bar, hinder (act, participle from *ḥajaza* [*ḥajz*], to hold back, to restrain, to prevent. See *ḥâjiz* at 27:61, p. 1221, n. 2).

10. i. e., of Allah's punishment . تذكرة ***tadhkirah*** = reminder. See at 69:12, p. 1870, n. 7.

11. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 68:34, p. 1864, n. 5).

أَنَّ مِنكُم that some of you are

مُّكَذِّبِينَ ٤٩ disbelievers.[1]

وَإِنَّهُۥ 50. And that it will be

لَحَسْرَةٌ a distress[2]

عَلَى ٱلْكَٰفِرِينَ ٥٠ for the disbelievers.

وَإِنَّهُۥ لَحَقُّ 51. And that it[3] is the truth

ٱلْيَقِينِ ٥١ of certitude.[4]

فَسَبِّحْ 52. Therefore declare the

بِٱسْمِ sanctity[5] of the Name

رَبِّكَ ٱلْعَظِيمِ ٥٢ of your Lord the All-Great.[6]

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1. مكذبين ***mukadhdhibîn*** (acc./gen. of *mukadhdhibûn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 56:92, p. 1766, n. 6).

2. i. e., their disbelieving the Qur'ân will be a matter of regret and grief for the disbelievers in the hereafter when they see the punishment. حسرة ***ḥasrah*** (pl. حسرات *ḥasarât*) = regret, lamentation, grief, sorrow, distress. See at 19:39, p. 960, n. 7).

3. i. e., this Qur'ân is the truth from Allah. It is His words about which there is no doubt.

4. يقين ***yaqîn*** = certainty, certitude, conviction, certain, sure. See at 56:95, p. 1766, n. 11.

5. سبح ***sabbiḥ*** = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 56:96, p. 1766, n. 12).

6. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave, All-Great. See at 69:33, p. 1873, n. 12).

70. *SÛRAT AL-MA'ÂRIJ* (THE WAYS OF ASCENT)
Makkan: 44 *'âyahs*

This is another Makkan *sûrah* . Its main theme is Resurrection, its horror and life in the hereafter, together with a mention of the punishment of the unbelievers and the reward for the believers and the righteous. In this connection reference is made also to the attitude of the unbelievers to the life in the hereafter. The *sûrah* is named *al-Ma'ârij* (Ways of Ascent) with reference to its third *'ayah* wherein mention is made of Allah as the "Lord of the Ways of Ascent".

سُورَةُ الْمَعَارِجِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَأَلَ سَآئِلٌۢ	1. There asks an enquirer[1]
بِعَذَابٍ	about the punishment
وَاقِعٍ ١	sure to fall[2]
لِّلْكَٰفِرِينَ	2. On the unbelievers.
لَيْسَ لَهُۥ دَافِعٌ ٢	There is no defender[3] of it
مِّنَ ٱللَّهِ	3. Against Allah,
ذِى ٱلْمَعَارِجِ ٣	Lord of the Ways of Ascent.[4]
تَعْرُجُ ٱلْمَلَٰٓئِكَةُ	4. There ascend[5] the angels[6]
وَٱلرُّوحُ إِلَيْهِ	and Jibrîl[7] to Him
فِى يَوْمٍ	in a day
كَانَ مِقْدَارُهُۥ	the extent[8] of which is
خَمْسِينَ أَلْفَ سَنَةٍ ٤	fifty thousand years.

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[1] سائل ***sâ'il*** (s.; pl. *sâ'ilûn*) = beggar, petitioner, questioner, enquirer (active participle from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask. See at 51:19, p. 1699, n. 2).

[2] واقع ***wâqi'*** = that which falls/befalls, is about to fall, is going to occur/take place (act. participle from *waqa'a* [وقوع *wuqû'*], to fall. See at 52:7, p. 1708, n. 1).

[3] دافع ***dâfi'*** (s.; pl. *dâfi'ûn*) = one or that which pushes, wards off, repels, defends, drives away, repels; also one who pays, delivers, makes over (act. participle from *dafa'a* [*daf'*], to push, push away. See at 52:8, p. 1708, n. 2).

[4] معارج ***ma'ârij*** (pl.; s. *mi'râj*) = means/ instruments/ways of ascent, ladders, stairs, elevators (noun of instrument from *'araja* [*'urûj*], to ascend, to go up. See at 34:2, p. 1368, n. 1).

[5] تعرج ***ta'ruju*** = she or it goes up, ascends, rises, mounts (v. iii. f. s. impfct. from *'araja* [*'urûj*], to ascend. See n. 4 above and *ya'ruju* at 57:4, p. 1768, n. 11).

[6] i. e., to receive Allah's commands and *wahy.* ملائكة ***malâ'ikah*** (sing. *malak*) = angels. See at 41:14, p. 1544, n. 8.

[7] ***Rûḥ*** is another name for Jibrîl. He is mentioned separately to emphasize his importance as the carrier of *wahy.* روح ***rûḥ*** (s.; pl. *'arwâḥ*) = breath of life, soul, spirit, spirit of life, *waḥy,* Jibrîl. See at 66:12, p. 1849, n. 8.

[8] Here is a clear indication of the relativity of time and space. مقدار ***miqdâr*** (s.; pl. *maqâdîr*) = measure, amount, scale, extent in space and time. See at 32:5, p. 1325, n. 10.

فَاصْبِرْ	5. So be patient,[1]
صَبْرًا جَمِيلًا ٥	persevering decently.[2]
إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ٦	6. Verily they see it remote.[3]
وَنَرَىٰهُ قَرِيبًا ٧	7. But We see it near.[4]
يَوْمَ تَكُونُ ٱلسَّمَآءُ	8. That day the sky shall be
كَٱلْمُهْلِ ٨	like molten brass.[5]
وَتَكُونُ ٱلْجِبَالُ	9. And the mountains shall
كَٱلْعِهْنِ ٩	be like ruffled wool.[6]
وَلَا يَسْـَٔلُ	10. And there shall enquire[7]
حَمِيمٌ	not any close friend[8]
حَمِيمًا ١٠	about a close friend.
يُبَصَّرُونَهُمْ	11.They will be made to see.[9]
يَوَدُّ ٱلْمُجْرِمُ	There will wish[10] the sinful[11]
لَوْ يَفْتَدِى	if he could ransom himself[12]
مِنْ عَذَابِ	from the punishment on that
يَوْمِئِذٍۭ بِبَنِيهِ ١١	day by his sons.

[1] i. e., over the opposition and ridiculing of the unbelievers about the Resurrection. اصبر *iṣbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 52:48, p. 1716, n. 1).

[2] جميل ***jamîl*** = beautiful, handsome, comely, good, decent. See at 33:49, p. 1355, n. 7.

[3] i. e., they think that the Resurrection and punishment are remote and unlikely. بعيد ***ba'îd*** = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far away, far-reaching, distant, remote, unlikely. See at 50:31, p. 1652, n. 5).

[4] قريب ***qarîb*** = near, proximate, not far away, close by, shortly, Ever Near. See at 63:10, p. 1829, n. 3.

[5] مهل ***muhl*** = molten metal, molten brass. See at 44:45, p. 1514, n. 5.

[6] عهن ***'ihn*** = wool, puffed/rufled wool.

[7] For everyone will be absorbed in one's affairs. يسال ***yas'alu*** = he asks, enquires, implores, demands, claims (v. iii. m. s. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask. See at 55:29, p. 1745, n. 5).

[8] حميم **ḥamîm** = hot water, close friend, intimate friend. (act. participle in the scale of *fa'îl* from *ḥamma* [*ḥamm*], to heat, make hot. See at 69:35, p. 1874, n. 4.

[9] i. e., the friends and relatives will all be made to see one another, but none will be able to help anyone. يبصرون ***yubaṣṣarûna*** = they are made to see/ realize/ comprehend (v. iii. m. pl. impfct. passive from *baṣṣara*, form II of *baṣura/baṣira* [بصر *baṣar*], to look, to see. See *yubṣirûna* at 37:175, p. 157, n. 2).

[10] يود ***yawaddu*** = he loves, likes, wishes (v. iii. m. s. impfct. from *wadda* [*wadd/wudd/widd*], to love, to like. See at 15:2, p. 807, n. 5.

[11] مجرمون ***mujrimûn*** (pl.; s. *mujrim*) = sinful, those committing sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 55:41, p. 1747, n. 6).

[12] يفتدى ***yaftadî*** = he ransoms himself, redeems himself, sacrifices (v. iii. m. s. impfct. from *iftadâ*, form VIII of *fadâ* [*fidan/fidâ'*], to redeem, ransom. See *iftadaw* at 39:47, p. 1498, n. 3).

وَصَٰحِبَتِهِۦ 12. And by his wife[1]
وَأَخِيهِ ١٢ and his brother;

وَفَصِيلَتِهِ 13. And by his kinsmen[2]
ٱلَّتِى تُـْٔوِيهِ ١٣ who shelter[3] him.

وَمَن فِى ٱلْأَرْضِ 14. And by those in the earth
جَمِيعًا ثُمَّ يُنجِيهِ ١٤ one and all, then save[4] him.

كَلَّآ 15. By no means.[5]
إِنَّهَا لَظَىٰ ١٥ Verily it will be a blazing fire.[6]

نَزَّاعَةً لِّلشَّوَىٰ ١٦ 16. Pulling off[7] the scalps.[8]

تَدْعُوا۟ مَنْ 17. Summonning[9] all those
أَدْبَرَ وَتَوَلَّىٰ ١٧ who turned back[10] and averted.[11]

وَجَمَعَ فَأَوْعَىٰ ١٨ 18. And amassed and held.[12]

إِنَّ ٱلْإِنسَٰنَ 19. Verily man
خُلِقَ هَلُوعًا ١٩ has been created impatient.[13]

إِذَا مَسَّهُ 20. If there afflicts him

1. صاحبة ***ṣâḥibah*** (f.; m. *ṣâḥib*) = companion, comrade, wife, follower, owner (act. participle from *ṣaḥiba* [*ṣuḥbah/ ṣaḥâbah/ ṣiḥbah*], to be a companion. See at 6:101 p. 434, n. 3).

2. فصيلة ***faṣîlah*** (s.; pl. *faṣâ'il*) = genus, species, group, detachment, kinsmen, blood relations.

3. i. e., in this world. تؤوى ***tu'wî*** = she receives, gives shelter, accommodates (v. iii. f. s. impfct. from *'âwâ*, form IV *of* *'awâ* [*awy*], to seek shelter. See *'âwaynâ* at 23:50, p. 1087, n. 11).

4. ينجي ***yunjî*** = he saves, rescues, brings to safety, delivers (v. iii. m. s. impfct. from *'anjâ*, form IV of *najaâ* [*najw/ najâ'/ najâh*], to be saved. See at 39:61, p. 1502, n. 10).

5. i. e., no ransoming will avail, nor will close relations or anyone else come forward to help the sinful. See 80:34-37.

6. i. e., the punishment will be a blazing a fire. لظى ***laẓâ*** = blazing fire, blaze, flame, a name for hell.

7. i. e., by its severe heat. نزاعة ***nazzâ'ah*** (f. s.; m. *nazzâ'*) = one or that which pulls out, takes away, extracts, removes, snatches, inclines (act. participle in the intensive scale of *fa''âl* from *naza'a* [*naz'*], to take away, to extract. See *tanzi'u* at 54:20, p. 1733, n. 1).

8. شوى ***shawâ*** (pl.; s. *shawah*) = scalps.

9. تدعوا ***tad'û*** = she calls, asks, invokes, invites, summons (v. iii. f. s. impfct. from *da'â* [*du'â'*], to call, to summon. See at 47:35, p. 1659, n. 7).

10. i. e., form the truth. أدبر ***'adbara*** = he turned back, fled, ran away (v. iii. m. s. past in form IV of *dabara* [*dubûr*], to turn one's back. See *mudbirîn* at 40:33, p. 1521, n. 4).

11. تولى ***tawallâ*** = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of *waliya* [*walâ'/wilâyah*], to be near, to be a friend. See at 53:33, p. 1724, n. 1).

12. i. e., amassed wealth and kept it without paying *zakâh* and the rights of ohters in it. أوعى ***'aw'â*** = he retained, preserved, kept, held (v. iii. m. s. past in form IV of *wa'â* [*wa'y*], to hold, to retain in memory. See *ta'i* at 69:12, p. 1870, n. 8).

13. هلوع ***halû'*** = impatient, restless, anxious, uneasy, despaired (act. participle in the scale of *fa'ûl* from *hali'a* [*hala'*], to be impatient, to despair).

ٱلشَّرُّ جَزُوعًا ٢٠	the evil he is worried.[1]
وَإِذَا مَسَّهُ	21.And if there touches[2] him
ٱلْخَيْرُ مَنُوعًا ٢١	affluence[3] he is niggardly.[4]
إِلَّا ٱلْمُصَلِّينَ ٢٢	22. Except those who pray;[5]
ٱلَّذِينَ هُمْ عَلَىٰ	23. Those who are on
صَلَاتِهِمْ دَآئِمُونَ ٢٣	their prayers constant.[6]
وَٱلَّذِينَ فِيٓ أَمْوَٰلِهِمْ	24. And those in whose wealth
حَقٌّ مَّعْلُومٌ ٢٤	is a right recognized[7]
لِّلسَّآئِلِ	25. For the beggar[8]
وَٱلْمَحْرُومِ ٢٥	and the deprived.[9]
وَٱلَّذِينَ يُصَدِّقُونَ	26. And those who believe[10]
بِيَوْمِ ٱلدِّينِ ٢٦	in the Day of Requital.[11]
وَٱلَّذِينَ هُم مِّنْ	27. And who are of
عَذَابِ رَبِّهِم	the punishment of their Lord
مُّشْفِقُونَ ٢٧	worried.[12]

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[1] جزوع ***jazû'*** = restless, worried, apprehensive, uneasy, concerned (act. participle in the scale of *fa'ûl* from *jazi'a* [*jaza'/juzû'*], to be worried, concerned. See *jazi'nâ* at 14:21, p. 794, n. 7).

[2] مس ***massa*** = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 50:38, p. 1693, n. 13).

[3] خير ***khayr*** = good/better/ best, charity, wealth, property, affluence. See at 68:32, p. 1864, n. 2.

[4] منوع ***manû'*** = niggardly, one who prevents, prohibits (act. participle in the intensive scale of *fa'ûl from mana'a* [*man'*], to prevent. See *mâni'ah* at 59:2, p. 1795, n. 2).

[5] مصلين ***muṣallîn*** (pl.; acc./gen. of *muṣallûn*; s. *muṣallin*) = those who perform *ṣalâh* [Islamic prayer], those who pray (act. participle from *ṣallâ*, to perform *ṣalâh*. See *yuṣallûna* at 33:56, p. 1360, n. 7).

[6] دائمون ***dâ'imûn*** = constant, incessant, perennial, perpetual, enduring, lasting, continual, eternal (act. participle from *dâma [dawm/dawâm]*, to last. See *dâ'im* at 13:35, p. 780, n. 3).

[7] معلوم ***ma'lûm*** = known, determined, fixed, specified, recognized (pass. participle from *'alima* [*'ilm*], to know. See at 38:81, p. 1478, n. 2).

[8] سائل ***sâ'il*** (s.; pl. *sâ'ilûn*) = beggar, questioner, enquirer (active participle from *sa'ala* [*sa'l/ mas'alah/tas'âl*], to ask. See at 70:1, p.1877, n. 1).

[9] i. e., deprived of the means of livelihood, destitute. محروم ***maḥrûm*** (s.; pl. *maḥrumûn*) = deprived, precluded, excluded, divested, bereaved (pass. participle from *ḥarama* [*ḥirm/ḥirmân*], to deprive, to dispossess. See at 51:19, p. 1699, n. 3).

[10] يصدقون ***yuṣaddiqûna*** = they believe, confirm, accept as true (v. iii. m. pl. impfct. from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See *tuṣaddiqûna* at 56:57, p. 1761, n. 3).

[11] i. e., the Day of Judgement. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 60:8, p. 810, n. 3.

[12] مشفقون ***mushfiqûn*** (pl.; s. *mushfiq*) = those who are apprehensive, anxious, worried, concerned (act. participle from *'ashfaqa*, form IV of *shafaqa* [*shafaq*], to fear, to pity. See at 42:18, p. 1567, n. 9).

إِنَّ عَذَابَ رَبِّهِمْ 28. Verily the punishment of
غَيْرُ مَأْمُونٍ ۝٢٨ their Lord is not safe.[1]

وَالَّذِينَ هُمْ 29. And those who are
لِفُرُوجِهِمْ regarding their private parts[2]
حَافِظُونَ ۝٢٩ on guard.[3]

إِلَّا عَلَىٰ أَزْوَاجِهِمْ 30. Except for their consorts[4]
أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ or whom their right hands[5] own
فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝٣٠ Then they are not to blame.[6]

فَمَنِ ابْتَغَىٰ 31. But whoever seeks[7]
وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ beyond[8] that, such people,
هُمُ الْعَادُونَ ۝٣١ they are the transgressors.[9]

وَالَّذِينَ هُمْ 32. And those who are of
لِأَمَانَاتِهِمْ وَعَهْدِهِمْ their trusts[10] and covenants[11]
رَاعُونَ ۝٣٢ keepres.[12]

وَالَّذِينَ هُمْ 33. And those who are
بِشَهَادَاتِهِمْ قَائِمُونَ ۝٣٣ in their testimony upright.

وَالَّذِينَ هُمْ عَلَىٰ 34. And who are on their
صَلَاتِهِمْ يُحَافِظُونَ ۝٣٤ prayers constant.

1. i. e., none can feel safe against it. مأمون ***mâmûn*** = safe, trustworthy, safeguarded, ensured, guaranteed (pass. participle from *'amina* [*'amd/'amân*], to be safe, to feel safe. See *'amintum* at 67:16, p. 1854, n. 8).

2. This is a continuation of the exception started at *'âyah* 22 above, saying that punishment will not befall such people. فروج ***furûj*** (pl.; s. *farj*) = private parts, openings, apertures. See at 33:35, p. 1349, n. 12.

3. حافظون ***ḥâfiẓûn*** (pl.; s. *ḥâfiẓ*) = keepers, preservers, observers, upholders, those who take care, are on guard, protectors (act. participle from *ḥafiẓa* [*ḥifẓ*], to preserve, to protect. See at 15:9, p. 809, n. 4).

4. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, kinds, sorts . See at 64:14, p. 1835, n. 2.

5. i. e., slave maids. أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, right sides, oaths. See at 68:38, p. 1865, n. 2.

6. ملومين ***malûmîn*** (pl.; acc./gen. of *malûmûn*; s. *malûm*) = those blamed, who are to blame censured, blameworthy, reproached, condemned (pass. participle from *lâma* [*lawm/ malâm/ malâmah*], to blame. See at 23:6, p. 1076, n. 7).

7. أبتغى ***ibtaghâ*** = he seeks, desires, wishes (v. iii. s. m. past in form VIII of *baghâ* [*bughâ'*], to seek. See at 23:7, p. 1076, n. 8).

8. وراء ***warâ'*** = rear , after, beyond, back , behind, close on (one's) heels. See at 57:13, p. 1772, n. 9.

9. عادون ***'âdûn*** (pl.; s. *'âdin*) aggressors, disobedient ones, inimical, transgressors (act. participle from *'âda*, form III of *'adâ* [*'adw*], to speed. See at 26:166, p. 1191, n. 3).

10. أمانات ***'amânât*** (pl.; s. *'amânah*) = trusts, faithfulness, integrity. See *'amânah* at 2:283, p. 150, n. 8.

11. عهد ***'ahd*** (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, vow. See at 20:86, p. 996, n. 10.

12. راعون ***râ'ûn*** (pl., s. *râ'in*) = keepers, protectors, guardians, patrons, custodians, pastors (act. participle from *ra'â* [*ra'y/ ri'âyah/ mar'an*], to graze, to end, to guard. See at 23:8, p. 1076, n. 12).

أُوْلَٰٓئِكَ 35. Such ones will be
فِي جَنَّٰتٖ مُّكۡرَمُونَ ٣٥ in the gardens honouned.[1]

Section (*Rukû'*) 2

فَمَالِ 36. So what is the matter
ٱلَّذِينَ كَفَرُواْ with those who disbelieve
قِبَلَكَ that towards[2] you they
مُهۡطِعِينَ ٣٦ run protruding their necks ?[3]

عَنِ ٱلۡيَمِينِ 37. By the right[4]
وَعَنِ ٱلشِّمَالِ عِزِينَ ٣٧ and by the left[5] in crowds?[6]

أَيَطۡمَعُ 38. Do there crave[7]
كُلُّ ٱمۡرِيٕٖ مِّنۡهُمۡ every person[8] of them
أَن يُدۡخَلَ that he will be admitted[9] in
جَنَّةَ نَعِيمٖ ٣٨ the garden of bliss?[10]

كَلَّآۖ 39. By no means.
إِنَّا خَلَقۡنَٰهُم Indeed We have created
مِّمَّا يَعۡلَمُونَ ٣٩ them of what they know.

فَلَآ أُقۡسِمُ بِرَبِّ 40. So I swear[11] by the Lord

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[1] مكرمون ***mukramûn*** (pl.; s. *mukram*) = those honoured (passive participle from *'akrama,* form IV of *karuma* [*karam/ karamah/ karâmah*], to be noble, generous. See at 51:24, p. 1699, n. 13).

[2] The *'âyah* refers to what the Makkan unbelievers used to do when they heard the Prophet, peace and blessings of Allah be on him, reciting the Qur'ân in order to scoff at him. قبل ***qibala*** = before, in the presence of, towards, in the direction of.

[3] مهطعين ***muhṭi'în*** (pl.; acc./gen. of *muhṭi'ûn,* s. *muhṭi'*) = those who protrude their necks in running, rushing, running in haste (act. participle from *'ahṭa'a,* to protrude or outstretch the neck. See at 54:8, p. 1730, n. 11).

[4] يمين ***yamîn*** (s.; pl. *'aymân*) = right, right hand. See at 69:19, p. 1871, n. 12.

[5] شمال ***shimâl*** = north, left hand, left side, left. See at 69:25, p. 1872, n. 11.

[6] عزين ***'izîn*** (pl. acc./gen of *'izûn*; s. *'izzah*) = crowds, throngs, multitudes.

[7] يطمع ***yaṭma'u*** = he fervently hopes, covets, desires, (v. iii. m. s. impfct. from *ṭama'a* [*ṭama'*], to covet, to desire. See *yaṭma'a* at 33:32, p. 1347, n. 8).

[8] i. e., of those unbelievers who thus crowded round the Prophet, peace and blessings of Allah be on him, and boasted that they too would be in paradise because of their social position in this world. امرأ ***imra'*** = a person, a man, human being. See at 19:28, p. 957, n. 9.

[9] يدخل ***yudkhala***(*u*) = he is admitted, entered (in the transitive sense), put in, inserted (v. iii. m. s. impfct. passive from *'adkhala,* form IV of *dakhala* [*dukhûl*], to enter. The final letter takes *fat-hah* because of the particle *'an* coming before the verb. See *yudkhila* at 66:8, p. 1847, n. 8).

[10] نعيم ***na'îm*** = bliss, felicity, comfort, happiness, delight. See at 68:34, p. 1864, n. 7.

[11] The *lâ* here is for emphasis; or to negative what the unbelievers said (See *Al-Bahr,* X, pp. 90-91, 264), in which case the meaning is: "So no; I swear..." أقسم ***'uqsimu*** = I swear, make an oath (v. i. s. impfct. from *'aqsama,* form IV of *qasama* [*qasam*], to divide. See at 69:38, p. 1874, n. 7).

ٱلْمَشَٰرِقِ وَٱلْمَغَٰرِبِ the easts[1] and the wests[2] that
إِنَّا لَقَٰدِرُونَ ٤٠ We indeed are Omnipotent.

عَلَىٰٓ أَن نُّبَدِّلَ 41. That We may substitute[3]
خَيْرًا مِّنْهُمْ a better sort than they and
وَمَا نَحْنُ بِمَسْبُوقِينَ ٤١ We are not to be outsripped.[4]

فَذَرْهُمْ 42. So leave them
يَخُوضُوا۟ وَيَلْعَبُوا۟ be engrossed[5] and play
حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ till they confront[6] their day
ٱلَّذِى يُوعَدُونَ ٤٢ which they are promised.[7]

يَوْمَ 43. The day
يَخْرُجُونَ they shall come out
مِنَ ٱلْأَجْدَاثِ of the graves[8]
سِرَاعًا كَأَنَّهُمْ in all haste as if they are
إِلَىٰ نُصُبٍ يُوفِضُونَ ٤٣ to an idol[9] rushing.[10]

خَٰشِعَةً أَبْصَٰرُهُمْ 44. Their eyes lowered in
تَرْهَقُهُمْ humility, there will overtake[11]
ذِلَّةٌ them ignominy.
ذَٰلِكَ ٱلْيَوْمُ ٱلَّذِى That is the day which they
كَانُوا۟ يُوعَدُونَ ٤٤ used to be threatened with.

[1] مشارق **mashâriq** (pl.; s. *mashriq*) = the points of sun-rise (noun of place from *sharaqa* [*sharq/shurûq*], to rise, to radiate. See at 37:5, p. 1431, n. 1).

[2] مغارب ***maghârib*** (*pl.; s. maghrib*) = times or places of sunset, wests (noun of place and time from *gharaba* [*ghurûb*], to set. See *maghrib* at 18:86, p. 942, n. 2.

[3] نبدل ***nubaddila***(*u*) = we alter, change, exchange, substitute (v. i. pl. impfct. from *baddala*, form II of *badala* [*badal*], to replace. The final letter takes *fat-hah* for the particle *'an* coming before the verb. See at 56:61, p. 1761, n. 9).

[4] i. e., not to be frustrated. مسبوقين ***masbûqîn*** (pl.; acc./gen. of *masbûqûn*; s, *masbûq*) = those outstripped, outdistanced, forestalled, left behind, (pass. participle from *sabaqa* [*sabq*] to be or get ahead/before. See at 56:60, p. 1761, n. 8).

[5] i. e., in their pursuits. يخوضوا ***yakhuḍû***(*na*) = they go into, wade into, deal with, embark on, rush into, be absorbed in, be engrossed in, take up (v. iii. m. pl. impfct. from *khâḍa* [*khawḍ/ khiyâḍ*], to rush, dive into. The terminal *nûn* is dropped for a hidden *'an* before the verb. See at 4:140, p. 307, n. 1).

[6] يلاقوا ***yulâqû*** (*na*) = they confront, meet one another (v. iii. m. pl. impfct. from *lâqâ*, form III of *laqiya* [*liqâ'/luqyân/luqy/luqyah/luqan*], to meet, to encounter. The terminal *nûn* is dropped because of an implied *'an* in *hattâ* coming before the verb. See at 52:45, p. 1715, n. 7).

[7] يوعدون ***yû'adûna*** = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from *w'ada* [*wa'd*], to make a promise. See at 51:60, p. 1706, n. 9).

[8] أجداث ***'ajdâth*** (pl.; s. *jadath*) = graves, tombs. See at 54:7, p. 14730, n. 8.

[9] As they use to do in this world. نصب ***nuṣub*** (pl. *'anṣâb*) = idol, statue, image.

[10] يوفضون ***yûfiḍûna*** = they dash forth, rush (v. iii. m. pl. impfct. from *'awfaḍa*, form IV of *wafaḍa* [*wafḍ*], to run, to hurry).

[11] ترهق ***tarhaqu*** = she or it overtakes, comes over, (v. iii. f. s. impfct. from *rahaqa* [*rahaq*], to come over, overtake. See at 68:43, p. 1866, n. 1).

71. SÛRAT NÛḤ (NÛḤ)

Makkan: 28 *'âyahs*

This is a Makkan *sûrah* which, like the other Makkan *sûrahs,* deals with the fundamentals of the faith. Its main themes are *risâlah* and *tawḥîd* (monotheism). It points out that Allah has communicated the same message of *tawḥîd* through all His Messengers, and this is illustrated by mentioning how He has created everything and has provided for His creatures and how Prophet Nûḥ, peace be on him, struggled to bring his people to the right path, how ultimately Allah's punishment befell his unbelieving and disobedient people and how He saved the believers and His Messenger. The *sûrah* is named Nûḥ after its first *'âyah* and the story of this Prophet which is dealt with in greater detail in it.

سُورَةُ نُوحٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَرْسَلْنَا نُوحًا 1. Verily We sent[1] Nûh
إِلَىٰ قَوْمِهِۦٓ أَنْ to his people that
أَنذِرْ قَوْمَكَ you warn[2] your people
مِن قَبْلِ أَن يَأْتِيَهُمْ before there comes to them
عَذَابٌ أَلِيمٌ ١ a punishment most painful.

قَالَ يَٰقَوْمِ 2. He said: O my people
إِنِّى لَكُمْ نَذِيرٌ I am to you a warner[3]
مُّبِينٌ ٢ open and clear.[4]

أَنِ ٱعْبُدُوا۟ ٱللَّهَ 3. "That you worship Allah[5]
وَٱتَّقُوهُ وَأَطِيعُونِ and fear Him[6] and obey[7] me."
٣

يَغْفِرْ لَكُم 4. "He will forgive you
مِّن ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ your sins and will defer[8] you

---

1. i. e., appointed as Messenger. أرسلنا **'arsalnâ** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 57:125, p. 1778, n. 1).

2. i. e., against the consequences of worshipping many gods and goddesses in lieu of Allah. أنذر **'andhir** = warn, caution (v. ii. m. s. imperative from *'andhara*, form IV of *nadhara* [*nadhr/nudhûr*], to dedicate, to make a vow. See at 40:17, p. 1515, n. 7).

3. نذير **nadhîr** (pl. *nudhur*) = warner, one or that which gives warning, warning (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 67:26, p. 1857, n. 4).

4. مبين **mubîn** = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 67:26, p. 1857, n. 5).

5. i. e., Allah Alone.

6. اتقوا **ittaqû** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 65:10, p. 1842, n. 8).

7. أطيعوا **'aṭî'û** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 58:8, p. 1789, n. 8).

8. يؤخر **yu'akhkhir** (*u*) = he delays, postpones, puts off, defers (v. iii. m. s. impfct. from *'akhkhara*, form II from the root *'akhr*. The final letter is vowelless because the verb is conclusion of a conditional clause. See *yu'akhkhira* at 63:11, p. 1829, n. 6).

إِلَىٰٓ أَجَلٍ مُّسَمًّى till a term[1] specified.[2]
إِنَّ أَجَلَ ٱللَّهِ Indeed the term of Allah,
إِذَا جَآءَ when it comes
لَا يُؤَخَّرُ it shall not be deferred,[3]
لَوْ كُنتُمْ تَعْلَمُونَ ﴿٤﴾ if you are wont to know.

قَالَ رَبِّ 5. He said: "My Lord,
إِنِّى دَعَوْتُ قَوْمِى I have called[4] my people
لَيْلًا وَنَهَارًا ﴿٥﴾ day and night."

فَلَمْ يَزِدْهُمْ 6. "But there increased[5] them
دُعَآءِىٓ not my invitation
إِلَّا فِرَارًا ﴿٦﴾ in aught but running away."[6]

وَإِنِّى كُلَّمَا 7. "And indeed whenever I
دَعَوْتُهُمْ called them
لِتَغْفِرَ لَهُمْ that You might forgive[7] them
جَعَلُوٓا۟ أَصَٰبِعَهُمْ they put[8] their fingers[9]
فِىٓ ءَاذَانِهِمْ in their ears[10]
وَٱسْتَغْشَوْا۟ and covered themselves[11]
ثِيَابَهُمْ with their clothes,
وَأَصَرُّوا۟ and they turned obstinate[12]
وَٱسْتَكْبَرُوا۟ ٱسْتِكْبَارًا and boasted[13] in arrogance."
﴿٧﴾

[1] اجل ***'ajal*** (pl. *'âjâl*) = appointed time, term, date. See at 63:10, p. 1829, n. 2.

[2] مسمى ***musamman*** (s.; pl. *musammayât*)= specified, stipulated, named, designated, defined (passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumûw/ samâ'*], to be high. See at 46:3, p. 1631, n. 7).

[3] يؤخر ***yu'akhkharu*** = he or it is delayed, postponed, put off, deferred (v. iii. m. s. impfct. passive from *'akhkhara*, form II from the root *'akhr. See yu'akhkhir* at 71:4, p. 1884, n. 8).

[4] دعوت **da'awtu** = I called, invited, summoned (v. i. s. past from *da'â* [*du'â'*], to call. See *tad'û* at 70:17, p. 1879, n. 9).

[5] يزد ***yazid*** (*yazîdu*) = he increases, augments, adds to, gives more (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. The final letter is vowleless (and hence the medial *yâ'* is dropped) because of the particle *lam* coming before the verb. See *yazîdu* See at 42:26, p. 1571, n. 8).

[6] i. e., from the truth. فرار ***firâr*** = to flee, fleeing, flight, running away. See at 33:13, p. 1339, n. 13.

[7] تغفر ***taghfira***(*u*) = you forgive, pardon (v. ii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. The final letter takes *fat-ḥah* for a hidden *an* in *li* of motivation coming before the verb. See *taghfirû* at 64:14, p.1835, n. 7).

[8] جعلوا ***ja'alû*** = they set, appointed, placed, put, made (v. iii. m. pl. past from *ja'ala* [*ja'l*] to make, to put. See at 27:34, p. 1212, n. 4).

[9] أصابع ***'aṣâbi'*** (pl.; s. *iṣba'* = fingers.

[10] i. e., they did not want to listen.

[11] استغشوا ***istaghshaw*** = they wrapped themselves, covered themselves (v. iii. m. pl. past from *istaghshâ*, form X of *ghashiya* [*ghishâwah*], to cover. See *yastaghshûna* at 11:5, p. 678, n. 11).

[12] أصروا ***'aṣarrû*** = they persisted, insisted, turned obstinate (v. iii. m. pl. past from *'asarra*, form IV of *ṣarra* [*ṣarr/ṣarîr*], to creak, to tie up. See *yuṣirrûna* at 56:46, p. 1759, n. 8).

[13] استكبروا ***istakbarû*** = they boasted, became proud, turned arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 41:38, p. 1553, n. 1).

ثُمَّ إِنِّي دَعَوْتُهُمْ 8. "Then indeed I called them
جِهَارًا ٨ openly."[1]

ثُمَّ إِنِّي 9. "Moreover I indeed
أَعْلَنتُ لَهُمْ publicised[2] to them
وَأَسْرَرْتُ لَهُمْ and I confided[3] to them
إِسْرَارًا ٩ in confidence."

فَقُلْتُ 10. "And I said: Seek
اسْتَغْفِرُوا رَبَّكُمْ forgiveness[4] of your Lord.
إِنَّهُ كَانَ غَفَّارًا ١٠ Verily He is Most Forgiving."[5]

يُرْسِلِ السَّمَاءَ 11."He will let flow[6] the sky[7]
عَلَيْكُم مِّدْرَارًا ١١ on you in torrents."[8]

وَيُمْدِدْكُم 12. "And will bestow[9] on you
بِأَمْوَالٍ وَبَنِينَ wealth and children and will
وَيَجْعَل لَّكُمْ جَنَّاتٍ provide for you gardens
وَيَجْعَل لَّكُمْ أَنْهَارًا ١٢ and set for you rivers."[10]

مَّا لَكُمْ 13. "What is the matter with
لَا تَرْجُونَ لِلَّهِ you, you expect[11] not of Allah
وَقَارًا ١٣ Majesty and Dignity?[12]

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[1] جهار ***jihâr*** = publicity, publicness. *jihâran*-= in public, openly. See *tajhar* at 20:7, p. 977, n. 5.

[2] i. e., the message. أعلنت ***'a'lantu*** = I made known, declared, disclosed, publicised, made public (v. i. s. past from *'a'lana*, form IV of *'alana/'aluna* [*'alâniyyah*], to be known, evident. See *'a'lantum* at 60:1, p. 1807, n. 3).

[3] i. e., I also preached to them confidentially. أسررت ***'asrartu*** = I hid, concealed, secreted, suppressed, confided (v. iii. m. s. past from *'asarra*, form IV of *sarra* [*surûr/ tasirrah/ masarrah*], to make happy. See *'asarra* at 66:3, p. 1845, n. 1).

[4] استغفروا ***istaghfirû*** = you all ask for forgiveness, seek forgiveness (v. ii. m. pl. imperative from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 41:6, p. 1541, n. 11).

[5] غفار ***ghaffâr*** = Most Forgiving, Intensely Forgiving (act. participle in the intensive scale of *fa''âl* from *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 40:42, p. 1524, n. 14).

[6] يرسل ***yursila***(*u*) = he despatches, sends, lets flow (v. iii. m. s. impfct. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. The final letter is vowelless because the verb is conclusion of a conditional clause. See *yursila* at 67:17, p. 1854, n. 11).

[7] This is an idiomatic expression meaning :He will send down rains. The word "sky" is figuratively used for "rains".

[8] مدرار ***midrâr*** = showering abundantly, pouring forth, in torrents.

[9] يمدد ***yumdid*** (يمد ***yumiddu***) = he helps, supplies, reinforces, extends, spreads, provides, bestows (v. iii. m. s. impfct. from *'amadda*, form IV of *madda* [*madd*], to extend, to prolong. The final letter is vowelless for the reason stated at n. 6 above. See *'amdadnâ* at 52:22, p. 1710, n. 15.

[10] أنهار ***'anhâr*** (sing. *nahr*) = rivers, streams. See at 65:11, p. 1843, n.6.

[11] ترجون ***tarjûna*** = you (all) expect, hope for, look forward, from *rajâ* [*rajâ'*], to hope. See at 4:104, p. 291, n. 5).

[12] i. e., you do not have proper regard for and fear of Allah's Majesty and Dignity. وقار ***waqâr*** = majesty, dignity, gravity.

وَقَدْ خَلَقَكُمْ 14. "While He has created[1]
أَطْوَارًا ﴿١٤﴾ you in stages?"[2]

أَلَمْ تَرَوْا كَيْفَ 15. "Do you not see how
خَلَقَ اللَّهُ سَبْعَ Allah has created seven
سَمَٰوَٰتٍ طِبَاقًا ﴿١٥﴾ heavens one above another?"[3]

وَجَعَلَ الْقَمَرَ 16. "And has set the moon
فِيهِنَّ نُورًا therein as a light
وَجَعَلَ الشَّمْسَ سِرَاجًا ﴿١٦﴾ and has made the sun a lamp?"[4]

وَاللَّهُ أَنبَتَكُم 17. And Allah has caused
مِّنَ الْأَرْضِ you to grow[5] from the earth
نَبَاتًا ﴿١٧﴾ in a growth.

ثُمَّ يُعِيدُكُمْ 18. Then He will revert[6] you
فِيهَا وَيُخْرِجُكُمْ into it and will bring you out[7]
إِخْرَاجًا ﴿١٨﴾ in a production.[8]

وَاللَّهُ جَعَلَ لَكُمُ 19 And Allah has made for
الْأَرْضَ بِسَاطًا ﴿١٩﴾ you the earth an expanse.[9]

لِّتَسْلُكُوا مِنْهَا 20. That you may travel[10]
سُبُلًا فِجَاجًا ﴿٢٠﴾ therein by ways[11] and passes.[12]

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1. خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 64:2, p. 1830, n. 5).

2. i. e., in the mother's womb. ***'atwâr*** (pl.; s. *tawr*) = stages, phases, degrees, states, conditions.

3. طباق ***ṭibâq*** = in conformity with, corresponding to, one above another. See at 67:3, p. 1851, n. 1.

4. سراج ***sirâj*** (s.; pl. *suruj*) = lamp, light, incandescent light. See at 33:46, p. 1354, n.5.

5. أنبت ***'anbata*** = he caused to gorw/sprout, germinated, grew (v. iii. m. s. past in form IV of *nabata* [*nabt*], to grow, to sprout. See *'anbatnâ* at 50:7, p. 1686, n. 9).

6. يعيد ***yu'îdu*** = he repeats, causes to come back, brings back, returns, reverts, recreates (v. iii. m. s. impfct. from *'a'âda*, form IV of *'âda* [*'awd/ 'awdah*], to return. See at 34:49, p. 1386, n. 13).

7. يخرج ***yukhrija***(*u*) = he brings out, produces, expels, drives out (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See at 40:67, p. 1533, n. 8).

8. اخراج ***'ikhrâj*** = = expulsion, ousting, ouster, driving out, bringing out, production (verbal noun in form IV of *kharaja* [*khurûj*], to go out, to come out. See at 2:240, p. 121, n. 8).

9. بساط ***bisâṭ*** (s.; pl. *'absiṭah/busuṭ*) = carpet, rug, expanse, something spread out.

10. تسلكوا ***taslukû*** (*na*) = you insert, make enter, travel, go through (v. iii. m. pl. impfct. from *salaka* [*salk/sulûk*], to enter upon a course, to insert. The terminal *nûn* is dropped because of a hidden *'an* in *li* of motivation coming before the berb. See *uslukû* at 69:32, p. 73, n. 11).

11. سبل ***subul*** (pl.; s. سبيل *sabîl*) = ways, paths, roads, routes, means. See at 20:53, p. 987, n. 2.

12. فجاج ***fijâj*** (pl.; s. فج *fajj*) mountain passes, ravines, roads between mountains. See at 21:31, p. 1020, n. 8.

Section (*Rukû'*) 2

قَالَ نُوحٌ رَّبِّ	21. Nûh said: "My Lord,
إِنَّهُمْ عَصَوْنِي	verily they have disobeyed[1]
وَاتَّبَعُوا مَن	me and followed[2] such ones
لَّمْ يَزِدْهُ	as there increased[3] them not
مَالُهُ وَوَلَدُهُ	their wealth and children in
إِلَّا خَسَارًا (٢١)	aught but loss."[4]
وَمَكَرُوا	22. "And they plotted[5]
مَكْرًا كُبَّارًا (٢٢)	a plot quite big."
وَقَالُوا	23. "And they said:
لَا تَذَرُنَّ	You shall not abandon[6]
آلِهَتَكُمْ وَلَا تَذَرُنَّ	your gods[7] nor shall abandon
وَدًّا وَلَا سُوَاعًا وَلَا	Wadd nor *Suwa'* nor
يَغُوثَ وَيَعُوقَ	*Yaghûth* and *Ya'ûq*
وَنَسْرًا (٢٣)	and *Nasr*."[8]
وَقَدْ أَضَلُّوا	24."And they indeed misled[9]
كَثِيرًا	a good many;
وَلَا تَزِدِ	and you increase not
الظَّالِمِينَ	the trangressors[10] in aught
إِلَّا ضَلَالًا (٢٤)	but error."

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[1] عصوا ***'aṣaw*** = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'asâ* [*'iṣyân/ ma'ṣiyah*], to rebel, to oppose, to disobey, to defy. See at 69:10, p. 1870, n. 1).

[2] اتبعوا ***ittaba'û*** = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 54:3, p. 1729, n. 5).

[3] يزد ***yazid*** (*yazîdu*) = he increases, augments, adds to, gives more (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. The final letter is vowlless (and hence the medial *yâ'* is dropped) because of the particle *lam* coming before the verb. See at 71:6, p. 1885, n. 5).

[4] i. e., they followed their leaders whose wealth and children made them all the more haughty and disobedient, and hence more deserving of the punishment. خسار ***khasâr*** = to incur loss, to lose. See at 35:39, p. 1404, n. 8.

[5] مكروا ***makarû*** = they schemed, plotted, planned, had recourse to a ruse, devised (v. iii. m. pl. past from *makara* [*makr*], to deceive, to delude. See at 40:45, p. 1525, n. 12).

[6] لا تذرن ***lâ tadharunna*** = you shall not abandon, must not leave (v. ii. m. pl. imperative {prohibition} emphatic from *wadhara* [*wadhr*]. See *dharû* at 62:9, p.1823, n. 6).

[7] ءالهة ***'âlihah*** (pl.; s. *'ilâh*) = gods, deities, objects of worship. See at 43:58, p. 1597. n. 8.

[8] These are names of their principal gods and goddesses.

[9] i. e., those leaders of the people of Nûh, peace be on him., misled many. أضلوا ***'aḍallû*** = they led astray, misled, made go astray (v. iii. m. pl. past from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to loose one's way. See at 7:38, p. 479, n. 96).

[10] i. e., the polytheists [note that at 31:13 *shirk* or setting partners with Allah is called a grave *ẓulm*]. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons, polytheists (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 66:11, p. 1849, n. 5).

مِّمَّا خَطِيٓـَٔـٰتِهِمۡ	25. On account of their sins[1]
أُغۡرِقُواْ	they were drowned[2] and
فَأُدۡخِلُواْ نَارٗا	were then entered into a fire;
فَلَمۡ يَجِدُواْ لَهُم	and they found[3] not for them
مِّن دُونِ ٱللَّهِ أَنصَارٗا ﴿٢٥﴾	besides Allah any helpers.
وَقَالَ نُوحٞ رَّبِّ	26. And Nûh said: "My Lord,
لَا تَذَرۡ عَلَى ٱلۡأَرۡضِ	leave not[4] on the earth of the
مِنَ ٱلۡكَٰفِرِينَ دَيَّارًا ﴿٢٦﴾	unbelievers a single one."[5]
إِنَّكَ إِن تَذَرۡهُمۡ	27. "Verily if you leave them
يُضِلُّواْ	they will lead astray[6]
عِبَادَكَ	Your servants[7]
وَلَا يَلِدُوٓاْ	and shall not procreate[8]
إِلَّا فَاجِرٗا كَفَّارٗا ﴿٢٧﴾	except a sinful[9] unbeliever."
رَّبِّ ٱغۡفِرۡ لِي	28. "My Lord, forgive me
وَلِوَٰلِدَيَّ	and my parents
وَلِمَن دَخَلَ بَيۡتِيَ	and such as enter my house
مُؤۡمِنٗا	as a believer,
وَلِلۡمُؤۡمِنِينَ	and the believing men
وَٱلۡمُؤۡمِنَٰتِ	and the believing women;
وَلَا تَزِدِ	and You increase not[10] the
ٱلظَّٰلِمِينَ	transgressors in aught
إِلَّا تَبَارَۢا ﴿٢٨﴾	but ruin.[11]

1. خطيئات ***khaṭî'ât*** (pl. ; s. *khaṭî'ah*) = sins, faults, mistakes, blunders. See *khaṭî'ah* at 26:82, p. 1177, n. 7).

2. أغرقوا ***'ughriqû*** = they were drowned, sunk (v. iii. m. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See *'aghraqnâ* at 43:55, p. 1596, n. 12).

3. يجدوا ***yajidû***(*na*) = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 18:53, p. 931, n. 8).

4. لا تذر ***lâ tadhar*** = do not leave, abandon, forsake (v. ii. m. s. imperative {prohibition} from *wadhara/ yadharu* [*wadhr*] to leave. See at 21:89, p. 1037. n. 2).

5. ديار ***dayyâr*** = inhabitant, one.

6. يضلوا ***yuḍillû***(*na*) = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause.. See at 10:88, p. 668, n. 7).

7. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 66:10, p. 1848, n. 9).

8. يلدوا ***yalidû***(*na*) = they procreate, beget, generate, give birth (v. iii. m. pl. impfct. from *walada* [*wilâdah /lidah/ mawlid*], to give birth, to beget. The terminal *nûn* is dropped for the reason stated at n. 6 above. See *waladna* at 58:2, p. 1783, n. 2).

9. فاجر ***fâjir*** (s.; pl. *fujjâr*) = immoral one, depraved, libertine, licentious, sinful (act. participle from *fajara* [*fujûr*], to act immorally, to commit adultery, sin. See *fujjâr* at 38:28, p. 1467, n. 4).

10. لا تزد ***lâ tazid*** = do not increase, augment, give more (v. ii. m. s. imperative {prohibition} from *zâda* [*zayd/ ziyâdah*], to be more. See *yazid* at 71:21, p. 1888, n. 3).

11. تبار ***tabâr*** = ruin, destruction. See *tabbarnâ* at 25:39, p. 1149, n. 12.

72. *SÛRAT AL-JINN* (THE JINN)

Makkan: 28 *'âyahs*

This is a Makkan *sûrah.* It deals with the fundamentals of the faith, namely, *tawḥîd* (monotheism), *risâlah*, i. e., Messengership of Muhammad, peace and blessings of Allah be on him, Resurrection, Judgement, reward and punishment. These themes are brought home by a reference to the incident, mentioned in its first *'âyah,* of a group of *jinn's* listening to the recitation of the Qur'ân by the Prophet, peace and blessings of Allah be on him, and their having believed and their preaching the message of *tawḥid* to the other *jinn* so some of them became Muslims while others did not. The *sûrah* is named after this fact. In this connection mention is made of the folly of attributing a son or a wife to Allah. It is also mentioned that the higher heavens are protected by Allah by means of stern guards and flaming fires. It is further stressed that Allah does not have any partner, that He Alone is to be worshipped, that the duty of the Messenger, peace and blessings of Allah be on him, is to convey the message and that whoever disobeys Allah and His Messenger for him will be the fire of hell wherein he shall dwell for ever.

سُورَةُ الجِنِّ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ 1. Say:
أُوحِيَ "It has been communicated[1]
إِلَيَّ أَنَّهُ اسْتَمَعَ to me that there listened[2]
نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا a party[3] of *jinn* and they said:
إِنَّا سَمِعْنَا قُرْآنًا We indeed heard a Qur'ân
عَجَبًا ﴿١﴾ quite wonderful."[4]

يَهْدِي إِلَى الرُّشْدِ 2."It guides to the right path.[5]
فَآمَنَّا بِهِ So we have believed in it
وَلَن نُّشْرِكَ and we shall never associate[6]
بِرَبِّنَا أَحَدًا ﴿٢﴾ with our Lord anyone."

وَأَنَّهُ تَعَالَىٰ 3."And that Exalted[7] is

1. أُوحِي *'ûḥiya* = he or it was communicated, (v. iii. m. s. past passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 43:43, p. 1593, n. 10). Technically *waḥy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

2. استمع ***istama'a*** = he listened, heard, paid attention (v. iii. m. s. past in form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *istami'* at 50:41, p. 1694, n. 9).

3. نفر ***nafar*** = band, party, troops, man-power. See at 46:29, p. 1643, n. 2.

4. عجب ***'ajab*** (s.; pl. *'a'jâb*) = wonder, surprise, astonishment, marvel. See at 18:63, p. 935, n. 9.

5. رشد ***rushd*** = right and sensible conduct, right path, good sense, maturity of the mind, guidance. See at 7:146, p. 519, n. 9.

6. نشرك ***nushrika***(*u*) = we associate, set partner, give a share (v. i. pl. impfct. from *'ashraka,* form IV of *sharika* [*shirk / sharikah*], to share. The final letter takes *fat-hah* because of the particle *lan* coming before the verb. See at 12:38, p. 736, n. 3).

7. تعالى ***ta'âlâ*** = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of *'alâ* [*'ulûw*], to be high. See at 30:40, p. 1303, n. 7).

جَدُّ رَبِّنَا	the Majesty[1] of our Lord.
مَا ٱتَّخَذَ صَٰحِبَةً	He takes[2] neither a wife[3]
وَلَا وَلَدًا ٣	nor a son."
وَأَنَّهُۥ كَانَ يَقُولُ	4. "And that there use to say
سَفِيهُنَا عَلَى ٱللَّهِ	the fool[4] of us against Allah
شَطَطًا ٤	an atrocious lie."[5]
وَأَنَّا ظَنَنَّآ	5. "And that we think[6]
أَن لَّن تَقُولَ ٱلْإِنسُ	that there shall not say man
وَٱلْجِنُّ عَلَى ٱللَّهِ كَذِبًا	or *jinn* against Allah a lie."[7]
وَأَنَّهُۥ كَانَ	6. "And that there are
رِجَالٌ مِّنَ ٱلْإِنسِ	individuals[8] of men
يَعُوذُونَ	seeking refuge[9]
بِرِجَالٍ مِّنَ ٱلْجِنِّ	with individuals of *jinn*
فَزَادُوهُمْ	and they increase[10] them
رَهَقًا ٦	in sin and ignorance."[11]
وَأَنَّهُمْ ظَنُّوا۟	7. "And that they think
كَمَا ظَنَنتُمْ	as you think that
أَن لَّن يَبْعَثَ ٱللَّهُ	Allah shall not resurrect[12]
أَحَدًا ٧	anyone."

[1] جد **jadd** = majesty, glory, sublimity, greatness, fortune.

[2] اتخذ **ittakhadha** = he took , took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 45:23, p. 1625, n. 4).

[3] صاحبة **ṣâḥibah** (f.; m. *ṣâḥib*) = companion, comrade, wife, follower, owner (act. participle from *ṣaḥiba* [*ṣuḥbah/ ṣaḥâbah/ ṣiḥbah*], to be a companion. See at 70:12, p. 1879, n. 1).

[4] سفيه **safîh** (pl. *sufahâ'*) = incompetent, foolish, stupid, silly, insolent. See at 2:282, p. 148, n. 1).

[5] Saying that He has taken a wife or son or that He has partners. شطط **shaṭaṭ** = excessive, outrageous, atrocious lie, inroard, infringement. See at 18:14, p. 914, n. 5.

[6] ظننا **ẓanannâ** = we thought, assumed, conjectured, supposed, firmly believed (v. i. pl. past from *ẓanna* [*ẓann*], to firmly believe, to suppose. See *ẓanantum* at 59:2, p. 1794, n. 7).

[7] كذب **kadhib** = lie, falsehood, untruth, deceit. See at 61:7, p. 1816, n. 7.

[8] رجال **rijâl** (pl.; s. *rajul*) = men, persons, individuals, personalities.

[9] يعوذون **ya'ûdhûna** = they seek refuge, shelter, protection (v. iii. m. pl. impfct. from *'âdha* [*'awdh/ 'iyâdh/ ma'âdh*], to take refuge, to seek protection. See *'udhtu* at 44:20, p. 1610, n. 1).

[10] زادوا **zâdû** = they increased, augmented, grew, became more, added (v. iii. m. pl. past from *zâda* [*zayd/ ziyâdah*], to be more. See at 11:101, p. 714, n. 5).

[11] رهق **rahaq** = sin, ignorance, folly.

[12] يبعث **yab'atha**(*u*) = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [*ba'th*], to send out, to raise. The final letter takes *fat-hah* because of the particle *lan* coming before the verb. See at 40:34, p. 1521, n. 12).

وَأَنَّا لَمَسْنَا 8. "And that we approached[1]
ٱلسَّمَآءَ فَوَجَدْنَٰهَا the heaven and found it
مُلِئَتْ حَرَسًا شَدِيدًا filled[2] with guards[3] very strict
وَشُهُبًا ﴿٨﴾ and blazing missiles."[4]

وَأَنَّا كُنَّا نَقْعُدُ 9. "And that we used to sit[5]
مِنْهَا مَقَٰعِدَ at seats[6] of it
لِلسَّمْعِ for hearing;[7]
فَمَن يَسْتَمِعِ ٱلْـَٔانَ but whoever listens[8] now
يَجِدْ لَهُۥ will find for him blazing
شِهَابًا رَّصَدًا ﴿٩﴾ missiles lying in wait.[9]

وَأَنَّا لَا نَدْرِىٓ 10. "And that we know[10] not
أَشَرٌّ أُرِيدَ whether evil is intended
بِمَن فِى ٱلْأَرْضِ for those in the earth
أَمْ أَرَادَ بِهِمْ or there intetnds for them
رَبُّهُمْ رَشَدًا ﴿١٠﴾ their Lord guidance."[11]

وَأَنَّا مِنَّا 11. "And that from among us
ٱلصَّٰلِحُونَ وَمِنَّا are the righteous[12] and of us
دُونَ ذَٰلِكَ are other than that.
كُنَّا طَرَآئِقَ قِدَدًا ﴿١١﴾ We are on ways[13] diverse."[14]

1. لمسنا ***lamasnâ*** = we touched, handled, perceived, searched, sought, approached (v. iii. m. pl. past from *lamasa* [*lams*], to touch. See *lmas* at 6:7, p. 394, n. 2).

2. ملئت ***muli'at*** = she or it was filled, occupied (v. iii. f. s. past passive from *mala'a* [*mal'/ mal'ah/ mil'ah*], to fill. See *mâli'ûn* at 56:53, p. 1760, n. 8).

3. حرس ***ḥaras*** (pl.; s. *ḥâris*) = guards, keepers, sentinels (act. participle from *ḥarasa* [*ḥars/ ḥirâsah*], to guard, to watch).

4. شهب ***shuhub*** (pl.; s. *shihâb*) = flames, blazes, blazing missiles, shooting stars. See *shihâb* at 37:10, p. 1432, n. 3.

5. نستمع ***naq'udu*** = we sit, remain, abide, stay (v. i. pl. impfct. from *qaada* [*qu'ûd*], to sit down, to remain. See *taq'udu* at 17:29, p. 882, n. 7).

6. مقاعد ***maqâ'id*** (pl.; sing. *maq'ad*) = positions, seats, places to settle down (adverb of place in the scale of *maf'al* from *qa'ada* [*qu'ûd*], to sit down. See at 3:121, p. 204, n. 4).

7. i. e., hearing the news of the high heavens.

8. i. e., attempts to listen. يستمع ***yastami'***(*u*) = he listens, hears, pays attention (v. iii. m. s. impfct. from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. The final letter is vowelless for the verb is in a conditional clause. See *istama'a* at 72:1, p. 1890, n. 2).

9. رصد ***raṣad*** = lying in wait, in ambush, spy, watchdog. See *'irsâd* at 9:107, p. 624, n. 2.

10. ندرى ***nadrî*** = we know, are aware (v. i. pl. impfct. from *darâ* [*dirâyah*], to know. See at 45:32, 1628, n. 11).

11. رشد ***rushd*** = right and sensible conduct, right path, good sense, maturity of the mind, guidance. See at 72:2, p. 1890, n. 5.

12. صالحون ***ṣâliḥûn*** (pl.; s. صالح *ṣâliḥ*) = righteous, virtuous, good (active participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 21:105, p. 1041, n. 11).

13. طرائق ***ṭarâ'iq*** (pl.; s. *ṭarîqah*) = ways, means, nethods, systems, procedures. See at 23:15, p. 1078, n. 11.

14. i. e., various groups and factions. قدد ***qidad*** (pl.; s. *qidah*) = different, diverse, divergent.

وَأَنَّا ظَنَنَّآ 12. "And that we believe[1]
أَن لَّن نُّعْجِزَ ٱللَّهَ that we cannot baffle[2] Allah
فِى ٱلْأَرْضِ in the earth
وَلَن نُّعْجِزَهُۥ nor can we baffle Him
هَرَبًا ١٢ by running away."[3]

وَأَنَّا لَمَّا سَمِعْنَا 13."And that when we heard[4]
ٱلْهُدَىٰٓ ءَامَنَّا بِهِۦ the guidance[5] we believed in it.
فَمَن يُؤْمِنۢ So whoever believes in his
بِرَبِّهِۦ فَلَا يَخَافُ Lord he will not fear[6]
بَخْسًا any reduction[7]
وَلَا رَهَقًا ١٣ nor any injustice."[8]

وَأَنَّا مِنَّا 14. "And that among us are
ٱلْمُسْلِمُونَ the Muslims
وَمِنَّا ٱلْقَٰسِطُونَ and of us are the deviants.[9]
فَمَنْ أَسْلَمَ So those who have surrendered,
فَأُو۟لَٰٓئِكَ such ones have adopted[10]
تَحَرَّوْا۟ رَشَدًا ١٤ the right course."[11]

وَأَمَّا ٱلْقَٰسِطُونَ 15. "And as for the deviants,
فَكَانُوا۟ لِجَهَنَّمَ they will be for hell
حَطَبًا ١٥ the fuel."[12]

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[1] ظننا ***ẓanannâ*** = we thought, assumed, conjectured, supposed, firmly believed (v. i. pl. past from *ẓanna* [*ẓann*], to firmly believe, to suppose. See at 72:5, p. 1891, n. 6).

[2] i. e., escape Allah's punishment. نعجز ***nu'jiza(u)*** = we frustrate, baffle, disable, incapacitate (v. i. pl. impfct. from *'a'jaza*, form IV of *'ajaza/ajiza* [*'ajz*], to be weak, incapable. The final letter takes *fat-hah* for the particle *lan* coming before the verb. See *yu'jiza* at 35:44, p. 1407, n. 4).

[3] هرب ***harab*** = flight, ranning away, escape, desertion (verbal noun of *haraba*, to flee, to run away).

[4] سمعنا ***sami'nâ*** = we listened, heard, paid attention (v. i. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 24:51, p. 1127, n. 8).

[5] i. e., the Qur'ân. Note that at 2:2 (*sûrat al-Baqarah*) the Qur'ân has been described as "guidance" (*hudan*) for the godfearing. هدى ***hudan*** = guidance. See at 45:11, p. 1621, n. 1.

[6] يخاف ***yakhâfu*** = he fears, dreads, is afraid (v. iii. m. s. impfct. from *khâfa* [*khawf/ makhâfah/ khîfah],* to fear. See at 50:45, p. 1695, n. 11).

[7] i. e., in his good deeds and rewards. بخس ***bakhs*** = reduction, decrease, diminishing, too little, very low. (verbal noun of *bakhasa,* to decrease. See at 12:20, p. 728, n. 8.

[8] رهق ***rahaq*** = sin, ignorance, folly, overtaking, injustice. See at 72:6, p. 1891, n. 11.

[9] قاسطون ***qâsiṭûn*** (pl.; s. *qâsit*) = deviants, those who act unjustly (act. participle from *qasaṭa* [*qisṭ*], to act justly/unjustly, to deviate. See *muqsiṭîn* at 60:8, p. 1810, n. 8).

[10] تحروا ***taḥarraw*** = they pursued, adopted, sought, attended (v. iii. m. pl. past from *taḥarrâ*, form V of *ḥarâ* [*ḥary*], to decrease, to be angry, to proceed).

[11] رشد ***rashad*** = right and proper conduct/course, integrity of conduct. See at 18:24, p. 920, n. 2.

[12] حطب ***ḥaṭab*** (s.; pl. *'aḥṭâb*) = firewood, fuel.

وَأَلَّوِ 16. And that if
ٱسْتَقَٰمُوا۟ they stood upright[1]
عَلَى ٱلطَّرِيقَةِ on the way,[2]
لَأَسْقَيْنَٰهُم We would surely have given
مَّآءً غَدَقًا ﴿١٦﴾ them water[3] in abundance.[4]

لِّنَفْتِنَهُمْ 17. That We might try[5] them
فِيهِ وَمَن therewith. And whoever
يُعْرِضْ عَن turns away[6] from the
ذِكْرِ رَبِّهِۦ reminder[7] of his Lord
يَسْلُكْهُ He will enter[8] him
عَذَابًا صَعَدًا ﴿١٧﴾ in a punishment very severe.[9]

وَأَنَّ ٱلْمَسَٰجِدَ 18. And that the mosques
لِلَّهِ فَلَا تَدْعُوا۟ are for Allah. So invoke not[10]
مَعَ ٱللَّهِ أَحَدًا ﴿١٨﴾ with Allah anyone.

وَأَنَّهُۥ لَمَّا 19. And that when
قَامَ عَبْدُ ٱللَّهِ the servant of Allah stood up
يَدْعُوهُ invoking Him
كَادُوا۟ يَكُونُونَ they were about to be
عَلَيْهِ لِبَدًا ﴿١٩﴾ on him crowding.[11]

1. i. e., if they believed and followed the guidance given them. استقاموا **istaqâmû** = they straightened up, stood upright, became straight, were right/proper (v. iii. m. pl. past from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to get up, to stand up. See at 46:13, p. 1635, n. 9).

2. طريقة **ṭarîqah** (s.; p. *turuq/tarâ'iq*) = way, mode, manner, conduct, method. See at 20:104, 1002, n. 2.

3. أسقينا **'asqaynâ** = we gave to drink, gave water, watered, irrigated (v. i. pl. past from *'asqâ*, form IV of *saqâ* [*saqy*], to give a drink. See at 15:22, p. 812, n. 3).

4. i. e., would have given them provision in profusion. غدق **ghadaq** = abundance, profusion, ample, extensive.

5. نفتن **naftina** (*nu*) = we try, test, put to test (v. i. pl. impfct. from *fatana* [*fatn/futûn*], to put to trial, to tempt. The final letter takes *fat-hah* because of a hidden *'an* in *li* of motivation coming before the verb. See *fatantum* at 57:14, p. 1773, n. 2).

6. يعرض **yu'riḍ**(*u*) = he turns away, averts, evades (v. iii. m. s. impfct. from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. The final letter is vowelless because the verb is in a conditional clause. See *yu'riḍû* at 54:2, p.1729, n. 3).

7. i. e., the Qur'ân (see for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27). ذكر **dhikr** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 68:51, p. 1867, n. 11.

8. يسلك **yasluk**(*u*) = he enters, inserts, channels, make enter, travel, go through (v. iii. m. s. impfct. from *salaka* [*salk/sulûk*], to enter upon a course, to insert. The final letter is vowelless because the verb is conclusion of a conditional clause. See *taslukû* at 71:20, p. 1887, n. 10).

9. صعد **ṣa'ad** = very hard, very severe.

10. لا تدعوا **lâ tad'û** = you (all) do not pray, invoke, call, implore (v. ii. m. pl. imperative {prohibition} from *da'â* [*du'â'*], to call, to summon. See at 47:35, p. 1659, n. 7).

11. i. e., the *jinn* were coming to him in crowds, almost one on another. لبد **libad** = one upon another, crowd.

Section (*Rukû'*) 2

قُلْ إِنَّمَآ أَدْعُوا۟	20. Say: "I but invoke[1] my
رَبِّى وَلَآ أُشْرِكُ	Lord and do not associate[2]
بِهِۦٓ أَحَدًا (٢٠)	with Him anyone."
قُلْ إِنِّى لَآ أَمْلِكُ	21. Say: "Indeed I have no
لَكُمْ ضَرًّا	power[3] of doing you any harm
وَلَا رَشَدًا (٢١)	nor to get you go aright."[4]
قُلْ إِنِّى	22. Say: "Indeed
لَن يُجِيرَنِى	there shall not protect[5] me
مِنَ ٱللَّهِ أَحَدٌ	against Allah anyone
وَلَنْ أَجِدَ مِن دُونِهِۦ	nor shall I find besides Him
مُلْتَحَدًا (٢٢)	any asylum."[6]
إِلَّا بَلَٰغًا	23. "Except to convey[7] from
مِّنَ ٱللَّهِ وَرِسَٰلَٰتِهِۦ	Allah and His messages."[8]
وَمَن يَعْصِ	And whoever disobeys[9]
ٱللَّهَ وَرَسُولَهُۥ	Allah and His Messenger
فَإِنَّ لَهُۥ	he shall indeed have
نَارَ جَهَنَّمَ	the fire of hell,
خَٰلِدِينَ فِيهَآ أَبَدًا (٢٣)	abiding[10] therein for ever.

1. أدعوا *'ad'û* = I pray, call, invoke, beseech, invite (v. i. s. impfct. from *da'â* [*du'â'*], to call, to summon. See at 40:41, p. 1524, n. 10).

2. أشرك ***'ushriku*** = I set a partner, associate, give a share (v. i. s. impfct. from *'ashraka,* form IV of *sharika* [*shirk / sharikah*], to share. See *'ushrika* at 18:38, p. 925, n. 9).

3. أملك ***'amliku*** = I own, possess, have power over (v. i. s. impfct. from *malaka* [*malk /mulk /milk*], to take in possession. See at 60:4, p. 1808, n. 11).

4. رشد ***rashad*** = right and proper conduct/course, integrity of conduct. See at 18:24, p. 920, n. 2.

5. يجير ***yujîra***(*u*) = he gives protection, protects, shelters, grants asylum (v. iii. m. s. impfct. from *'ajâra,* form IV of *jâra* [*jawr*] , to deviate, to oppress. The final letter takes *fat-hah* because of the particle *lan* coming before the verb. See at 23:88, p. 1096, n. 5).

6. ملتحد ***multaḥad*** = place or person to lean to, refuge, asylum (pass. participle from *iltaḥada,* form VIII of *laḥada* [*laḥd*], to dig a grave, to deviate from the right course. See at 18:27, p. 921, n. 1).

7. i. e., I have no power etc. except to convey the messages from Allah. بلاغ ***balâgh*** (pl. *balâghât*) = to convey, communication, proclamation, announcement, communiqué, information, notification. See at 42:48, p. 1578, n. 9.

8. رسالات ***risalât*** (pl.; s. *risâlah*) = messages, missions. See at 33:39, p. 1352, n. 5.

9. يعص ***ya'ṣi***(*sī*) = he disobeys, defies (v. iii. m. s. impfct. from *'aṣâ* [*'aṣy /ma'ṣiyah /'iṣyân*], to disobey. The last letter *yâ'* is vowelless and hence dropped for the verb is in a conditional clause preceded by *man*. See at 33:36, p. 1350, n. 7).

10. خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 65:11, p. 1843, n. 7.

حَتَّىٰٓ إِذَا رَأَوۡاْ	24. Till when they see
مَا يُوعَدُونَ	what they are promised[1]
فَسَيَعۡلَمُونَ مَنۡ	they will know who is the
أَضۡعَفُ نَاصِرٗا	weaker[2] in respect of helper[3]
وَأَقَلُّ عَدَدٗا ٢٤	and fewer[4] in number.
قُلۡ إِنۡ أَدۡرِيٓ	25. Say: "I know[5] not
أَقَرِيبٞ	whether close by[6] is
مَّا تُوعَدُونَ	what you are promised
أَمۡ يَجۡعَلُ لَهُۥ رَبِّيٓ	or there sets[7] for it my Lord
أَمَدًا ٢٥	a span of time."[8]
عَٰلِمُ	26. The All-Knowing
ٱلۡغَيۡبِ	of the unseen;
فَلَا يُظۡهِرُ	and He discloses[9] not
عَلَىٰ غَيۡبِهِۦٓ أَحَدًا ٢٦	His unseen to anyone.
إِلَّا مَنِ	27. Except to him whom He
ٱرۡتَضَىٰ	is pleased[10] with
مِن رَّسُولٖ	of a Messenger;
فَإِنَّهُۥ يَسۡلُكُ	and then He sends[11]
مِنۢ بَيۡنِ يَدَيۡهِ	in front of him
وَمِنۡ خَلۡفِهِۦ رَصَدٗا ٢٧	and behind him sentinels.[12]

[1] i. e., of punishment. يوعدون ***yû'adûna*** = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from *w'ada* [*wa'd*], to make a promise. See at 70:42, p. 1883, n. 7).

[2] أضعف ***'aḍ'af*** = weaker, weakest (elative of *ḍa'îf*. See at 19:75, p. 970, n. 12).

[3] ناصر ***nâṣir*** = helper, assistant (act. participle from *naṣra* [*naṣr/nuṣûr*], to help, to assist]. See *'anṣâr* at 61:14, p. 1818, n. 13).

[4] أقل ***'aqall*** = less, fewer, smaller (elative of *qalîl*, few, meagre, small. See at 18:39, p. 925, n. 11).

[5] أدرى ***'adrî*** = I know, am aware (v. i. s. impfct. from *darâ* [*dirâyah*], to know. See at 46:9, p. 1634, n. 3).

[6] قريب ***qarîb*** = near, proximate, not far away, close by, shortly, Ever Near. See at 70:7, p. 1878, n. 4.

[7] يجعل ***yaj'alu*** = he sets, makes, places, puts, appoints (v. iii. m. pl. impfct. from *ja'ala* [*ja'l*] to make, to put. See at 19:96, p. 975, n. 2).

[8] أمد ***'amad*** (pl. *'âmâd*) = span or stretch of time, terminus. See at 57:16, p. 1774, n. 7.

[9] يظهر ***yuẓhira***(*u*) = he makes prevail, grants victory, manifests, makes visible, exposes, discloses (v. iii. m. s. impfct. from *'aẓhara*, form IV of *ẓahara*[*ẓuhûr*], to be visible. See *yuẓhira* at 61:9, p. 1817, n. 4).

[10] ارتضى ***irtaḍâ*** = he was pleased with, was satisfied, approved (v. iii. m. s. past in form VIII of *raḍiya* [*riḍan/ riḍwân/ marḍâh*] to be satisfied. See at 24:55, p. 1129, n. 5).

[11] يسلك ***yasluku***= he enters, inserts, channels, makes/enter/travel/ go through, sends (v. iii. m. s. impfct. from *salaka* [*salk/sulûk*], to enter upon a course, to insert. See *yasluk* at 72:18, p. 1894, n. 8.

[12] i. e., of angels to keep guard on him. رصد ***raṣad*** = lying in wait, in ambush, spy, sentinel, watchdog. See at 72:9, p. 1892, n. 9.

لِيَعْلَمَ أَن 28. That He may know[1] that
قَدْ أَبْلَغُوا they indeed have conveyed[2]
رِسَٰلَٰتِ رَبِّهِمْ the messages of their Lord;
وَأَحَاطَ and He encompasses[3]
بِمَا لَدَيْهِمْ what is with them
وَأَحْصَىٰ and keeps an account[4]
كُلَّ شَيْءٍ عَدَدًا ٢٨ of everything by number.[5]

1. i. e., He may make known; for He knows everything, open and secret. يعلم *ya'lama*(*u*) = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. The final letter takes *fat-hah* because of a hidden *'an* in *li* of motivation coming before the verb. See at 26:197,p.1196, n. 6).

2. أبلغوا ***'ablaghû*** = they delivered, conveyed, informed, notified (v. iii. m. pl. past from *'ablagha*, form IV of *balagha* [*bulûgh*], to reach. See *'ablaghtu* at 11:57, p. 698, n. 7).

3. i. e., in knowledge. أحاط ***'aḥâṭa*** = he or it encompassed, surrounded, encircled, contained, comprehended (v. iii. m. s. past in form IV of *hâta* [*ḥawṭ/ḥîṭah/ḥiyâṭah*], to guard, to encircle. See at 65:12, p. 1843, n.12).

4. أحصى ***'aḥṣâ*** = he calculated, counted, kept an account (v. iii. m. s. past in form IV from the root *ḥaṣy/ḥaṣan* (pebbles, little stones). See at 58:6, p. 1785, n. 3).

5. عدد ***'adad*** (s.; pl. *'a'dâd*) = number. See at 23:112, p. 1102, n. 9.

73. *Sûrat al-Muzzammil* [The Enwrapprd]

Makkan: 20 *'âyahs*

This is one of the earliest Makkan *sûrahs*. It is named *al-Muzzammil* with reference to its first *'âyah* wherein the Prophet, peace and blessings of Allah be on him, is affectionately addressed as the one enwrapped in clothes. The main themes of the *sûrah* are *tawḥîd* (monotheism), *risâlah* (Messengership), *waḥy* and the Qur'ân, and the Resurrection. The Prophet, peace and blessings of Allah be on him, is asked to get up and to engage himself in prayers at night and to have patience over the unbelievers' opposition and ridicule. It is emphasized that Allah is the Lord of the east and west, there is no deity except He (*'âyah* 9); that on the day of Resurrection the earth and the mountains will be in violent commotion and the sky will be cleft asunder (*'âyahs* 14 and 18), that a Messenger (i. e., Muḥammad, peace and blessings of Allah be on him) has been sent to be a witness over you (*'âyah* 15) and that if you disbelieve you shall not be able to protect yourself on the day of which the horrors will make the children grey-headed (*'âyah* 17) and that this Qur'ân is a reminder (*'âyah* 19).

سُورَةُ المُزَّمِّل

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَا أَيُّهَا الْمُزَّمِّلُ (١) 1. O you the enwrapped.[1]

قُمِ اللَّيْلَ 2. Stand[2] up by night
إِلَّا قَلِيلًا (٢) except for a little while.

نِصْفَهُ 3. A half[3] of it
أَوِ انْقُصْ مِنْهُ قَلِيلًا (٣) or make it less[4] by a little.

أَوْ زِدْ عَلَيْهِ 4. Or increase[5] on it
وَرَتِّلِ الْقُرْآنَ and recite[6] the Qur'ân
تَرْتِيلًا (٤) in distinct recitation.

إِنَّا سَنُلْقِي 5. Verily We shall cast[7]
عَلَيْكَ قَوْلًا ثَقِيلًا (٥) on you a word quite heavy.[8]

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[1] مزمل ***muzzammil*** (originally *mutazammil*) = he who covers himself in garments, the enwrapped (act. participle from *tazammala*, form V of *zamala* [*zaml/zamlân*], to raise and carry, to follow. This is an affectionate address made by Allah to His Messenger, peace an blessings of Allah be on him, because, as the authentic report has it, he had himself covered with garments out of fear on coming back home from mount Hirâ' after the receipt of the first *wahy* (see *Bukhârî*, no. 3). The address is appropriate also for one who is in a relaxed state from his work.

[2] i. e., stand up in *salâh* (prayer).

[3] نصف ***niṣf*** (pl. *nuṣuf*) = half, middle. See at 4:176, p. 324, n. 6.

[4] انقص ***unquṣ*** = make less, decrease, reduce, diminish (v. ii. m. s. imperative from *naqaṣa* [*naqaṣa* [*naqṣ/ nuqṣân*], to decrease, diminish. See *tanqaṣu* at 50:4, p. 1685, n. 9).

[5] زد ***zid*** = increase, augment, make more (v. ii. pl. m. s. imperative from *zâda* [*zayd/ ziyâdah*], to increase. See 38:61, p. 1474, n. 4).

[6] رتل ***rattil*** = recite, phrase (v. ii. m. s. imperative from *rattala*, form II of *ratila* [*ratal*], to be regular, well-ordered. See *rattalnâ* at 25:32, p. 1147, n. 11).

[7] نلقى ***nulqî*** = We throw, cast, fling, plunge, deliver (v. iii. m. pl. impfct. from *'alqâ* , form IV of *laqiya* [*liqâ' /luqyân/luqy/luqyah/luqan*], to meet. See at 3:151, p.213, n. 8).

[8] i. e., the text and injunctions of the Qur'ân.

إِنَّ نَاشِئَةَ ٱلَّيْلِ 6. Verily the rising up[1] by
هِيَ أَشَدُّ وَطْـًٔا night is the more effective[2]
وَأَقْوَمُ قِيلًا ٦ and the more proper[3] a say.[4]

إِنَّ لَكَ فِي ٱلنَّهَارِ 7. Verily you have in the day
سَبْحًا طَوِيلًا ٧ a moving on[5] for long.[6]

وَٱذْكُرِ 8. And remember
ٱسْمَ رَبِّكَ the Name of your Lord and
وَتَبَتَّلْ إِلَيْهِ devote yourself[7] to Him
تَبْتِيلًا ٨ in true devotion.[8]

رَّبُّ ٱلْمَشْرِقِ 9. Lord of the east
وَٱلْمَغْرِبِ and the west.
لَآ إِلَٰهَ إِلَّا هُوَ There is no deity except He.
فَٱتَّخِذْهُ So take[9] Him
وَكِيلًا ٩ as Guardian-Protector.[10]

وَٱصْبِرْ عَلَىٰ 10. And have patience[11] over
مَا يَقُولُونَ what they say[12]
وَٱهْجُرْهُمْ and avoid[13] them
هَجْرًا جَمِيلًا ١٠ in graceful avoidance.

1. i. e., the rising up for prayer at night. ناشئة ***nâshi'ah*** (f. ; m. *nâshi'*) = that which grows, rises, rising one (act. partciple from *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See *'ansha'tum* at 56:72, p. 1763, n. 7)

2. وطء ***waṭ'*** = effect, insertion, to tread, to trample. See *taṭa'û* at 48:25, p. 1672, n. 2.

3. أقوم ***'aqwamu*** = rightest, most proper/ upright/ correct/ true/authentic (elative of *qawîm*, act. participle in the scale of *fa'îl* from *qâma* [*qawmah/qiyâm*], to get up, to stand erect. See at 17:9, p. 875, n. 9).

4. i. e., prayer; for concentration is better and devotion more intense at night. قيل ***qîl*** = saying, say, address. Se at 56:26, p. 1757, n. 1.

5. i. e., activities. سبح ***sabḥ*** = swimming, to float, to move on, to speed up. See *sabbaḥa* at 61:1, p. 1814, n. 1.

6. So the night time is more suitable for additional prayer. طويل ***ṭawîl*** = long, tall, high (act. participle in the sacale of *fa'îl* from *ṭâla*[*ṭawl*], to be long. See *ṭâla* at 57:16, p. 1774, n. 6).

7. تبتل ***tabattal*** = devote yourself, retire (v. ii. m. s. imperative from *tabattala*, form V of *batala* [*batl*], to cut off, to sever).

8. تبتيل ***tabtîl*** = devotion, retirement (verbal noun in form II of *batala*. See n. 7 above).

9. اتخذ ***ittakhidh***= take, , take for you, take up, assume (v. ii. m. s. impertaive from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *ittakhadha* at 72:3, p. 1891, n. 2).

10. وكيل ***wakîl*** (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian, custodian, Guardian-Protector (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See at 42:6, p. 1561, n. 11).

11. اصبر ***iṣbir*** = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 68:48, p. 1867, n. 1).

12. i. e., in derision and ridicule.

13. اهجر ***uhjur*** = emigrate, leave, abandon, avoid, go away (v. ii. m. s. imperative from *hajara* [*hajar /hijrân*], to emigrate. See at 19:46, p. 962, n. 9).

وَذَرْنِي	11. And leave[1] Me
وَالْمُكَذِّبِينَ	and the Disbelievers,[2]
أُولِي النَّعْمَةِ	pssessors of affluence,[3]
وَمَهِّلْهُمْ	and respite[4] them
قَلِيلًا ﴿١١﴾	for a little while.
إِنَّ لَدَيْنَا	12. Verily We have with Us
أَنكَالًا وَجَحِيمًا ﴿١٢﴾	fetters[5] and a blazing fire[6]
وَطَعَامًا ذَا غُصَّةٍ	13. And a food[7] that chokes[8]
وَعَذَابًا أَلِيمًا ﴿١٣﴾	and punishment very painful.
يَوْمَ تَرْجُفُ	14. On a day there will qake[9]
الْأَرْضُ وَالْجِبَالُ	the earth and the mountains;
وَكَانَتِ الْجِبَالُ	and the mountains shall be a
كَثِيبًا مَّهِيلًا ﴿١٤﴾	a dune[10] adrift.[11]
إِنَّا أَرْسَلْنَا	15. Verily We have sent [12]
إِلَيْكُمْ رَسُولًا	to you a Messenger
شَاهِدًا عَلَيْكُمْ	as a witness[13] over you
كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ	as We had sent to Fir'awn
رَسُولًا ﴿١٥﴾	a Messenger.

1. i. e., leave Me to deal with the disbelievers. ذر **dhar** = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 68:44, p. 1866, n. 4).

2. مكذبين **mukadhdhibîn** (acc./gen. of *mukadhdhibûn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 69:49, p. 1876, n. 1).

3. نعمة **na'mah** = comfort, ease, life of ease, prosperity, affluence, amenity. See at 44:27, p. 1611, n. 2.

4. مهل **mahhil** = respite, give time, delay, proceed slowly and deliberately (v. ii. m. s. imperative from *mahhala*, form II of *mahala* [*mahl/muhlah*], to be slow, to tarry).

5. أنكال **'ankâl** (pl.; s. *nikl*) = fetters, shackles, chains.

6. جحيم **jaḥîm** = hellfire, hell, blazing fire. See at 44:56, p. 1616, n. 10.

7. طعام **ṭa'âm** (s.; pl. أطعمة *aṭ'imah*) = food, diet, meal. See at 69:34, p. 1874, n. 2.

8. غصة **ghuṣṣah** (s.; pl. *ghuṣṣât*) = that which chokes/ jams/congests, a lump in the throat, mortal distress.

9. ترجف **tarjufu** = she or it quakes, is shaken, convulses, trembles, agitates (v. iii. f. s. impfct. from *rajafa* [*rajf/rajafân*], to be convulsed, to quake. See *murjifûn* at 33:60, p. 1362, n. 5).

10. كثيب **kathîb** (s.; pl. *'akthibah*) = sandhill, dune.

11. مهيل **mahîl** (originally *mahyûl*) = shifting, sliding, adrift, collapsing (pass. participle from *hâla* [*hayl*], to pour, to sprinkle).

12. أرسلنا **'arsalnâ** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 71:1, p. 1884, n. 1).

13. i. e., to testify that the message has been delivered to you. شاهد **shâhid** (s.; pl. *shuhûd/'ashhâd/shawâhid*) = witness (active participle from *shahida* [*shuhûd/shahâdah*], to witness, to testify). See at 48:8, p. 1663, n. 13.

فَعَصَىٰ فِرْعَوْنُ	16. But Fir'awn disobeyed[1]
ٱلرَّسُولَ	the Messenger;
فَأَخَذْنَٰهُ	so We seized[2] him
أَخْذًا وَبِيلًا ﴿١٦﴾	a siezure very disastrous.[3]
فَكَيْفَ	17. Then how will you
تَتَّقُونَ	protect yourselves,[4]
إِن كَفَرْتُمْ	if you disbelieve,
يَوْمًا يَجْعَلُ	on a day that will make[5]
ٱلْوِلْدَٰنَ شِيبًا ﴿١٧﴾	the children grey-haired?[6]
ٱلسَّمَآءُ	18. The sky shall
مُنفَطِرٌۢ بِهِۦ	split up[7] thereby.
كَانَ وَعْدُهُۥ	His promise[8] is bound to be
مَفْعُولًا ﴿١٨﴾	carried out.[9]
إِنَّ هَٰذِهِۦ تَذْكِرَةٌ	19. Verily this is a reminder.[10]
فَمَن شَآءَ	So whoever wills,
ٱتَّخَذَ	he may take[11]
إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿١٩﴾	towards his Lord a way.[12]

Section (*Rukû'*) 2

۞ إِنَّ رَبَّكَ يَعْلَمُ	20. Verily your Lord knows
أَنَّكَ تَقُومُ أَدْنَىٰ	that you stand[13] for a little less

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[1] عصى ***'aṣâ*** = he disobeyed, rebelled, defied (v. iii. m. s. past from *'iṣyân/ ma'ṣiyah*, to disobey, to defy. See at 20:121, p. 1006, n. 11)

[2] i. e., punished him and his followers by drowning them in the sea. أخذنا ***'akhadhnâ*** = we took, received, seized (v. i. pl. past from *'akhadha* [أخذ *'akhdh*], to take. See at 54:42, p. 1737, n. 9).

[3] وبيل ***wabîl*** = disastrous, calamitious, of evil consequences (act. participle in the intensive scale of *fa'îl* from *wabala* [*wabal/ wabâl/ wabâlah*], to be noxious, unhealthy. See *wabâl* at 65:9, p. 1842, n. 4).

[4] تتقون ***tattaqûna*** = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 37:124, p. 1449, n. 9).

[5] يجعل ***yaj'alu*** = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [*ja'l*] to make, to put. See at 42:50, p. 1579, n. 8).

[6] i. e., its horrors will make. شيب ***shîb*** = greyness or whiteness of the hair, old age. See *shayb* at 19:4, p. 951, n. 1).

[7] منفطر ***munfaṭir*** = that which splits up, breaks into pieces, is rent asunder, is cleft (act. participle from *infaṭara*, form VII of *faṭara* [*faṭr*], to split, to cleave. See *faṭara* at 43:27, p. 1589, n. 3).

[8] i. e., the promise of Resurrection and Judgement. وعد ***wa'd*** (s.; pl. *wu'ûd*) = promise. See at 67:25, p. 1857, n. 1.

[9] مفعول ***maf'ûl*** = that which is done, acted upon, performed, carried, object (passive participle from *fa'ala* [*fa'l/fi'l*], to do. See at 33:37, p. 1351, n. 10).

[10] تذكرة ***tadhkirah*** = reminder. See at 69:748, p. 1875, n. 10.

[11] اتخذ ***ittakhadha*** = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 72:3, p. 1891, n. 2).

[12] i. e., accept His *dîn* — *tawhîd* and Islâm. سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course. See at 68:7, p. 1860, n. 4.

[13] i. e., stand in prayer.

مِن ثُلُثَيِ ٱلَّيۡلِ	than two thirds[1] of the night,
وَنِصۡفَهُۥ وَثُلُثَهُۥ	and a half[2] of it and a third of it,
وَطَآئِفَةٞ مِّنَ ٱلَّذِينَ	and a group[3] of those
مَعَكَۚ	with you—
وَٱللَّهُ يُقَدِّرُ	and Allah determines[4]
ٱلَّيۡلَ وَٱلنَّهَارَۚ	the night and the day.
عَلِمَ أَن	He knows that
لَّن تُحۡصُوهُ	you cannot calculate[5] it,
فَتَابَ عَلَيۡكُمۡۖ	so He forgives[6] you.
فَٱقۡرَءُواْ	Therefore recite[7]
مَا تَيَسَّرَ	what becomes easy[8]
مِنَ ٱلۡقُرۡءَانِۚ	of the Qur'ân.
عَلِمَ أَن سَيَكُونُ	He knows that there will be
مِنكُم مَّرۡضَىٰ	some of you sick,[9]
وَءَاخَرُونَ	and others will be
يَضۡرِبُونَ فِي ٱلۡأَرۡضِ	on travel[10]
يَبۡتَغُونَ	seeking[11]
مِن فَضۡلِ ٱللَّهِ	of the bounty of Allah,
وَءَاخَرُونَ يُقَٰتِلُونَ	and others will be fighting
فِي سَبِيلِ ٱللَّهِۖ	in the way of Allah.
فَٱقۡرَءُواْ	So recite
مَا تَيَسَّرَ مِنۡهُۚ	what becomes easy of it;
وَأَقِيمُواْ	and perform regularly

1. ثلثي ***thuluthy(n)*** {dual, acc./gen/ of *thuluthân*; s. *thuluth*} = two thirds. The terminal *nûn* is dropped because of the genitive construction).

2. نصف ***niṣf*** (pl. *nuṣuf*) = half, middle. See at 73:3, p. 1898, n. 3.

3. طائفة ***ṭâ'ifah*** (pl. طوائف *ṭawâ'if*) = section of people, sect, group. See at 9:123, , p. 632, n. 1).

4. يقدر ***yaqaddiru*** = he determines, decrees, assesses, estimates (v. iii. pl. m. s. impfct. from *qaddara*, form II of *qadara* [*qadr*], to estimate, to decree, to have power. See *qaddarnâ* at 56:60, p. 1761, n. 7).

5. i. e., cannot be precise about the period of prayer during the night. تحصوا ***tuḥṣû*** (*na*) = you enumerate, compute, calculate (v. ii. m. pl. impfct. from *'aḥṣâ*, form IV from the root *ḥaṣy/ḥaṣan* (pebbles, little stones) to count. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See at 16:18, p. 832, n.9).

6. تاب ***tâba*** = returned, turned in repentance, turned in forgiveness (v. iii. m. s. past from *tawb/ tawbah / matâb*. Technically *tâba* means, in respect of Allah, to turn in forgiveness and mercy; and in respect of man, to turn in repentance and resolve to reform. See *tâba* at 58:13, p. 1789, n. 5).

7. i. e., recite the Qur'ân in prayer. اقرؤوا ***iqra'û*** = you all read, study, recite (v. ii. m. pl. imperative from *qara'a* [*qirâ'ah*], to read, recite. See at 69:19, p. 1871, n. 13).

8. تيسر ***tayassara*** = he or it became easy, was facilitated, was possible (v. iii. m. s. past in form V of *yasira* [*yasar*], to be easy. See *yassarnâ* at 54:40, p. 1737, n. 4).

9. مرضى ***marḍâ*** (pl.; s. مريض *marîḍ*) = unwell, ill, sick, diseased, indisposed, patients. See at 9:91, p. 616, n. 7).

10. يضربون ***yaḍribûna*** = they strike, beat, hit (v. iii. m. pl impfct. from *ḍaraba* [*ḍarb*], to beat. *ḍaraba fî al-'arḍ* is an idiom meaning "to travel". See *yaḍribûna* at 47:27, p. 1657, n. 2.

11. يبتغون ***yabtaghûna*** = they seek, desire , wish (v. iii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, desire. See at 48:29, p. 1674, n. 11).

ٱلصَّلَوٰةَ	the prayer[1]
وَءَاتُوا۟ ٱلزَّكَوٰةَ	and pay *zakâh*;[2]
وَأَقْرِضُوا۟ ٱللَّهَ	and lend[3] Allah
قَرْضًا حَسَنًا	a handsome[4] loan.
وَمَا تُقَدِّمُوا۟	And all that you advance[5]
لِأَنفُسِكُم مِّنْ خَيْرٍ	for yourselves of good[6]
تَجِدُوهُ عِندَ ٱللَّهِ	you shall find it with Allah,
هُوَ خَيْرًا وَأَعْظَمَ	it being better and greater[7]
أَجْرًا	as a reward.[8]
وَٱسْتَغْفِرُوا۟	And seek forgiveness[9]
ٱللَّهَ	of Allah.
إِنَّ ٱللَّهَ	Verily Allah is
غَفُورٌ	Most Forgiving.
رَّحِيمٌ ٢٠	Most Merciful.

[1] صلوة ***ṣalâh*** = Islamic prayer, prayer; blessings, grace (of Allah); benedictions (of men). See *ṣalawât* at 9:99, p. 620, n. 5.

[2] زكوة ***zakâh*** = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, of a certain percentage of surplus wealth held for a full year. It is so called because it purifies wealth and makes for its proper growth. See at 58:13, p. 1789, n. 7.

[3] i. e., spend in the cause of "fighting in the way of Allah" and for all approved charitable purposes. أقرضوا ***'aqriḍû*** = you (all) lend, give a loan (v. ii. m. pl. imperative from *'aqraḍa*, form IV of *qaraḍa* [*qarḍ*], to cut, to sever See *'aqraḍû* at 57:18, p. 1775, n. 1).

[4] i. e., a loan given without expecting any worldly benefit from it and without stipulating any date of repayment. حسن ***ḥasan*** = handsome, good, nice, beautiful. It is handsome or good because it is given out of the goodness of heart. see at 57:18, p. 1775, n. 2.

[5] تقدموا ***tuqaddimû*** (*na*) = you advance, send forward, push forward (v. ii. m. pl. impfct. from *qaddama*, form II of *qadama* [*qudûm*], to precede. The terminal *nûn* is dropped because the verb is in a conditional clause. See *tuqaddimû* at 58:13, p. 1789, n. 3).

[6] i. e., of good deeds and wealth spent in the way of Allah.

[7] أعظم ***'a'ẓamu*** = greater, greatest, bigger, biggest, more/most splendid, grand, immense, enormous, grave (elative of *'aẓîm*). See *'aẓîm* at 57:10, p. 1771, n. 3.

[8] أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 68:46, p. 1866, n. 11).

[9] استغفروا ***istaghfirû*** = you all ask for forgiveness, seek forgiveness (v. ii. m. pl. imperative from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 71:10, p. 1886, n. 4).

74. *SÛRAT AL-MUDDATHTHIR* (THE ONE SHROUDED)
Makkan: 56 *'âyahs*

Like the previous one, this is also an early Makkan *sûrah*, and it similarly addresses the Prophet, peace and blessings of Allah be on him, with the affectionate term *al-Muddaththir*, i. e., the one shrouded in garments. The *sûrah* is named after this first *'âyah*. Its main themes are *risâlah*, i. e., the Messengership of Muḥammad, peace and blessings of Allah be on him, the Qur'ân, *tawḥîd* (monotheism) and the Resurrection and the Judgement. It asks the Prophet to get up and preach the message of *tawḥîd* and warn about the Day of Resurrection and Judgement, disregarding the opposition and ridicule of the unbelieving leaders of Makka to whom pointed allusions are made. It also emphasizes the doctrine of individual accountability on the Day of Judgement: "Every individual is responsible for what he earns" (*'âyah* 38); and mentions that the righteous will have a blissful life in paradise while the unbelievers and sinful will suffer in hell. It ends by drawing attention to the life in the hereafter and by once again stressing that this Qur'ân is a reminder (*'âyah* 54).

سُورَةُ الْمُدَّثِّرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ (١) 1. O you the covered one![1]

قُمْ فَأَنذِرْ (٢) 2. Get up and warn.[2]

وَرَبَّكَ فَكَبِّرْ (٣) 3. And your Lord, glorify.[3]

وَثِيَابَكَ فَطَهِّرْ (٤) 4. And your garments, purify.[4]

وَٱلرُّجْزَ فَٱهْجُرْ (٥) 5. And the filth,[5] abandon.

وَلَا تَمْنُن 6. And bestow no favour[6]

تَسْتَكْثِرُ (٦) seeking to get more.[7]

[1] This is also an affectionate address made to the Messenger, peace and blessings of Allah be on him. مدثر ***muddaththir*** (originally *mutadaththir*) = one who covers himself in clothes (act. participle from *tadaththara*, form V of *dathara* [*duthûr*], to be forgotten, effaced, be dusty).

[2] i. e., against the consequences of worshipping many gods and goddesses in lieu of Allah. أنذر ***'andhir*** = warn, caution (v. ii. m. s. imperative from *'andhara*, form IV of *nadhara* [*nadhr/nudhûr*], to dedicate, to make a vow. See at 71:1, p. 1884, n. 2).

[3] i. e., say: *Allahu Akbar* and that He has neither any equal nor any partner.

[4] طهر ***ṭahhir*** = purify, render pure, cleanse (v. ii. m. s. imperative from *ṭahhara*, form II of *ṭahara/ṭahura* [*ṭuhr/ṭahârah*], to be clean, pure. See at 22:27, p. 1054, n. 19).

[5] i. e., the filth of polytheism. رجز ***rujz*** = dirt, filth, polytheism, punishment. See at 34:5, p. 1369, n. 4.

[6] لا تمنن ***lâ tamnun*** = do not bestow favour/ grace (v. ii. m. s. imperative {prohibition} from *manna* [*mann*], to be kind. See *manna* at 52:27, p. 1711, n. 13.

[7] تستكثر ***tastakthir(u)*** = you seek to get more, desire to multiply (v. ii. m. s. impfct. from *istakthara*, form X of *kathura* [*kathrah*], to be much. See *istakthartu* at 7:188, p. 539, n. 2).

وَلِرَبِّكَ 7. And for the sake of your
فَٱصْبِرْ ﴿٧﴾ Lord be patient.[1]

فَإِذَا نُقِرَ 8. Then when blown[2] will
فِى ٱلنَّاقُورِ ﴿٨﴾ the trumpet,[3]

فَذَٰلِكَ يَوْمَئِذٍ 9. That day then will be
يَوْمٌ عَسِيرٌ ﴿٩﴾ a day very hard,[4]

عَلَى ٱلْكَٰفِرِينَ 10. On the unbelievers,
غَيْرُ يَسِيرٍ ﴿١٠﴾ not easy.[5]

ذَرْنِى وَمَنْ 11. Leave[6] Me and the one
خَلَقْتُ وَحِيدًا ﴿١١﴾ I created a lone figure;[7]

وَجَعَلْتُ لَهُۥ 12. And set[8] for him
مَالًا مَّمْدُودًا ﴿١٢﴾ wealth quite extensive;[9]

وَبَنِينَ شُهُودًا ﴿١٣﴾ 13. And sons in attendance.[10]

وَمَهَّدتُّ لَهُۥ 14. And arranged[11] for him
تَمْهِيدًا ﴿١٤﴾ all the arrangement.

ثُمَّ يَطْمَعُ أَنْ 15. Yet he covets[12] that
أَزِيدَ ﴿١٥﴾ I give more.

1. i. e., over the opposition and enmity of the unbelievers. اصبر ***iṣbir*** = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 73:10, p. 1899, n. 11).

2. i. e., on the Day of Resurrection. نقر ***nuqira*** = he or it was blown, sounded (v. iii. m. s. past passive from *naqara* [*naqr*], to search, to sound, to beat, to blow).

3. ناقور ***nâqûr*** (s.; pl. *nawâqîr*) = trumpet.

4. عسير ***'asîr*** = very difficult, hard, harsh, tough (act. participle in the intensive scale of *fa'îl* from *'asura/'asira* [*'usr/'usur/'asar*], to be difficult, hard. See at 25:26, p. 1146, n. 1).

5. يسير ***yasîr*** = easy, gentle, simple, insignificant. See at 64:7, p. 1832, n. 12.

6. i. e., leave Me to deal with . ذر ***dhar*** = shun, leave, let alone (v. ii. m. s. imperative from *wadhara /yadharu*, to leave. See at 73:11, 1900, n. 1).

7. i. e., in the womb of his mother, without followers and supporters. The immediate allusion is to al-Walîd ibn al-Mughîrah, an unbelieving Makkan leader and an arch opponent of Islam ; but it applies to any such person. وحيد ***waḥîd*** = alone, lone, singular, unique, sole, lonely, only.

8. i. e., granted to him. جعلت ***ja'altu*** = I made, set, appointed, rendered (v. i. s. past from *ja'ala* [*ja'l*], to make, to set. See *ja'alnâ* at 57:26, p. 1779, n. 2).

9. i. e., in abundance. ممدود ***mamdûd*** = extended, outstretched, extensive, prolonged, great (pass. participle from *madda* [*madd*], to extend. See at 56:30, p. 1757, n. 11).

10. شهود ***shuhûd*** (pl.; s. *shâhid*) = witnesses, those who attend and see, are in attendance (act. participle from *shahida* [*shuhûd/ shahâdah*], to witness, to testify). See at 10:61, p. 659, n. 7.

11. مهدت ***mahhadtu*** = I spread out, prepared, arranged, faciltated, settled, set in order (v. i. s. past from *mahhada*, form II of *mahada* [*mahd*], to prepare a cradle, bed. See *yamhadûna* at 30:44, p. 1304, n. 12).

12. يطمع ***yaṭma'u*** = he fervently hopes, covets, desires, (v. iii. m. s. impfct. from *ṭama'a* [*ṭama'*], to covet, to desire. See at 70:38, p. 1882, n. 7).

كَلَّآ إِنَّهُۥ كَانَ 16. Never. Verily he is to
لِأٓيَٰتِنَا عَنِيدًا ١٦ Our signs[1] obstinately hostile.[2]

سَأُرْهِقُهُۥ 17. I shall inflict on[3] him
صَعُودًا ١٧ a crushing punishment.[4]

إِنَّهُۥ فَكَّرَ 18. Verily he contemplated[5]
وَقَدَّرَ ١٨ and formulated.[6]

فَقُتِلَ 19. So woe to him,
كَيْفَ قَدَّرَ ١٩ how he formulated!

ثُمَّ قُتِلَ 20. Again, woe to him,
كَيْفَ قَدَّرَ ٢٠ how he formulated!

ثُمَّ نَظَرَ ٢١ 21. Then he looked.[7]

ثُمَّ عَبَسَ 22. Then he frowned[8]
وَبَسَرَ ٢٢ and eyed malevolently.[9]

ثُمَّ أَدْبَرَ 23. Then he turned back[10]
وَٱسْتَكْبَرَ ٢٣ and became proud.[11]

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[1] i. e., the texts of the Qur'ân . آيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 64:10, p. 1834, n. 2.

[2] عنيد *'anîd* = obstinate, stubborn, resisting stubbornly, stubbornly defiant (act. participle in the scale of *fa'îl* from *'anada* [*'unûd*], to deviate, to resist stubbornly. See at 50:24, p. 1690, n. 10).

[3] أرهق *'urhiqu* = I inflict on, bring down on, make suffer, bear down (v. i. s. impfct. from *arhaqa*, form IV of *rahaqa* [*rahaq*], to come over, overtake. See *yurhiqa* at 18:80, p. 940, n. 7).

[4] صعود *ṣa'ûd* = steep hill, hardship, crusahing punishment, rising, ascending. See *yaṣ'adu* at 35:10, p. 1393, n. 4).

[5] فكر *fakkara* = he thought, thought over, contemplated (v. iii. m. s. past in form II of *fakara* [*fakr*], to reflect, to think over. See *yatafakkarûna* at 59:21, p. 1803, p. 13).

[6] i. e., prepared the forms and lines of malpropaganda against the Qur'ân and the Prophet, peace and blessings fo Allah be on him. قدر *qaddara* = he determined, decreed, assessed, estimated, evaluated, enabled, formulated (v. iii. m. s. past in form II of *qadara* [*qadr*], to estimate, to decree, to have power. See at 41:10, p. 1542 n. 12).

[7] نظر *naẓara* = he glanced, looked, viewed, saw (v. iii. m. s. past from *naẓar*. See at 37:88, p. 1444, n. 2).

[8] عبس *'abasa* = he frowned, looked sternly, scowled (v. iii. m. s. past from *'abs/'ubûs*, to frown, to scowl).

[9] بسر *basara* = he eyed malevolently, frowned, scowled (v. iii. m. s. past from *busûr*, to scowl, to frown).

[10] i. e., form the truth. أدبر *'adbara* = he turned back, fled, ran away (v. iii. m. s. past in form IV of *dabara* [*dubûr*], to turn one's back. See at 70:17, p. 1879, n. 10).

[11] استكبر *istakbara* = he turned arrogant, became proud/ haughty, boasted, was puffed up (v. iii. m. s. past in form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See at 38:74, p. 1476, n. 9).

فَقَالَ 24. Then he said:
إِنْ هَٰذَآ إِلَّا سِحْرٌ "This is naught but sorcery[1]
يُؤْثَرُ (٢٤) related."[2]

إِنْ هَٰذَآ إِلَّا 25. "This is naught but
قَوْلُ ٱلْبَشَرِ (٢٥) the saying a human being."[3]

سَأُصْلِيهِ 26. I shall make him burn[4]
سَقَرَ (٢٦) in hell-fire.[5]

وَمَآ أَدْرَىٰكَ 27. And what will inform[6]
مَا سَقَرُ (٢٧) you what hell-fire is?

لَا تُبْقِي 28. It neither spares[7]
وَلَا تَذَرُ (٢٨) nor leaves alone.[8]

لَوَّاحَةٌ لِّلْبَشَرِ (٢٩) 29. Scorching[9] to the skin.

عَلَيْهَا تِسْعَةَ عَشَرَ (٣٠) 30. Over it are nineteen.[10]

وَمَا جَعَلْنَآ 31. And We appoint[11] not
أَصْحَٰبَ ٱلنَّارِ the sentinels[12] of the fire
إِلَّا مَلَٰٓئِكَةً anyone but angels;[13]

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1. سحر **siḥr** (pl. *asḥâr*) = sorcery, magic. See at 43:30, p. 1589, n. 13.

2. i. e., from those of the olden times. يؤثر ***yu'tharu*** = it is transmitted, related, preferred, chosen, liked, adored (v. iii. m. s. impfct. from *'âthara*, form IV of *'athara* [*'athr/'athârah*], to transmit, report, relate. See *yu'thirûna* at 59:9, p. 1798, n. 14].

3. بشر ***bashar*** = man, human being, skin. See at 64:6, p. 1832, n. 2.

4. أصلى ***'uṣlî*** = I fry, broil, roast, set on fire, make [someone] burn (v. i. pl. impfct. from *'aslâ*, form IV of *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ'*), to roast. See *nuṣlî* at 4:56, p. 265, n. 5).

5. سقر ***saqar*** = hell, hell-fire.

6. أدرى ***'adrâ*** = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 10:16, 642, n. 2).

7. تبقى ***tubqî*** = she or it lets stay, spares, retains, leaves over (v. iii. m. s. impfct. from *'abqâ*, form IV of *baqiya* [*baqâ'*], to remain, to continue to be. See *'abqâ* at 53:51, p. 1726, n. 9).

8. i. e., it will not finish one off by burning nor will let anyone alone. تذر ***tadharu*** = she or it leaves, lets alone, abandons, forsakes (v. iii. f. s. impfct. from *wadhara/ yadharu*[*wadhr*] to leave. See at 51:42, p. 1703, n. 8).

9. لواحة ***lawwâḥah*** (f.; m. *lawwâḥ*) = parching, scorching, withering (act. participle in the intensive scale of *fa''âl* from *lâḥa* [*laḥ*], to appear, to loom, to parch, to scorch, to tan).

10. i. e., nineteen sentinels.

11. جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 57:26, p. 1779, n. 2).

12. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *sâhib*) = inmates, inhabitants, companions, associates, comrades, followers, owners, sentinels See at 58:17, p. 1790, n. 13).

13. See 66:6. ملائكة ***malâ'ikah*** (sing. *malak*) = angels. See at 70:4, p. 1877, n. 6.

وَمَا جَعَلْنَا عِدَّتَهُمْ	nor do We set their number[1]
إِلَّا فِتْنَةً	except as a trial[2]
لِّلَّذِينَ كَفَرُوا۟	for those who disbelieve,
لِيَسْتَيْقِنَ ٱلَّذِينَ	that sure may be[3] those who
أُوتُوا۟ ٱلْكِتَٰبَ	were given the Book
وَيَزْدَادَ	and that there may increase[4]
ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَٰنًا	in faith those who believe,
وَلَا يَرْتَابَ ٱلَّذِينَ	and there doubt[5] not those
أُوتُوا۟ ٱلْكِتَٰبَ	who were given the Book
وَٱلْمُؤْمِنُونَ	and the believers;
وَلِيَقُولَ	and in order that there say
ٱلَّذِينَ فِى قُلُوبِهِم	those in whose hearts
مَّرَضٌ	is a disease[6]
وَٱلْكَٰفِرُونَ	and the disbelievers,
مَاذَآ أَرَادَ ٱللَّهُ	"What does Allah intend[7]
بِهَٰذَا مَثَلًا	by this as an instance?"[8]
كَذَٰلِكَ يُضِلُّ ٱللَّهُ	Suchwise Allah lets stray[9]
مَن يَشَآءُ	whomsoever He will
وَيَهْدِى مَن يَشَآءُ	and guides whom He will;
وَمَا يَعْلَمُ	and none knows
جُنُودَ رَبِّكَ	the hosts[10] of your Lord
إِلَّا هُوَ وَمَا هِىَ	except He. And it is naught
إِلَّا ذِكْرَىٰ لِلْبَشَرِ ٣١	but a reminder[11] for man.

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[1] عدة *'iddah* = number; legally prescribed waiting period. See at 65:4, p. 1839, n. 9.

[2] فتنة *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 64:15, p. 1835, n. 8.

[3] يستيقن *yastayqina* (*u*) = he becomes sure/ certain, convinced; ascertains, (v. iii. m. s. impfct. from *istayqana*, from X of *yaqina* [*yaqn/yaqan*], to be sure, to know for certain. The final letter takes *fat-hah* because of a hidden *'an* in *li* of motivation coming before the verb. See *mustayqinîn* at 45:32, p. 1628, n. 12).

[4] يزداد *yazdâda* (*u*) = he increases, grows, compounds (v. iii. m. s. impfct. from *izdâda*, form VIII of *zâda* [*ziyâdah*], to increase. The final letter takes *fat-hah* for the reason stated at n. 3 above. See *yazdâdû* at 3:178, p. 225, n. 5).

[5] يرتاب *yartâba* (*u*) = he entertains doubts, doubts, is sceptical, suspects, has misgivings (v. iii. m. s. impfct. from *irtâba* (ارتياب *irtiyâb*), form VIII of *râba* (*rayb*), to doubt, to suspect. The final letter takes *fat-hah* because the verb is conjunctive to a previous verb governed by a hidden *'an*. See *irtabtum* at 65:4, p. 1839, n. 8).

[6] i. e., the disease of doubt and hypocrisy. مرض *marad* (pl. *'amrâd*) = disease, sickness, ailment, illness, malady. See at 47:20, p. 1655, n. 2.

[7] أراد *'arâda* = he intended, desired, had in mind, willed (v. iii. m. s. past in form IV of *râda* [*rawd*], to walk about. See at 36:82, p. 1429, n. 4).

[8] مثل *mathal* (pl. أمثال *'amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 66:11, p. 1849, n. 2.

[9] i. e., because of his doubts and unbelief. يضل *yuḍillu* = he makes go astray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 40:34, 1522, n. 1).

[10] جنود *junûd* (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 51:40, p. 1702, n. 11).

[11] ذكرى *dhikrâ* = recollection, remembrance, memory, reminder. See at 29:52, p. 1283, n. 6.

Section (*Rukû'*) 2

كَلَّا وَالْقَمَرِ ٣٢ 32. Never.[1] By the moon.

وَالَّيْلِ 33. And by the night
إِذْ أَدْبَرَ ٣٣ when it retreats.[2]

وَالصُّبْحِ 34. And by the dawn
إِذَا أَسْفَرَ ٣٤ when it brightens up.[3]

إِنَّهَا 35. Verily it is[4]
لَإِحْدَى الْكُبَرِ ٣٥ one of the most calamitous.[5]

نَذِيرًا لِّلْبَشَرِ ٣٦ 36. A warning[6] to mankind.[7]

لِمَن شَآءَ 37. For anyone who wills
مِنكُمْ أَن يَتَقَدَّمَ of you to go forward[8]
أَوْ يَتَأَخَّرَ ٣٧ or to lag behind.[9]

كُلُّ نَفْسٍ 38. Every individual[10] is
بِمَا كَسَبَتْ رَهِينَةٌ ٣٨ for what it earns[11] a pledge.[12]

إِلَّآ أَصْحَٰبَ 39. Except the companions
الْيَمِينِ ٣٩ of the right.[13]

[1] i. e., the Qur'ân and the affair of the Resurrection and Judgement are never as the unbelievers say and think.

[2] أدبر ***'adbara*** = he turned back, fled, ran away, retreated (v. iii. m. s. past in form IV of *dabara* [*dubûr*], to turn one's back. See at 74:23, p. 1906, n. 10).

[3] أسفر ***'asfara*** = he or it brightens up, shines, glows, unveils, discloses, results (v. iii. m. s. past in form IV of *safara* [*safr/sufûr*], to shine, to remove the veil).

[4] i. e., the hell-fire, *saqar*.

[5] كبر ***kubar*** = most calamitous, disastrous.

[6] نذير ***nadhîr*** (pl. ***nudhur***) = warner, one or that which gives warning, warning (active participle in the scale of *fa'îl* from ***nadhara*** [*nadhr/ nudhûr*], to vow, to pledge). See at 67:26, p. 1857, n. 4).

[7] بشر ***bashar*** = man, human being, skin. See at 74:25, p. 1907, n. 3.

[8] i. e., with belief and good deeds towards Allah. يتقدم ***yataqaddama(u)*** = he goes forward/ before/ahead, proceeds (v. iii. m. s. impfct. from *taqaddama*, form V of *qadama* [*qadm/qudûm*], to precede. The final letter takes *fat-hah* because of the particle *'an* coming before the verb. See *taqaddama* at 48:2, p. 1661, n. 3).

[9] يتأخر ***yata'akhkhara*** (*u*) = he delays, lags behind , comes later, (v. iii. m. s. impfct. from *ta'akhkhara*, form V from the root *'akhr*. The final letter takes *fat-hah* because verb is conjunctive to a prevouis verb governed by *'an*. See *ta'akhkhara* at 48:2, p. 1661, n. 4).

[10] This is an emphasis on individual responsibility and accountability. نفس ***nafs*** (s.; pl. ***nufûs/'anfus)*** = living being, person, individual, nature, self, life, soul. See at 39:6, p. 1482, n. 8.

[11] i. e., of merits and demerits. كسبت ***kasabat*** = she or it earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 45:22, p. 1625, n. 3).

[12] i. e., responsible and accountable. رهينة ***rahînah*** (f. s.; m. *rahîn*) = held in pledge, mortgaged, responsible (pass. participle in the scale of *fa'îl* from *rahana* [*rahn*], to pawn, to mortgage. See *rahîn* at 52:21, p. 1710, n. 14)k

[13] i. e., those who will be given their record of deeds in their tight hands. See 17:71, 69:19 and 84:7.

فِي جَنَّٰتٖ 40. In gardens[1]
يَتَسَآءَلُونَ ٤٠ they will ask one another[2]

عَنِ ٱلۡمُجۡرِمِينَ ٤١ 41. About the sinful.

مَا سَلَكَكُمۡ 42. "What has passed[3] you
فِي سَقَرَ ٤٢ into the hell-fire?"[4]

قَالُواْ 43. They will say:
لَمۡ نَكُ مِنَ "We were not of the
ٱلۡمُصَلِّينَ ٤٣ performers of prayers."[5]

وَلَمۡ نَكُ 44. "Nor were we
نُطۡعِمُ ٱلۡمِسۡكِينَ ٤٤ feeding[6] the poor."[7]

وَكُنَّا 45. "And we used to
نَخُوضُ rush into idle talks[8]
مَعَ ٱلۡخَآئِضِينَ ٤٥ with the idle talkers."[9]

وَكُنَّا نُكَذِّبُ 46. "And we used to disbelieve[10]
بِيَوۡمِ ٱلدِّينِ ٤٦ in the Day of Requital."[11]

حَتَّىٰٓ أَتَىٰنَا 47. "Till there came on us
ٱلۡيَقِينُ ٤٧ the certitude.[12]

[1] i. e., in paradise. جنات ***jannât*** (sing. *jannah*), orchards, gardens, paradise. See at 68:34, p. 1864, n. 6.

[2] يتساءلون ***yatasâ'alûna*** = they ask one another, enquire of one another, make queries, make claims, demand (v. iii. m. pl. impfct. from *tasâ'ala*, form VI of *sa'ala* [*su'âl*], to ask. See at 52:25, p. 1711, n. 11).

[3] سلك ***salaka*** = he channelled, threaded, passed, inserted, went the way (v. iii. m. s. past from *salk/sulûk* to insert. See at 39:21, p. 1488, n. 10).

[4] سقر ***saqar*** = hell, hell-fire. See at 74:26, p. 1907, n. 5.

[5] مصلين ***muṣallîn*** (pl.; acc./gen. of *mṣallûn*; s. *muṣallin*) = those who perform *salâh* [Islamic prayer], those who pray (act. participle from *sallâ*, to perform *salâh*. See at 70:22, p. 1880, n. 5).

[6] نطعم ***nuṭ'imu*** = we feed, give food, provide sustenance (v. i. pl. impfct. from *'aṭ'ama*, form IV of *ṭa'ima* [*ṭa'm*], to eat, to taste. See *yuṭ'imu* at 36:47, p. 1420, n. 3).

[7] مسكين ***miskîn*** (pl. *masâkîn*) = poor, indigent. See at 69:34, p. 1874, n. 3.

[8] i. e., used to talk about the vain and false things. نخوض ***nakhûḍu*** = we wade into, embark on, rush into, be absorbed in (idle talks), take up, joke (v. i. m. pl. impfct. from *khâḍa* [*khawḍ/ khiyâḍ*], to rush, dive into. See at 9:65, p. 605, n. 1).

[9] خائضين ***khâ'iḍîn*** (pl. acc./genitive of *khâ'iḍûn*; s. *khâ'iḍ*) = those who rush into idle talks (act. participle from *khâḍa*. See n. 9 above).

[10] نكذب ***nukadhdhibu*** = we disbelieve, regard as false, cry lies to (v. i. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *mukadhdhibîn* at 73:11, p. 1900, n. 2).

[11] i. e., the Day of Judgement. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 70:26, p. 1880, n. 11.

[12] i. e., death. يقين ***yaqîn*** = certainty, certitude, conviction, certain, sure. See at 69:51, p. 1876, n. 4.

فَمَا تَنفَعُهُمْ 48. So there will not benefit[1]
شَفَٰعَةُ them the intercession[2]
ٱلشَّٰفِعِينَ ﴿٤٨﴾ of the intercessors.[3]

فَمَا لَهُمْ 49. Then what is the matter
عَنِ ٱلتَّذْكِرَةِ with them that from the
مُعْرِضِينَ ﴿٤٩﴾ reminder[4] they turn away?[5]

كَأَنَّهُمْ حُمُرٌ 50. As if they are donkeys[6]
مُّسْتَنفِرَةٌ ﴿٥٠﴾ frightened,[7]

فَرَّتْ مِن قَسْوَرَةٍ ﴿٥١﴾ 51. Fleeing[8] from a lion.[9]

بَلْ يُرِيدُ 52. Nay. There desires[10]
كُلُّ ٱمْرِئٍ مِّنْهُمْ every person of them
أَن يُؤْتَىٰ صُحُفًا that he be given pages[11]
مُّنَشَّرَةً ﴿٥٢﴾ spread out.[12]

كَلَّا بَل لَّا يَخَافُونَ 53. Never. Rather they fear[13]
ٱلْءَاخِرَةَ ﴿٥٣﴾ not the hereafter.

كَلَّآ 54. Not at all.
إِنَّهُۥ تَذْكِرَةٌ ﴿٥٤﴾ Verily it is a reminder.

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[1] تنفع ***tanfa'u*** = she or it avails, benefits, is of use (v. iii. f. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 51:55, p. 1705, n. 8).

[2] شفاعة ***shafâ'ah*** = intercession, advocacy, pleading. See at 53:26, p. 1721, n. 6.

[3] شافعين ***shâfi'în*** (pl.; acc./gen. of *shâfi'ûn*; s. *shâfi'*) = intercessors, advocates, mediators (act. participle from *shafa'a* [*shaf'*], to double, subjoin, add, enclose . See at 26:100, p. 1800, n. 3).

[4] i. e., the Qur'ân. تذكرة ***tadhkirah*** = reminder. See at 73:19, p. 1901, n. 10.

[5] معرضين ***mu'riḍîn*** (acc./gen. of *mu'riḍûn*; sing. *mu'riḍ*) = those turning away, averting, falling back (active participle from *'a'raḍa*, form IV of *'aruḍa* [عرض *'arḍ*], to be broad, wide, to appear. See at 36:46, p. 1420, n. 1).

[6] حمر ***ḥumur*** (pl. ; s. *ḥimâr*) = donkeys, asses. See *ḥimâr* at 62:5, p.1821, n. 11.

[7] مستنفرة ***mustanfirah*** (s. f.; m. *mustanfir*) = frightened away, called out to go to war (act. participle from *istanfara*, form X of *nafara* [*nafar/ nufûr*], to flee, to run away, to stampede. See *nufûr* at 67:21, p. 1856, n. 3).

[8] فرت ***farrat*** = she fled, ran way, escaped (v. iii. f. s. past from *farra* [*firâr/mafarr*], to flee, to run away. See *tafirrûna* at 62:8, p. 1822, n. 11).

[9] قسورة ***qaswarah*** = lion, band of hunters.

[10] يريد ***yurîdu*** = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 42:20, p. 1568, n. 7).

[11] i. e., a book. صحف ***ṣuḥuf*** (pl.; s. *ṣaḥîfah*) = pages, papers, books, scriptures. See at 53:36, p. 1724, n. 8.

[12] منشرة ***munashsharah*** (s.f.; m. *munashshar*) = that which is spread out, unfolded (pass. participle from *nashshara*, form II of *nashara* [*nashr*], to spread out, to open. See *muntashir* at 54:7, p. 1730, n. 10).

[13] يخافون ***yakhâfûna*** = they fear, dread (v. iii. m. pl. impfct. from *khâfa* [*khawf/ makhâfah/ khîfah*], to fear. See at 51:37, p. 1702, n. 4).

فَمَن شَآءَ 55. So whoever wills,

ذَكَرَهُۥ ٥٥ let him bear it in mind.[1]

وَمَا يَذۡكُرُونَ 56. And they will not bear in

إِلَّآ أَن يَشَآءَ ٱللَّهُۚ mind except that Allah wills.

هُوَ أَهۡلُ ٱلتَّقۡوَىٰ He is Deserving of fear[2]

وَأَهۡلُ ٱلۡمَغۡفِرَةِ ٥٦ and the Lord of forgiveness.[3]

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1. ذكر ***dhakara*** = he bore in mind, remembered, recalled, mentioned (v. iii. m. s. past from *dhikr/tadhkâr*, to remember, to mention. See *yadhkuru* at 21:60, p. 1028, n. 11).

2. i. e., He Alone is to be feared تقوى ***taqwâ*** = godliness, devoutness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See at 58:9, p. 1787, n. 5.

3. i. e., He Alone may forgive sins of His servants. مغفرة ***maghfirah*** = forgiveness, pardon, remission. See at 67:12, p. 1853, n. 8.

75. *SÛRAT AL-QIYÂMAH* (THE RESURRECTION)

Makkan: 40 *'âyahs*

This is a Makkan *sûrah*. Its main themes are the Resurrection, Judgement, reward and punishment, together with the theme of *waḥy*. Its first fifteen *'âyahs* describe the inevitability of the Resurrection and the circumstances and horrors that will attend its occurrence. Next in its *'âyahs* 16-18 a reference is made to the receipt of the Qur'ânic *waḥy* by the Prophet, peace and blessings of Allah be on him, and how he used to move his tongue to repeat the recitation of the Qur'ân made to him by the angel Jibril. He is asked not to do so and is assured that Allah will enable him to remember what was delivered to him. These *'âyahs* very clearly show that what was communicated to the Prophet, peace and blessings of Allah be on him, was in the form of texts, not thoughts or ideas. The remaining *'âyahs* resume the themes of death and Resurrection, pointing out that on the Day of Judgement the servants of Allah will be divided into two groups, one fortunate and happy, having a view of their Lord, and the other unfortunate and unhappy, awaiting the punishment for their deeds.

The *sûrah* is named *al-Qiyâmah* (The Resurrection) with reference to its first *'âyah* and its main theme.

سُورَةُ القِيَامَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

لَآ أُقْسِمُ 1. I swear[1]
بِيَوْمِ ٱلْقِيَٰمَةِ ① by the Day of Resurrection.[2]

وَلَآ أُقْسِمُ 2. And I swear
بِٱلنَّفْسِ ٱللَّوَّامَةِ ② by the self that reproaches.[3]

أَيَحْسَبُ ٱلْإِنسَٰنُ 3. Does man think[4]
أَلَّن نَّجْمَعَ that We shall not assemble
عِظَامَهُۥ ③ his bones?[5]

بَلَىٰ قَٰدِرِينَ 4. O yes; We are All-Capable
عَلَىٰٓ أَن نُّسَوِّىَ of putting in perfect order[6]
بَنَانَهُۥ ④ his fingertips.[7]

1. The *lâ* at the beginning of *'âyahs* 1 and 2 is additional or is for emphasis or to negative what the unbelievers said (See *Al-Bahr*, X, pp. 90-91, 264). أقسم ***'uqsimu*** = I swear, make an oath (v. i. s. impfct. from *'aqsama*, form IV of *qasama* [*qasam*], to divide. See at 70:40, p. 1882, n. 11).

2. قيامة ***qiyâmah*** = Resurrection.

3. i. e., the self that reproaches its owner for disobedience to Allah. لوامة ***lawwâmah*** (f. s.; m. *lawwâm*) = one or that which reproaches, rebukes, blames, censures (act. participle in the intensive scale of *fa''âl* from *lâma* [*lawm/ malâm/malâmah*], to blame, to censure. See *yatalâwamûna* at 68:30, p. 1863, n. 8).

4. يحسب ***yaḥsabu*** = he thinks, considers, deems, regards, supposes (v. iii. m. s. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah*], to deem, to regard. See at 24:39, p. 1122, n. 8).

5. عظام ***'iẓâm*** (pl.; sing. *'azm*) = bones. See at 56:47, p. 1759, n. 12.

6. نسوى ***nusawwiya***(*yî*) = we perfectly shape, make up, smoothe, level, equalize, put in order (v. i. pl. impfct. from *sawwâ*, form II of *sawiya* , to be equal. The final letter takes *fat-hah* because of the particle *'an* coming before the verb.

7. بنان ***banân*** (pl.; s. بنانة *banânah*) = fingertips. See at 8:12, p. 551, n. 4.

بَلْ يُرِيدُ ٱلْإِنسَٰنُ	5. Nay; but man desires[1] to
لِيَفْجُرَ أَمَامَهُۥ ٥	commit sin[2] onward.[3]
يَسْـَٔلُ أَيَّانَ	6. He asks: "When will the
يَوْمُ ٱلْقِيَٰمَةِ ٦	Day of Resurrection be?"
فَإِذَا بَرِقَ	7. So, when dazzled[4] shall be
ٱلْبَصَرُ ٧	the eye;[5]
وَخَسَفَ	8. And eclipsed[6] will be
ٱلْقَمَرُ ٨	the moon;
وَجُمِعَ	9. And merged[7] will be
ٱلشَّمْسُ وَٱلْقَمَرُ ٩	the sun and the moon;
يَقُولُ ٱلْإِنسَٰنُ يَوْمَئِذٍ	10. Man will say that day:
أَيْنَ ٱلْمَفَرُّ ١٠	"Whither to flee?"[8]
كَلَّا	11. Not at all.
لَا وَزَرَ ١١	There will be no sanctuary.[9]
إِلَىٰ رَبِّكَ	12. To your Lord will be
يَوْمَئِذٍ ٱلْمُسْتَقَرُّ ١٢	that Day the abode.[10]

1. يريد ***yuridu*** = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 74:52, p. 1911, n. 10).

2. يفجر ***yafjura(u)*** = he commits sin, acts immorally (v. iii. m. s. impfct. from *fajara* [*fujûr*], to act immorally, to commit adultery, sin. The final letter takes *fat-hah* because of a hidden *'an* in *li* of motivation coming before the verb. See *fâjir* at 71:27, p. 1889, n. 9).

3. i. e., in continuance. أمام ***'amâm*** = in front of, in the presence of, onward, forward, ahead.

4. This and the succeeding *'âyahs* till *'âyah* 13 give some indication of the horrors of the Day of Resurrection. برق ***bariqa*** = dazzled, dazzled by lightning, perplexed, frightened, terrified (v. iii. m. s. past from *baraq*, to be dazzled, frightened).

5. بصر ***baṣar*** (s.; pl. *'abṣâr*) = eye, eye-sight, vision, glance, look, insight. See at 54:50, p. 1739, n. 7.

6. خسف ***khasafa*** = he sunk, caused to sink, eclipsed (v. iii. m. s. past from *khasf*/*khusûf*, to sink, to be eclipsed. See at 28:82, p. 1262, n. 2).

7. جمع ***jumi'a*** = he was collected, gathered, assembled, joined, merged (v. iii. m. s. past passive from *jam'*, to gather. See *yajma'u* at 64:9, 1833, n. 4).

8. مفر ***mafarr*** = flight, escape, to run away, place to escape or flee to, refuge (verbal noun of *farra*, to flee; and also noun of place from *farra*. See *farrat* at 74:51, p. 1911, n. 8).

9. وزر ***wazar*** = sanctuary, refuge, shelter, place of protection.

10. مستقر ***mustaqarr*** = time or place to settle, appointed time, resting place, abode (adverb of place/time from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide. See at 36:38, p. 1418, n. 2).

يُنَبَّؤُا الْإِنسَانُ 13. Apprised[1] will be man
يَوْمَئِذٍ that day
بِمَا قَدَّمَ of what he had advanced[2]
وَأَخَّرَ ﴿١٣﴾ and left behind.[3]

بَلِ الْإِنسَانُ 14. Nay; but man will be
عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾ against himself an evidence.[4]

وَلَوْ أَلْقَىٰ 15. Though he will offer[5]
مَعَاذِيرَهُ ﴿١٥﴾ his excuses.[6]

لَا تُحَرِّكْ بِهِ 16. Move not[7] with it
لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾ your tongue to hasten[8] with it.

إِنَّ عَلَيْنَا 17. Verily upon Us is
جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾ its collection and recitation.

فَإِذَا قَرَأْنَاهُ 18. So when We recite it
فَاتَّبِعْ قُرْآنَهُ ﴿١٨﴾ follow[9] its recitation.

ثُمَّ إِنَّ عَلَيْنَا 19. Then verily upon Us is
بَيَانَهُ ﴿١٩﴾ its elucidation.

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1. ينبأ ***yunabba'*** = he is informed, apprised, notified, advised (v. iii. s. impfct. passive from *nabba'a,* form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 53:36, p. 1724, n. 6).

2. i. e., for himself of good or bad deeds and merits. قدم ***qaddama*** = he sent ahead, forwarded, advanced (v. iii. m. s. past in form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See *yataqaddama* at 74:37, p. 1909, n. 8).

3. Such as *sadaqah jâriyah* or a bad custom or institution. أخر ***'akhkhara*** = he delayed, deferred, put off, postponed, left behind (v. iii. m. s. past in form II from the root *'akhr.* See *'akhkharta* at 63:10, p. 1829, n. 1).

4. Because his limbs will bear witness against him (see 36:65). بصيرة ***baṣîrah***(f. s.; pl. *baṣâ'ir, biṣâr*) = perception, insight, discernment, understanding, evidence, watcher. See at 12:108, p. 761, n. 4.

5. ألقى ***'alqâ*** = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 50:37, p. 1693, n. 11).

6. معاذير ***ma'âdhîr*** (pl.; s. *ma'dhirah*) = excuses. See *ma'dhirah* at 40:52, p. 1528, n. 3).

7. The address is here to the Prophet, peace and blessings of Allah be on him, asking him not to move his tongue in order to hastily memorize what was communicated to him. This is a positive evidence that what was communicated to him of the Qur'ân was in the form of specific texts. لا تحرك ***lâ tuḥarrik*** = do not move, set in motion (v. ii. m. s. imperative {prohibition} from *ḥarraka,* from II of *ḥaraka* [*ḥark*], to move).

8. تعجل ***ta'jala***(*u*) = you hurry/ make haste/ hasten (v. ii. m. s. impfct. from *'ajila* [*'ajal/ 'ajalah*], to hasten. The final letter takes *fat-hah* because of a hidden *'an* in *li* of motivation coming before the verb. See *lâ tasta'jilû* at 51:59, p. 1706, n. 7).

9. اتبع ***ittabi'*** = follow, obey (v. ii. m. s. imperative from *itttaba'a,* form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 45:18, p. 1623, n. 9).

كَلَّا بَلْ تُحِبُّونَ 20. Not at all;[1] rather you love[2]
ٱلْعَاجِلَةَ ﴿٢٠﴾ the immediate life;[3]

وَتَذَرُونَ 21. And leave aside[4]
ٱلْآخِرَةَ ﴿٢١﴾ the hereafter.

وُجُوهٌ يَوْمَئِذٍ 22. Faces[5] that day will be
نَّاضِرَةٌ ﴿٢٢﴾ resplendant,[6]

إِلَىٰ رَبِّهَا 23. To their Lord
نَاظِرَةٌ ﴿٢٣﴾ casting the glance.[7]

وَوُجُوهٌ يَوْمَئِذٍ 24.And faces that day will be
بَاسِرَةٌ ﴿٢٤﴾ gloomy.[8]

تَظُنُّ أَن 25. Being convinced[9] that
يُفْعَلَ بِهَا to them will be done some
فَاقِرَةٌ ﴿٢٥﴾ spine-breaking calamity.[10]

كَلَّآ 26. No, by no means.[11]
إِذَا بَلَغَتِ When it will reach[12]
ٱلتَّرَاقِيَ ﴿٢٦﴾ the collarbones.[13]

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[1] i. e., it is not at all what you think of the Resurrection. The address is to the unbelievers.

[2] تحبون ***tuḥibbûna*** = you (all) love, (v. ii. m. pl. impfct. from *ḥabba* [*ḥubb*], to love. See at 61:13, p. 1818, n. 9).

[3] عاجلة ***'âjilah*** (f.; m. *'âjil*) = life in this world, the fleeting/transient thing, that which passes quickly (act. participle from *'ajila* [*'ajal/ 'ajalah*], to harry. See at 17:18, p. 878, n. 11).

[4] تذرون ***tadharûna*** = you (all) leave, leave alone, leave aside, abandon (v. ii. m. pl. impfct. from *wadhr*. See at 37:125, p. 1450, n. 1).

[5] وجوه ***wujûh*** (sing. وجه *wajh*) = faces, countenances. See at 67:27, p. 1857, n. 8).

[6] ناضرة ***nâḍirah*** (f.; m. *nâḍir*) = radiant, glowing, resplendant, brilliant, gleaming (act. participle from *naḍara/ naḍira/ naḍura* [*naḍrah/ nuḍûr/ naḍârah*], to be fresh, brilliant, shining).

[7] ناظرة ***nâzirah*** (f.; s, *nâẓir;* pl. *nâẓirûn*) = one who sees, casts glance, looks, waits, waits and sees (act. participle from *naẓara* [*naẓr/ manẓar*], to see, view, look at. See at 27:35, p. 1212, n. 8).

[8] باسرة ***bâsirah*** (f. s.; m. *bâsir*) = frowning, scowling, sad, gloomy, dejected (act. participle from *basara* [*busûr*], to scowl, to frown. See *basara* at 74:22, p. 1906, n. 9).

[9] تظن ***taẓunnu*** = she thinks, supposes, conjectures; also, firmly believes, is convinced, deems, considers (v. iii. f. s. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See *naẓunnu* at :45, p.1628, n. 11).

[10] فاقرة ***fâqirah*** (f. s.; m. *fâqir*) = that which bores, piercing, spine-breaking calamity (act. participle from *faqara* [*faqr*], to bore, to pierce).

[11] i. e., by no means be eneamourd of the present life , leaving aside the hereafter.

[12] i. e., when the breath of life of the dying person reaches his throat. بلغت ***balaghat*** = she reached, attained, arrived at (v. iii. f. s. past from *balagaha* [*bulûgh*], to reach, to attain. See at 56:83, p. 1765, n. 4).

[13] تراق ***tarâqin*** (pl.; s. *tarquwah*) = collarbones.

وَقِيلَ 27. And it will be said:[1]
مَنْ رَاقٍ ﴿٢٧﴾ "Who can cure?"[2]

وَظَنَّ 28. And he will be sure [3]
أَنَّهُ الْفِرَاقُ ﴿٢٨﴾ that it is the parting.[4]

وَالْتَفَّتِ 29. And interwined[5] will be
السَّاقُ بِالسَّاقِ ﴿٢٩﴾ the leg with the leg.

إِلَىٰ رَبِّكَ يَوْمَئِذٍ 30. To your Lord that day
الْمَسَاقُ ﴿٣٠﴾ will be the driving.[6]

Section (*Rukû'*) 2

فَلَا صَدَّقَ 31. So he did not believe[7]
وَلَا صَلَّىٰ ﴿٣١﴾ nor did he pray.

وَلَٰكِن كَذَّبَ 32. But he cried lies to[8]
وَتَوَلَّىٰ ﴿٣٢﴾ and turned away.[9]

ثُمَّ ذَهَبَ 33. Then he went to
إِلَىٰ أَهْلِهِ يَتَمَطَّىٰ ﴿٣٣﴾ his family self-exulting.[10]

أَوْلَىٰ لَكَ 34. Woe to you,
فَأَوْلَىٰ ﴿٣٤﴾ then woe to you!

---

[1] i. e., by those who will be near him.

[2] راق *râqin* = physician, one who cures (act. participle from *raqâ* [*ruqîy/ruqyah*], to acsend, to charm. See *li yartaqû* at 38:10, p. 1461, n. 7).

[3] ظن *ẓanna* = he thought, supposed, believed, presumed, firmly believed, was sure (v. iii. m. s. past from ظن *ẓann*, to think, to suppose. See at 38:24, p. 1465, n. 6).

[4] i. e., from this worldly life. فراق *firâq* = parting, separation, farewell, departure. See *farîq*, at 18:78, p. 939, n. 9.

[5] i. e., because of the pangs of death. التفت *iltaffat* = she got enwrapped, twisted, interwined, tangled, gathered (v. iii. f. s. past from *iltaffa*, form VIII of *laffa* [*laff*], to wrap up, to roll up. See *lafîf* at 17:104, p. 907, n. 10).

[6] مساق *masâq* = driving, conveying, transporting (verbal noun of *sâqa*, to drive, to urge on. See *sîqa* at 39:73, p. 1507, n. 4).

[7] i. e., the disbeliever did not believe. صدق *ṣaddaqa* = he proved true, verified, substantiated, confirmed, accepted as true, believed (v. iii. m. s. past in form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 39:33, p. 1493, n. 2).

[8] i. e., to the Prophet, peace and blessings of Allah be on him, and to the Qur'ân. كذب *kadhdhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 67:18, p. 1855, n. 1).

[9] تولى *tawallâ* = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of *waliya* [*walâ'/wilâyah*], to be near, to be a friend. See at 70:17, p. 1879, n. 11).

[10] يتمطى *yatamaṭṭâ* = he walks, proudly, becomes self-exulting (v. iii. m. s. impfct. from *tamaṭṭâ*, form V of *maṭâ* [*maṭw*], to walk fast, to hurry).

[11] أولى *'awlâ* = destruction, ruin, woe.

ثُمَّ أَوْلَىٰ لَكَ 35. Again woe to you
فَأَوْلَىٰ ٣٥ and woe to you!

أَيَحْسَبُ ٱلْإِنسَٰنُ 36. Does man think[1]
أَن يُتْرَكَ that he will be left[2]
سُدًى ٣٦ to no purpose?[3]

أَلَمْ يَكُ نُطْفَةً 37. Was he not a drop[4] of
مِّن مَّنِيٍّ يُمْنَىٰ ٣٧ sperm[5] emitted.[6]

ثُمَّ كَانَ عَلَقَةً 38.Then he was a sticky clot[7]
فَخَلَقَ and He created
فَسَوَّىٰ ٣٨ and perfectly shaped.[8]

فَجَعَلَ مِنْهُ 39. Then he made of it
ٱلزَّوْجَيْنِ the pair,[9]
ٱلذَّكَرَ وَٱلْأُنثَىٰٓ ٣٩ male[10] and female.[11]

أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ 40. Is He not All-Capable[12]
عَلَىٰٓ أَن يُحْـِۧيَ ٱلْمَوْتَىٰ ٤٠ of giving life[13] to the dead?

1. يحسب ***yahsabu*** = he thinks, considers, deems, regards, supposes (v. iii. m. s. impfct. from *hasiba* [*hisbân/ mahsabah*], to deem, to regard. See at 75:3, p. 1913, n. 4).

2. يترك ***yutraka(u)*** = he is left, left alone, abandoned, forsaken (v. iii. m. s. impfct. passive from *taraka* [*tark*], to leave. The final letter takes *fat-hah* because of the particle *'an* coming before the verb. See *yutrakû* at 29:2, p. 1265, n. 3).

3. i. e., without accountability, judgement, reward and punishment. سدى ***sudan*** = in vain, useless, futile, to no purpose.

4. نطفة ***nuṭfah*** (s.; pl. *nuṭaf*) = drop, sperm. See at 53:46, p. 1726, n. 1.

5. منى ***manîy*** = sperm, semen.

6. يمنى ***yumnâ*** = he or it is emitted, ejaculated, shed (v. iii. f. s. impfct. passive form *'amnâ*, form IV of *manâ* [*manw/ many*], to put to test, tempt. See *tumnâ* at 53:46, p. 1726, n. 2).

7. i. e., as the next stage in the development. علقة ***'alaqah*** = sticking clot. See at 40:67, p. 1533, n. 7.

8. سوى ***sawwâ*** = he made up, made even, smoothed down, equalized, put on the same level, put in order, perfectly shaped (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See *nusawwiya* at 75:4, p. 1913, n. 6).

9. زوجين ***zawjayn*** (acc./gen/ of *zawjân*; s. *zawj*) = both of a pair, a pair, male and female. *zawj* means one of a pair and is applicable to either the husband or the wife. See at 53:45, p. 1725, n. 10.

10. ذكر ***dhakar*** (s.; pl. *dhukûr/ dhukûrah/ dhukrân*) = male. See at 53:21, p. 1720, n. 3.

11. أنثى ***'unthâ*** (s.; pl. *'inâth/'anâthâ*) = female, feminine. See at 53:45, p. 1725, n. 12.

12. قادر ***qâdir*** = capable, one who has power, All-Capable (act. participle from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 36:81, p. 1428, n. 11).

13. يحي ***yuḥyiya*** (*yī*)= he gives life, revivifies, brings to life, (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. The final letter takes *fat-ḥah* because of the particle *'an* coming before the verb. See *yuḥyî* at 30:19, p. 1295, n. 9).

76. *Sûrat al-'Insân* (Man)

Madinan: 31 *'âyahs*

This is a Madinan *sûrah.* It deals with the life in the hereafter, particularly the rewards and blessings that await for the righteous, and the Qur'ân, emphasizing that Allah sent it down on the Prophet, peace and blessings of Allah be on him (*'âyah* 23) and that it is a reminder, so whoever wills he may take towards his Lord a way (*'âyah* 29). The *sûrah* is named *al-Insân* (Man) with reference to its first *'âyah* which mentions that there was a long time (*dahr*) when he was non-existent. Is is also called *sûrat al-Dahr* (Time) after the same *'âyah.*

سُورَةُ الإِنسَانِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ 1. Has there come[1] over man
حِينٌ مِّنَ ٱلدَّهْرِ a period[2] of ages[3]
لَمْ يَكُن شَيْـًٔا he was not a thing
مَّذْكُورًا ① mentioned?[4]

إِنَّا خَلَقْنَا ٱلْإِنسَٰنَ 2. Verily We created man
مِن نُّطْفَةٍ أَمْشَاجٍ from a drop[5] mingled[6]
نَّبْتَلِيهِ that We may put him to test.[7]
فَجَعَلْنَٰهُ سَمِيعًا So We made him hearing[8]
بَصِيرًا ② and seeing.[9]

إِنَّا هَدَيْنَٰهُ 3. Indeed We have shown
ٱلسَّبِيلَ him the way;[10]
إِمَّا شَاكِرًا whether he be grateful
وَإِمَّا كَفُورًا ③ or be ungrateful.

إِنَّآ أَعْتَدْنَا 4. Verily We have prepared[11]

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[1] i. e., there has passed before the creation of man.

[2] حين *ḥîn* (s.; pl. *'aḥyân*) = time, period. See at 21:111, p. 1043, n. 6.

[3] دهر *dahr* (s.p; pl. *duhûr/adhur*) = long time, epoch, ages.

[4] مذكور *madhkûr* = mentioned, remembered (pass. participle from *dhakara*[*dhikr/tadhkâr*], to remember, to mention. See *tadhakkarûna* at 69:42, p. 1875, n. 2).

[5] نطفة *nuṭfah* (s.; pl. *nuṭaf*) = drop, sperm. See at 75:37, p. 1918, n. 4.

[6] أمشاج *'amshâj* (pl.; s. *mashîj*) = mixed, mingled (pass. participle in the scale of *fa'îl* from *mashaja* [*mashj*], to mingle, to mix).

[7] نبتليه *nabtalî* = we put to test, try (v. i. pl. impfct. from *ibtalâ*, form VIII of *balâ* [*balw / balâ'*], to try. See *ubtuliya* at 33:11, p. 1388, n. 12).

[8] سميع *samî'* = one who hears, All-Hearing (active participle in the scale of *fa'îl* from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 44:6, p. 1607, n. 4.

[9] بصير *baṣîr* = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 49: 18, p. 1684, n. 7.

[10] i. e., the right way of life, the *dîn* of Islâm. سبيل *sabîl* (pl. *subul/asbilah)* = way, path, road, means, course. See at 53:30, p. 1722, n. 9.

[11] أعتدنا *'a'tadnâ* = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready. See at 67:5, p. 1851, n. 13).

لِّلْكَٰفِرِينَ	for the unbelievers
سَلَٰسِلَا۟ وَأَغْلَٰلًا	chains[1] and fetters[2]
وَسَعِيرًا ﴿٤﴾	and a blazing fire.[3]
إِنَّ ٱلْأَبْرَارَ	5. Verily the righteous[4]
يَشْرَبُونَ مِن كَأْسٍ	shall drink[5] of a cup
كَانَ مِزَاجُهَا	of which the blend[6] will be
كَافُورًا ﴿٥﴾	of camphor.[7]
عَيْنًا	6. A spring[8]
يَشْرَبُ بِهَا	whereat will drink
عِبَادُ ٱللَّهِ	the servants of Allah,
يُفَجِّرُونَهَا	causing it to gush forth[9]
تَفْجِيرًا ﴿٦﴾	in an eruption.[10]
يُوفُونَ بِٱلنَّذْرِ	7. They fulfil[11] their vows[12]
وَيَخَافُونَ يَوْمًا	and they fear[13] a day of which
كَانَ شَرُّهُۥ مُسْتَطِيرًا ﴿٧﴾	the evil will be widespread.[14]
وَيُطْعِمُونَ ٱلطَّعَامَ	8. And they give food[15]
عَلَىٰ حُبِّهِۦ	out of His love
مِسْكِينًا وَيَتِيمًا	to the poor and the orphan
وَأَسِيرًا ﴿٨﴾	and the captive.[16]

1. سلاسل ***salâsil*** (pl.; s. *silsilah*) = chains. See *silsilah* at 69:32, p. 1873, n. 7.

2. أغلال ***'aghlâl*** (pl.; s. *ghull*) = fetters, shackles, manacles, iron collars. See at 13:5, p. 765, n. 11.

3. i. e., hell. سعير ***sa'îr*** = burning blaze, blazing furnace, inferno. See at 67:5, p. 1851, n. 14.

4. أبرار ***'abrâr*** (pl.; s. *barr/bârr*) = virtuous, pious, righteous, upright, dutiful, kind, benevolent. See at 3:198, p. 234, n. 6.

5. يشربون ***yashrabûna*** = they drink (v. iii. m. pl. impfct. from *shariba* [*shurb/mashrab*], to drink. See *tashrabûna* at 56:68, p. 1762, n. 11).

6. مزاج ***mizâj*** = mixture, blend, temper.

7. كافور ***kâfûr*** = camphor.; or the name of a spring in paradise.

8. عين ***'ayn*** (pl. *'uyûn, a'yun*) = spring, fountain, eye, source, scout. See at 34:12, p. 1371, n. 14.

9. يفجرون ***yufajjirûna*** = they cause to gush forth, burst, cause to break up, cause to flow, explode (v. iii. m. pl. impfct. from *fajjara*, form II of *fajara* [*fajr*], to cleave, break up. See *fajjarnâ* at 54:12, p. 1731, n. 7).

10. تفجير ***tafjîr*** = explosion, eruption, bursting (verbal noun in form II of *fajara*. See n. 9 above).

11. يوفون ***yûfûna*** = they fulfil, give in full (v. iii. m. pl. impfct. from *'awfâ*, form IV of *wafâ* [*wafâ'*], to fulfil. See at 13:20, p. 773, n. 4).

12. نذر ***nadhr*** (s. ; *nudhûr/nudhûrât*) = vow, solemn pledge, offerings. See at 2:270, p. 141, n. 13.

13. يخافون ***yakhâfûna*** = they fear, dread (v. iii. m. pl. impfct. from *khâfa* [*khawf/ makhâfah/ khîfah]*, to fear. See at 74:53, p. 1911, n. 13).

14. مستطير ***mustatîr*** = scattered, widespread, impending (act. participle from *istatâra*, form X of *târa* [*tayrân*], to fly. See *yatîru* at 6:38, p. 415, n. 11).

15. يطعمون ***yut'imûna*** = they feed, give food (v. iii. m. pl. impfct. from *'at'ama*, form IV of *ta'ima* [*ta'm*], to eat, to taste. See *yut'imû* at 51:57, p. 1706, n. 2).

16. أسير ***'asîr*** (s.; pl. *'usarâ'/'asrâ*) = captive, prisoner of war. See *'usarâ* at 2:85, p. 40, n. 4.

إِنَّمَا نُطْعِمُكُمْ	9. "We but feed[1] you
لِوَجْهِ ٱللَّهِ	for the Countenance of Allah.
لَا نُرِيدُ مِنكُمْ	We desire[2] not from you
جَزَآءً وَلَا شُكُورًا ﴿٩﴾	any reward,[3] nor gratitude."[4]
إِنَّا نَخَافُ	10. "Indeed we fear [5]
مِن رَّبِّنَا يَوْمًا	from our Lord a day
عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾	dismal[6] and distressful."[7]
فَوَقَىٰهُمُ ٱللَّهُ	11. So Allah saved[8] them
شَرَّ ذَٰلِكَ ٱلْيَوْمِ	from the evil of that day
وَلَقَّىٰهُمْ	and granted[9] them
نَضْرَةً وَسُرُورًا ﴿١١﴾	radiance[10] and happiness.[11]
وَجَزَىٰهُم	12. And rewarded them
بِمَا صَبَرُوا۟	because they persevered[12]
جَنَّةً وَحَرِيرًا ﴿١٢﴾	with a garden[13] and silk.
مُّتَّكِـِٔينَ فِيهَا	13. Reclining[14] therein
عَلَى ٱلْأَرَآئِكِ ۖ	on couches.[15]
لَا يَرَوْنَ فِيهَا	They will not see therein
شَمْسًا	sun-heat
وَلَا زَمْهَرِيرًا ﴿١٣﴾	nor biting chill.[16]

1. نطعم **nuṭ'imu** = we feed, give food, provide sustenance (v. i. pl. impfct. from *'aṭ'ama*, form IV of *ṭa'ima* [*ṭa'm*], to eat, to taste. See at 74:44, p. 1910, n. 6).

2. نريد **nurîdu** = we desire, intend (v. i. pl. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See at 28:5, p. 1232, n. 7).

3. جزاء **jazâ'** = retribution, penalty, repayment, recompense, requital, reward. See at 59:17, p. 1802, n. 8).

4. شكور **shukûr** = thankfulness, gratefulness, to be grateful, gratitude. See at 25:62, p. 1157, n. 4).

5. نخاف **nakhafu** = we fear, are afraid, dread, apprehend. (v. i. pl. impfct. from *khâfa* [*khawf*], to fear. See at 20:45, p. 985, n. 1).

6. عبوس **'abûs** = dismal, gloomy, stern , dreary, severe (act. participle in the scale of *fa'ûl* from *'abasa* [*'abs//'ubûs*], to frown, to look sternly. See *'abasa* at 74:22, p. 1906, n. 8).

7. قمطرير **qamṭarîr** = distressful, extremely trying.

8. وقى **waqâ** = he saved, protected, guarded (v. iii. m. s. past from *waqy/wiqâyah*, to guard, to preserve. See at 44: 56, p. 1616, n. 9).

9. لقى **laqqâ** = he granted, caused to meet/receive, allotted (v. iii. m. s. past in form II of *laqiya* [*liqâ'/ luqyân/ luqy /luqyah/ luqan*] to meet. See *yulaqqâ* at 41:35, p. 1552, n. 4).

10. نضرة **naḍrah** = splendour, resplendence, radiance. See *nâḍirah* 75:22, p. 1916, n. 6.

11. سرور **surûr** = happiness, joy, delight.

12. i. e., bore with patience all the hardships and sufferings for the sake of Islam. صبروا **sabarû** = they bore with patience, persevered (v. iii. m. pl. past from *sabara* [*sabr*], to be patient. See at 49:5, p. 1678, n. 1).

13. i. e., paradise and silken apparels.

14. متكين **muttaki'în** (pl.; acc./gen. of *muttaki'ûn*; s. *muttaki'*) = those reclining, supporting, resting (act. participle from *ittaka'a*, form VIII of *waka'a*. See at 56:16, p. 1755, n. 8).

15. أرائك **'arâ'ik** (pl.; s. أريكة *'arîkah*) = raised thrones, canopied couches, sofas. See at 36:56, p. 1422, n. 11.

16. زمهرير **zamharîr** = biting chill, severe frost.

وَدَانِيَةً عَلَيْهِمْ	14. And close[1] over them
ظِلَالُهَا	will be its shades;[2]
وَذُلِّلَتْ	and lowered[3] will be
قُطُوفُهَا تَذْلِيلًا ١٤	its pickings[4] in a lowering.[5]
وَيُطَافُ عَلَيْهِم	15. And taken round[6] them
بِـَٔانِيَةٍ مِّن فِضَّةٍ	will be vessels[7] of silver
وَأَكْوَابٍ كَانَتْ قَوَارِيرَا۠ ١٥	and tumblers[8] crystal clear;[9]
قَوَارِيرَا۟ مِن فِضَّةٍ	16. Crystals of silver.
قَدَّرُوهَا	They will measure[10] them
تَقْدِيرًا ١٦	according to measure.
وَيُسْقَوْنَ	17. And they will be given to
فِيهَا كَأْسًا	drink[11] therein a cup
كَانَ مِزَاجُهَا	of which the blend[12] will be
زَنجَبِيلًا ١٧	ginger.
عَيْنًا فِيهَا	18. Of a spirng therein
تُسَمَّىٰ سَلْسَبِيلًا ١٨	named[13] *Salsabîl.*
۞ وَيَطُوفُ عَلَيْهِمْ	19. And there will go round
وِلْدَانٌ مُّخَلَّدُونَ	them youths made eternal.[14]
إِذَا رَأَيْتَهُمْ	When you will see them

1. دانية ***dâniyah*** (f. ; m. *dânin*) = close, near, proximate, close by (active participle from *danâ* [*dunûw/ danâwah*], to be near, to be close. See at 6:99, p. 433, n. 4.

2. ظلال ***zilâl*** (pl.; s. *zill*) = shadows, shades. See at 36:56, p. 1422, n. 10.

3. ذللت ***dhullilat*** = she or it was lowered, brought down, subdued, tamed (v. iii. f. s. past passive from *dhallala*, form II of *dhalla* [*dhall/ dhull/ dhalâlah / dhillah/ madhallah*], to be low, humble. See *dhallalnâ* at 36:72, p. 1426 n. 6).

4. قطوف ***quṭûf*** (pl.; s. *qaṭf*) = pickings, fruits, flowers. See at 69:23, p. 1872, n. 6.

5. تذليل ***tadhlîl*** = lowering, bringing down (verbal noun in form II of *dhalla*. See n. 3 above).

6. يطاف ***yuṭâfu*** = he or it is taken round (v. iii. m. s. impfct. passive from *ṭâfa* [*ṭawf/ ṭawâf/ ṭawfân*], to go about, to run around. See at 43:71, p. 1600, n. 10).

7 آنية ***'âniyah*** (f. s.; pl. *'awânin*) = vessel, container, dish.

8. أكواب ***'akwâb*** (pl.; s. *kûb*) = tumblers, drinking glasses, cups).

9. قوارير ***qawârîr*** (pl.; s. *qârûrah*) = long-ncked vessels, crystals.

10. قدروا ***qaddarû*** = they measured, estimated, determined, evaluated, enabled, formulated (v. iii. m. pl. past from *qaddara*, form II of *qadara* [*qadr*], to estimate, to decree, to have power. See *qaddara* 74:18, p. 1906, n. 6).

11. يسقون ***yusqawna*** = they are given to drink, watered, irrigated (v. iii. m. pl. impfct. passive from *saqâ* [*saqy*], to give a drink. See *yusqâ* at 13:4, p. 765, n. 5).

12. مزاج ***mizâj*** = mixture, blend, temper. See at 76:5, p. 1920, n. 6.

13. تسمى ***tusammâ*** = she is named, called (v. iii. f. s. impfct. passive from *sammâ*, form II of *samâ* [*sumûw/samâ'*], to be high. See *yusammûna* at 53:27, p. 1721, n. 9).

14. مخلدون ***mukhalladûn*** (pl.; s. *mukhallad*) = those made eternal, rendered perpetual/everlasting (pass. participle from *khallada*, form II of *khalada* [*khulûd*], to remain for ever. See at 56:17, p. 1755, n. 12).

حَسِبْتَهُمْ you will think[1] them
لُؤْلُؤًا مَّنثُورًا (١٩) pearls[2] scattered.[3]

وَإِذَا رَأَيْتَ 20. And when you look
ثَمَّ رَأَيْتَ نَعِيمًا thereat you will see bliss[4]
وَمُلْكًا كَبِيرًا (٢٠) and a realm most grand.

عَٰلِيَهُمْ 21. Over them[5] will be
ثِيَابُ سُندُسٍ خُضْرٌ garments of fine silk[6] green[7]
وَإِسْتَبْرَقٌ and brocade;[8]
وَحُلُّوٓا and they will be adorned[9]
أَسَاوِرَ مِن فِضَّةٍ with bracelets[10] of silver;[11]
وَسَقَىٰهُمْ رَبُّهُمْ and their Lord will give them
شَرَابًا طَهُورًا (٢١) to drink[12] a beverage most pure.

إِنَّ هَٰذَا كَانَ 22. Verily this will be
لَكُمْ جَزَآءً for you a reward
وَكَانَ سَعْيُكُم and your effort[13] will be
مَّشْكُورًا (٢٢) appreciated.[14]

Section (*Rukû'*) 2

إِنَّا نَحْنُ 23. Verily We, We
نَزَّلْنَا عَلَيْكَ have sent down[15] on you the
ٱلْقُرْءَانَ تَنزِيلًا (٢٣) Qur'ân in a sending down.

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1. حسبت **ḥasibta** = thought, deemed, regarded, supposed (v. ii. m. s. past from *ḥasiba* [*ḥisbân/ maḥsabah*], to deem, to regard. See at 18:9, p. 912, n. 9).

2. لؤلؤ **lu' lu'** (s.; pl. *la'âli'*) = pearls. See at 56:23, p. 1756, n. 8.

3. منثور **manthûr** = scattered, cast abroad, dispersed (passive participle from *nathara* [*nathr/nithâr*], to scatter, disperse. See at 25:23, p. 1145, n. 7).

4. نعيم **na'îm** = bliss, felicity, comfort, happiness, delight. See at 70:38, p. 1882, n. 10.

5. عال **'âlin**= lofty, high, that which is above/ over/ on top, tyrant, self-exalting (act. participle from *'alâ* [*'ulûw*], to go up, rise. See at 10:83, p. 667, n. 4).

6. سندس **sundus** = fine silk. See at 18:31, p. 923, n. 4.

7. خضر **khuḍr** (f. pl.; s. *khuḍrah*) = green, green vegetation. See at 55:76, p. 1752, n. 5.

8. استبرق **istabraq** = brocade. See at 55:54, p. 1749, n. 6.

9. حلوا **ḥullû** = they were adorned, ornamented decorated (v. iii. m. pl. past from *ḥallâ*, form II of *ḥaliya* [*ḥaly/ ḥilyah*], to be adorned. See *yuḥallawna* at 35:33, p. 1401, n. 13).

10. أساور *asâwir* (pl.; s. *siwâr*) = bracelets, bangles, armlets. See at 35:33, p. 1402, n. 1.

11. فضة **fiḍḍah** = silver. See at 43:33, p. 1591, n. 4.

12. سقا **saqâ** = he gave to drink, watered, irrigated (v. iii. m. s. past from *saqy*, to give a drink. See *yusqawna* at 76:17, p. 1922, n. 11).

13. سعى **sa'y** = to move speedily, to run, to proceed hurriedly, to strive/ endeavour/ attempt/ effort. See at 37:102, p. 1446, n. 4).

14. i. e., duly recognized and rewarded. مشكور **mashkûr** = appreciated, thanked (pass. participle from *shakara* [*shukr/ shukrân*], to thank. See at 17:19, p. 879, n. 5).

15. نزلنا **nazzalnâ** = We sent down (v. i. pl. from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 26:198, p. 1196, n. 8).

فَٱصۡبِرۡ	24. So have patience[1] for
لِحُكۡمِ رَبِّكَ	the decree of your Lord
وَلَا تُطِعۡ مِنۡهُمۡ	and obey[2] not of them
ءَاثِمًا أَوۡ كَفُورٗا ﴿٢٤﴾	any sinful[3] or infidel.[4]
وَٱذۡكُرِ	25. And call to mind
ٱسۡمَ رَبِّكَ	the Name of your Lord[5]
بُكۡرَةٗ	at the break of day[6]
وَأَصِيلٗا ﴿٢٥﴾	and in the evening.[7]
وَمِنَ ٱلَّيۡلِ	26. And at part the night
فَٱسۡجُدۡ لَهُۥ	prostrate yourself to Him
وَسَبِّحۡهُ	and proclaim His sanctity[8]
لَيۡلٗا طَوِيلًا ﴿٢٦﴾	by night for long.[9]
إِنَّ هَٰٓؤُلَآءِ	27. Verily these people
يُحِبُّونَ ٱلۡعَاجِلَةَ	love[10] the present life[11]
وَيَذَرُونَ وَرَآءَهُمۡ	and leave[12] behind them
يَوۡمٗا ثَقِيلٗا ﴿٢٧﴾	a day very heavy.[13]
نَّحۡنُ خَلَقۡنَٰهُمۡ	28. We have created them
وَشَدَدۡنَآ	and strengthened[14]
أَسۡرَهُمۡ	their build;[15]

---

1. i. e., over the unbelievers' opposition and enmity. اصبر *iṣbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 73:10, p. 1899, n. 11).

2. لا تطع *lâ tuṭi'* = do not obey, follow, abide by, comply with (v. ii. m. s. imperative {prohibition} from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 68:8, p. 1860, n. 7).

3. آثم *'âthim* (pl. *'uthamâ'*) = sinful, sinner, criminal, wicked, evil (active participle from *'athima* [*'ithm/ma'tham*], to sin. See at 2:283, p. 150, n. 10).

4. كفور *kafûr* = extremely ungrateful, wantonly unbelieving, arch infidel (act. participle in the scale of *fa'ûl* from *kafara* [*kufr*], to cover, to be an infidel. See at 34:17, p. 1374, n. 8).

5. i. e., perform prayer, *salâh*.

6. بكرة *bukrah* (s.; pl. *bukar*) = early morning, tomorrow. See at 54:38, p. 1737, n. 1.

7. أصيل *'aṣîl* (s.; pl. *'âṣâl*) = late afternoon, evening. See at 33:42, p. 1353, n. 3.

8. سبّح *sabbiḥ* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 69:52, p. 1876, n. 5).

9. طويل *ṭawîl* = long, tall, high . See at 73:7, p. 1899, n. 6.

10. يحبون *yuhibbûna* = they love, adore, like (v. iii. m. pl. impfct. from *ḥabba* [*ḥubb*], to love, to like. See at 59:9, p. 1798, n. 10).

11. عاجلة *'âjilah* (f.; m. *'âjil*) = life in this world, the fleeting/transient thing, that which passes quickly (act. participle from *'ajila* [*'ajal/ 'ajalah*], to harry. See at 75:20, p. 1916, n. 3).

12. يذرون *yadharûna* = they leave , leave behind, leave alone (v. iii. m. pl. impfct. from *wadhr*. See *tadharûna* at 75:21, p. 1916, n. 4).

13. i. e., the Day of Resurrection and Judgement.

14. شددنا *shadadnâ* = we strengthened, made firm (v. i. pl.past from *shadda* [*shadd*], to make firm. See *nashuddu* at 28:35, p. 1244, n. 17).

15. أسر *'asr* = strap, binding, bond, build.

وَإِذَا شِئْنَا and when We will
بَدَّلْنَآ أَمْثَٰلَهُمْ We shall replace[1] their likes
تَبْدِيلًا ﴿٢٨﴾ in a replacement.[2]

إِنَّ هَٰذِهِۦ تَذْكِرَةٌ 29. Verily this is a reminder.[3]
فَمَن شَآءَ So whoever wills
ٱتَّخَذَ إِلَىٰ رَبِّهِۦ may take[4] towards his Lord
سَبِيلًا ﴿٢٩﴾ a way.[5]

وَمَا تَشَآءُونَ 30. And you cannot will
إِلَّآ أَن يَشَآءَ ٱللَّهُ except that Allah wills.
إِنَّ ٱللَّهَ كَانَ عَلِيمًا Verily Allah is All-Knowing,
حَكِيمًا ﴿٣٠﴾ All-Wise.[6]

يُدْخِلُ 31. He admits[7]
مَن يَشَآءُ whomsoever He will
فِى رَحْمَتِهِۦ in His mercy.[8]
وَٱلظَّٰلِمِينَ And the transgressors,[9]
أَعَدَّ لَهُمْ He has made ready[10] for them
عَذَابًا أَلِيمًا ﴿٣١﴾ a punishment most painful.[11]

1. بدلنا **baddalnâ** = we replaced, substituted, changed, exchanged, gave in exchange (v. i. pl. past from *baddala*, form II of *badala* [*badl*], to replace. See at 34:17, p. 1374, n. 1).

2. تبديل **tabdîl** = to vary, to change, exchange, alteration, replacement (verbal noun in form II of *badala*, to replace. See n. 1 above and at 48:23, p. 1671, n. 1).

3. i. e., this Qur'ân is a reminder. تذكرة **tadhkirah** = reminder. See at 74:49, p. 1911, n. 4.

4. اتخذ **ittakhadha** = he took , took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 73:19, p. 1901, n. 11).

5. i. e., accept His *dîn* — *tawhîd* and Islâm. سبيل **sabîl** (pl. *subul/asbilah)* = way, path, road, means, course. See at 73:19, p. 1901, n. 12.

6. i. e., in His acts, decrees and dispensation. حكيم **ḥakîm** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 66:2, p. 1844, n. 9).

7. يدخل **yudkhilu** = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of **dakhala** (*dukhûl*), to enter, to go in. See at 58:22, p. 1792, n. 10).

8. i. e., mercy of guidance to the right way, Islam, and forgiveness and *jannah.*

9. ظالمين **ẓâlimîn** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, polytheists [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*] (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 68:29, p. 1863, n. 6).

10. أعد **'a'adda** = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 65:10, p. 1842, n. 7).

11. أليم **'alîm** = most painful, very agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 67:28, p. 1857, n. 13).

77. *SÛRAT AL-MURSALÂT* (THOSE DESPATCHED)

Makkan: 50 *'âyahs*

This is a Makkan *sûrah*. It main themes are the Resurrection, Judgement, reward and punishment. It starts by Allah's swearing by five of His creations to emphasize that the Resurrection is bound to take place. Then it mentions some of the circumstances that will attend its occurrence, followed by a mention of Allah's power and creation by way of bring home the fact that He is All-Capable of recreating and resurrecting. It ends by mentioning the punishment and rewards that await respectively the disbelievers and the righteous.

The *sûrah* is named *al-Mursalât* (The Ones Despatched) with reference to its first *'âyah* which mentions them.

سُورَةُ المُرْسَلَاتِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلْمُرْسَلَٰتِ 1. By those despatched[1]
عُرْفًا ١ in succession.[2]

فَٱلْعَٰصِفَٰتِ 2. Then the tempests[3]
عَصْفًا ٢ blowing violently.

وَٱلنَّٰشِرَٰتِ 3. By the scatterers[4]
نَشْرًا ٣ scattering abroad.

فَٱلْفَٰرِقَٰتِ 4. Then the distinguishers[5]
فَرْقًا ٤ making distinction.

فَٱلْمُلْقِيَٰتِ 5. Then those that deliver[6]
ذِكْرًا ٥ a reminder.[7]

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[1] Allah swears by the winds that He despatches in succession, particularly the winds of punishment and destruction. مرسلات **mursalât** (f. pl.; s. *mursalah;* m. *mursal*) = those despatched, sent out, released (pass. participle from *'arsala*, from IV of *rasila* [*rasal*], to be long and flowing. See *mursalîn* at 37:133, p. 1452, n. 2).

[2] عرف **'urf** = custom, habit, tradition, beneficence, one after another, in succession.

[3] عاصفة **'âṣifah** (s.; pl. *'awâṣif*) = that which blows violently, violent wind, storm, gale, tempest, hurricane (act. participle from *'aṣafa* [*'aṣf/'uṣûf*], to rage, to blow violently. See at 21:81, p. 1034, n. 10).

[4] i. e., the angels scattering clouds and rains by Allah's command. ناشرات **nâshirât** (f. pl.; s. *nâshirah*; m. *nâshir*) = those that scatter, spread, unfold, publish (act. participle from *nashara* [*nashr/nushûr*], to spread out, to resurrect. See *munashshrah* at 74:52, p. 1911, n.12).

[5] i. e., angels who make distinction between the lawful and the unlawful. فارقات **fâriqât** (f. pl.; s. *fâriqah*; m. *fâriq*) = distinguishers, separators, dividers (act. participle from *faraqa* [*farq/furqân*], to separate, to divide. See *yufraqu* at 44:4, p. 1606, n. 7).

[6] i. e., the angels who deliver *wahy* by Allah's command. ملقيات **mulqiyât** (f. pl.; s. *mulqiyah*; m. *mulqin*) = those that hurl, deliver, cast, fling, throwers (act. participle from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/ luqan*], to meet. See *mulqîn* at 7:115, p. 508, n. 6.

[7] i. e., the scripture, the Qur'ân .

عُذْرًا 6. By way of a plea[1]

أَوْ نُذْرًا ٦ or by way of warning.[2]

إِنَّمَا 7. Verily that which you are

تُوعَدُونَ لَوَٰقِعٌ ٧ promised[3] is inevitable.[4]

فَإِذَا ٱلنُّجُومُ 8. So when the stars[5]

طُمِسَتْ ٨ will be effaced,[6]

وَإِذَا ٱلسَّمَآءُ 9. And when the sky

فُرِجَتْ ٩ will be cleft asunder;[7]

وَإِذَا ٱلْجِبَالُ 10. And the mountains will

نُسِفَتْ ١٠ be crushed and scattered;[8]

وَإِذَا ٱلرُّسُلُ 11. And when the Messengers

أُقِّتَتْ ١١ will be scheduled.[9]

لِأَيِّ يَوْمٍ 12. For which day

أُجِّلَتْ ١٢ were they deferred?[10]

لِيَوْمِ 13. For the Day

ٱلْفَصْلِ ١٣ of Decision.[11]

[1] i. e., that it may not be said that Allah has not provided any guidance or given any warning (see 4:165, p. 318). عذر *'udhr* (s.; pl. *'a'dhâr)* = excuse, plea, apology, reason. See at 18:76, p. 938, n. 12.

[2] i. e., against the consequences of unbelief and disobedience. نذر ***nudhr*** = warning. *See nudhur* at 54:39, p. 1737, n. 3.

[3] i. e., of Resurrection and Judgement. توعدون ***tû'adûna*** = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from *wa'ada* {also from *'aw'ada*, form IV of *wa'ada*} [*wa'd*], to promise. See at 51:22, p. 1699, n. 7).

[4] واقع ***wâqi'*** = that which falls/befalls, is about to fall, is going to occur/take place, inevitable (act. participle from *waqa'a* [وقوع *wuqû'*], to fall. See at 70:1, p. 1877, n. 2).

[5] نجوم ***nujûm*** (pl.; s. *najm*) = stars. See at 56:75, p. 1764, n. 3.

[6] i. e., extinguished. طمسنا *ṭamasnâ* = we obliterated, effaced, erased, wiped off, eradicated (v. i. pl. past from *ṭamasa* [*ṭams/ṭumûs*], to be effaced, to efface. See at 36:66, p. 1424, n. 9).

[7] فرجت ***furijat*** = she or it was cleft, cleft asunder, split, opened (v. iii. f. s. past passive from *faraja* [*farj*], to open, to separate. See *furûj* at 70:29, p. 1881, n. 2).

[8] نسفت ***nusifat*** = she or it was scattered, demolished, crushed, blown away (v. iii. f. s. past passive from *nasafa* [*nasf*], to scatter, spray, blow up. See *yansifu* at 20:105, p. 1002, n. 4).

[9] i. e., they will be brought in the set time for bearing witnesses against their respective peoples (see 5:109, p. 384). أقتت ***'uqqitat*** = she or it was scheduled, assigned time, timed (v. iii. f. s. past passive from *waqqata*, from II from *waqata* [*waqt*], to set a time).

[10] أجلت ***'ujjilat*** = she or it was delayed, postponed, deferred (v. iii. f. s. past passive from *'ajjala*, from II of *'ajala* [*'ajal*], to tarry, to linger. See *'ajjalta* at 6:128, p. 445, n. 9).

[11] i. e., the Day of Judgement. فصل ***faṣl*** = parting, section, decision. See at 44:40, p. 1630, n. 7.

وَمَآ 14. And what
أَدْرَىٰكَ will make you realize[1]
مَا يَوْمُ الْفَصْلِ ﴿١٤﴾ what the Day of Decision is?

وَيْلٌ يَوْمَئِذٍ 15. Woe that day
لِّلْمُكَذِّبِينَ ﴿١٥﴾ to the disbelievers.[2]

أَلَمْ نُهْلِكِ 16. Did We not destroy[3]
الْأَوَّلِينَ ﴿١٦﴾ those of old?[4]

ثُمَّ نُتْبِعُهُمُ 17. Then We caused to
الْآخِرِينَ ﴿١٧﴾ follow[5] them the others?

كَذَٰلِكَ نَفْعَلُ 18. Suchwise shall We do
بِالْمُجْرِمِينَ ﴿١٨﴾ with the sinful.[6]

وَيْلٌ يَوْمَئِذٍ 19. Woe that day
لِّلْمُكَذِّبِينَ ﴿١٩﴾ to the disbelievers.

أَلَمْ نَخْلُقكُّم 20. Did We not create[7] you
مِّن مَّآءٍ مَّهِينٍ ﴿٢٠﴾ out of a water despicable?[8]

فَجَعَلْنَٰهُ 21. Then We set[9] it

1. أدرى ***'adrâ*** = he informed, let know, notify, make {someone} know/understand (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 69:3, p. 1868, n. 3).

2. مكذبين ***mukadhdhibîn*** (acc./gen. of *mukadhdhibûn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 52:11, p. 1708, n. 6).

3. نهلك ***nuhlik(u)***= we destroy, annihilate (v. i. pl. impfct. form *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. The final letter is vowelless because of the particle *lam* coming before the verb. See ***nuhlika*** at 17:16, p. 877, n. 2).

4. i. e., because of their unbelief and disobedience. أولين ***'awwalîn*** (pl.; acc./gen. of *'awwalûn;* s.*'awwal*) = first ones, foremost, those of old, ancients. See at 46:17, p. 1638, n. 5.

5. i. e., We made others of their successors go the same way in retribution and destruction ebcause of their persistent unbelief. نتبع ***nuttbi'***= we cause to follow, pursue (v. i. pl. impfct. from *'atba'a*, form IV of *tabi'a* [*taba'/ tabâ'ah*], to follow. See *'atba'a* at 37:10, p. 1432, n. 2).

6. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn;* s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*] , to commit a crime. See at 54:47, p. 1738, n. 13).

7. i. e., originate. نخلق ***nakhluq(u)*** = we create, make, originate (v. i. pl. impfct. from *khalaqa* [*khalq*], to create. The final letter is vowelless because of the particle *lam* coming before the verb. See at 7:11, p. 468, n. 2).

8. مهين ***mahîn*** = despicable, weak, mean, paltry, little . See at 68:10, p. 1860, n. 10.

9. i. e., in the mother's womb. جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 74:31, p. 1907, n. 11).

فِي قَرَارٍ مَّكِينٍ ٢١ in an abode[1] secure.[2]

إِلَىٰ قَدَرٍ مَّعْلُومٍ ٢٢ 22. Till a measure[3] known.

فَقَدَرْنَا 23. Then We determined;[4]
فَنِعْمَ الْقَادِرُونَ ٢٣ and Best Determiners We are.

وَيْلٌ يَوْمَئِذٍ 24. Woe that day[5]
لِّلْمُكَذِّبِينَ ٢٤ to the disbelievers.[6]

أَلَمْ نَجْعَلِ 25. Did We not make
الْأَرْضَ كِفَاتًا ٢٥ the earth a receptacle[7]

أَحْيَاءً 26. Of the living[8]
وَأَمْوَاتًا ٢٦ and the dead?[9]

وَجَعَلْنَا فِيهَا 27. And set therein
رَوَاسِيَ شَامِخَاتٍ mountains[10] very high[11]
وَأَسْقَيْنَاكُم and gave you to drink[12]
مَّاءً فُرَاتًا ٢٧ water sweet and tasty?[13]

وَيْلٌ يَوْمَئِذٍ 28. Woe that day[14]
لِّلْمُكَذِّبِينَ ٢٨ to the disbelievers.

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[1] قرار ***qarâr*** = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest, abode. See at 40:64, p. 1532, n. 1.

[2] مكين ***makîn*** (s.; pl. *mukanâ'*) = firmly established, secure, distinguished, of rank, influential (act. participle in the scale of *fa'îl* from *makuna* [*makânah*], to be strong. See *makkannâ* at 7:21, p. 729, n. 2).

[3] i. e. measure of time and growth. قدر ***qadar*** = measure, quantity, destiny. See at 54:49, p. 1739, n. 5.

[4] i. e., the shape, physical dimensions, capabilities, destiny, etc. قدرنا ***qaddarnâ*** = destined, decreed, estimated, determined (v. i. pl. past from *qaddara*, form II of *qadara* [*qadr*], to estimate, to decree, to have power. See at 56:60, p. 1761, n. 6).

[5] i. e., the Day of Resurrection and Judgement.

[6] مكذبين ***mukadhdhibîn*** (acc./gen. of *mukadhdhibûn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 77:15, p. 1928, n. 2).

[7] كفات ***kifât*** = container, holder, receptacle.

[8] أحياء ***'ahyâ'*** (pl.; s. *hayy*) = living beings, alive.

[9] أموات ***'amwât*** (pl.; sing. *mayyit*) = dead, lifeless. See at 3:169, p. 222, n. 6.

[10] رواسى ***rawâsin*** (pl.; s. *râsin/râsiyah*) = firm, anchored, fixed, towering mountains. See at 50:7, p. 1686, n. 8.

[11] شامخات ***shâmikhât*** (f. pl.; s. *shâmikhah*; m. *shâmikh*) = tall, towering, lofty, bery high, proud (act. participle from *shamkha* [*shamkh/shumûkh*) , to be high, tall).

[12] أسقينا ***'asqaynâ*** = we gave to drink,, gave water, watered, irrigated (v. i. pl. past from *'asqâ*, form IV of *saqâ* [*saqy*], to give a drink. See at 72:16, p. 1894, n. 3).

[13] فرات ***furât*** = tasty, sweet. See at 35:12, p. 1394, n. 6.

[14] i. e., the Day of Resurrection and Judgement.

ٱنطَلِقُوٓا۟ إِلَىٰ مَا	29. "Proceed[1] to what
كُنتُم بِهِۦ تُكَذِّبُونَ ۝٢٩	you used to cry lies to."[2]
ٱنطَلِقُوٓا۟ إِلَىٰ ظِلٍّ	30. "Proceed to a shadow[3]
ذِى ثَلَٰثِ شُعَبٍ ۝٣٠	of three prongs.[4]
لَّا ظَلِيلٍ	31. "Neither giving shade[5]
وَلَا يُغْنِى مِنَ ٱللَّهَبِ	nor availing[6] against flame."[7]
۝٣١	
إِنَّهَا تَرْمِى	32.Verily it will shoot[8]
بِشَرَرٍ كَٱلْقَصْرِ ۝٣٢	sparks[9] like castles.[10]
كَأَنَّهُۥ جِمَٰلَتٌ	33. As if it were camels[11]
صُفْرٌ ۝٣٣	of yellow colour.[12]
وَيْلٌ يَوْمَئِذٍ	34. Woe that day[13]
لِّلْمُكَذِّبِينَ ۝٣٤	to the disbelievers.
هَٰذَا يَوْمُ	35. This is a day
لَا يَنطِقُونَ ۝٣٥	they shall speak not.[14]
وَلَا يُؤْذَنُ	36. Nor shall leave be given[15]
لَهُمْ	to them
فَيَعْتَذِرُونَ ۝٣٦	so they can make excuses.[16]

[1] i. e., it will be said to the unbelievers. انطلقوا ***inṭaliqû*** = proceed, set out, depart, move off (v. ii. m. pl. imperative from *inṭalaqa*, form VII of *ṭalaqa/ṭaluqa* [*ṭalâq/ṭalâqah*] to be free/divorced, to be happy. See *inṭalaqû* at 68:23, p. 1862, n. 9).

[2] i. e., the punishment of hell. تكذبون ***tukadhdhibûna*** = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 56:82, p. 1765, n. 2).

[3] i. e., to a three-prong smoke of hell. ظل ***ẓill*** (s.; pl. *ẓilâl/ẓulûl/'aẓlâl*)= shade, shadow, shelter. See at 56:30, p.1757, n. 10.

[4] شعب ***shu'ab*** (pl., s. *shu'bah*) = branches, shoots, off-shoots, prongs.

[5] ظليل ***ẓalîl*** = shade-giving, ever-shading (act. participle in the scale of *fa'îl* from *ẓalla* [*ẓall/ẓulûl*], to be, to continue. See *ẓallalnâ* at 7:160, p. 527, n. 9).

[6] يغني ***yughnî*** = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 53:28, p. 1722, n. 2).

[7] لهب ***lahab*** = flame, blaze.

[8] ترمي ***tarmî*** = she shoots, throws, hurls, accuses (v. iii. f. s. impfct. from *ramâ* [*ramy/ rimâyah*], to throw. See *yarmûna* 24:23, p. 1113, n. 7).

[9] شرر ***sharar*** = sparks.

[10] قصر ***qaṣr*** (s.; pl. *quṣûr*) = palace, castle.

[11] جمالات ***jimâlât*** (f. pl.; s. *jimâlah*) = camels.

[12] صفر ***ṣufr*** = yellow colour, yellow.

[13] i. e., the Day of Resurrection and Judgement.

[14] ينطقون ***yanṭiqûna*** = they speak, talk, pronounce, articulate (v. iii. m. pl. impfct. from *naṭaqa* [*nuṭq/nuṭûq/manṭiq*], to talk, speak, articulate. See at 27:85, p. 1227, n. 10).

[15] يؤذن ***yu'dhanu*** = he is given leave/ permission (v. iii. m. s. impfct. passive from *'adhina* [*idhn*], to allow, to listen. See at 16:84, p. 855, n. 8).

[16] يعتذرون ***ya'tadhirûna*** = they make excuses, apologize (v. iii. m. pl. impfct. from *i'tadhara*, form VIII of *'adhara* [*'udhr/ ma'dhirah*], to excuse. See *lâ ta'tadhirû* at 9:66, p. 605, n. 5).

وَيْلٌ يَوْمَئِذٍ 37. Woe that day
لِّلْمُكَذِّبِينَ ٣٧ to the disbelievers.[1]

هَٰذَا يَوْمُ الْفَصْلِ 38. This is the Day of Decision.
جَمَعْنَاكُمْ We have assembled[2] you
وَالْأَوَّلِينَ ٣٨ and those of old.[3]

فَإِن كَانَ لَكُمْ كَيْدٌ 39. So if you have any plot[4]
فَكِيدُونِ ٣٩ then plot against Me.[5]

وَيْلٌ يَوْمَئِذٍ 40. Woe that day
لِّلْمُكَذِّبِينَ ٤٠ to the disbelievers.

Section (*Rukû'*) 2

إِنَّ الْمُتَّقِينَ 41. Verily the righteous[6] will
فِي ظِلَالٍ وَعُيُونٍ ٤١ be amidst shades[7] and springs;[8]

وَفَوَاكِهَ 42. And fruits[9]
مِمَّا يَشْتَهُونَ ٤٢ such as they will desire.[10]

كُلُوا وَاشْرَبُوا 43. "Eat and drink[11]
هَنِيئًا at ease[12]
بِمَا كُنتُمْ تَعْمَلُونَ ٤٣ for what you used to do.

[1] مكذبين ***mukadhdhibîn*** (acc./gen. of *mukadhdhibûn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 77:24, p. 1929, n. 6).

[2] جمعنا ***jama'nâ*** = we gathered, collected, got together, assembled (v. i. pl. past from *jama'a* [*jam'*], to gather. See at 18:99, p. 946, n. 5).

[3] أولين ***'awwalîn*** (pl.; acc./gen. of *'awwalûn*; s.*'awwal*) = first ones, foremost, those of old, ancients. See at 77:16, p. 1928, n. 4.

[4] كيد ***kayd*** = scheme, plot, plan, stratagem. See at 68:45, p. 1866, n. 9.

[5] i. e., if you can escape the judgement and punishment by any stratagem you can do; but you cannot. ***kîdûni*** (originally *kîdû +nî*) : كيدوا ***kîdû*** = you (all) conspire, plot, contrive (v. ii. m. pl. imperative from *kâda* [*kayd*], to contrive, to set a strategy. See *kayd* at 11:55, p. 697, n. 7).

[6] متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 69:48, p. 1875, n. 11).

[7] ظلال ***ẓilâl*** (pl.; s. *ẓill*) = shadows, shades. See at 76:14, p. 1922, n. 2.

[8] i. e., in the gardens and springs of paradise. عيون ***'uyûn*** (pl.; s. *'ayn*) = springs, fountains, eyes. See at 54:12, p. 1731, n. 8).

[9] فواكه ***fawâkih*** (pl.; s. *fâkihah*) = fruits. See at 43:73, p. 1601, n. 4.

[10] يشتهون ***yashtahûna*** = they desire, wish, covet, crave, long for (v. iii. m. pl. impfct. from *ishtahâ*, form VIII of *shahâ/ shahiya* [*shahw/ shahy/ shahwah*], to desire, to wish. See at 56:21, p. 1556, n. 5).

[11] اشربوا ***ishrabû*** = you (all) drink (v. ii. m. pl. imperative from *shariba* [*shurb, mashrab*], to drink, sip. See at 2:60, p. 28, n. 8).).

[12] هنيء ***hanî'*** = ease, pleasure, well-being. See at 69:24, p. 1872, n. 8.

إِنَّا كَذَٰلِكَ 44. Verily suchwise We do
نَجْزِي الْمُحْسِنِينَ ﴿٤٤﴾ reward[1] the righteous.[2]

وَيْلٌ يَوْمَئِذٍ 45. Woe that day[3]
لِّلْمُكَذِّبِينَ ﴿٤٥﴾ to the disbelievers.

كُلُوا وَتَمَتَّعُوا قَلِيلًا 46. Eat[4] and enjoy[5] a little.
إِنَّكُم You indeed are
مُّجْرِمُونَ ﴿٤٦﴾ committing sins.[6]

وَيْلٌ يَوْمَئِذٍ 47. Woe that day
لِّلْمُكَذِّبِينَ ﴿٤٧﴾ to the Disbelievers.

وَإِذَا قِيلَ 48. And when it is said to
لَهُمُ ارْكَعُوا them: "Bow in prayer",[7]
لَا يَرْكَعُونَ ﴿٤٨﴾ they bow not.

وَيْلٌ يَوْمَئِذٍ 49. Woe that day
لِّلْمُكَذِّبِينَ ﴿٤٩﴾ to the disbelievers.

فَبِأَيِّ حَدِيثٍ 50. So in what discousre[8]
بَعْدَهُ يُؤْمِنُونَ after it[9] will they believe?[10]
﴿٥٠﴾

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[1] نجزى ***najzî*** = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 46:25, p. 1651, n. 9).

[2] محسنين ***muhsinîn*** = (pl.; acc. /gen. of *muhsinûn*; sing. *muhsin*) = those who do good/ right things, righteous, virtuous, charitable, generous (active participle from *'ahsana*, form IV of *hasuna* [*husn*], to be good. See at 51:16, p. 1698, n. 8).

[3] i. e., the Day of Resurrection an Judgement.

[4] The address is to the unbelievers. كلوا ***kulû*** = you (all) eat (v. ii. m. pl. imperative from *'akala* [*'akl*], to eat. See at 23:51, p. 1088, n. 4).

[5] تمتعوا ***tamatta'û*** = you (all) enjoy, enjoy yourselves (v. ii. m. pl. imperative from *tamatta'a*, form V of *mata'a* [*mat'/mut'ah*], to carry away. See at 51:43, p. 1703, n. 6).

[6] مجرمون ***mujrimûn*** (pl.; s. *mujrim*) = sinful, those committing sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 70:11, p. 1878, n. 11).

[7] اركعوا ***irka'û*** = you (all) bow, bend the body [in prayer] (v. ii. m. pl. imperative from *raka'a* [*rukû'*], to bow. See at 2:43, p. 22, n. 3).

[8] حديث ***hadîth*** (s.; pl. احاديث *'ahâdîth*) = speech, talk, narrative, report, discourse, account. See at 68:44, p. 1866, n. 6.

[9] i. e., this Qur'ân.

[10] يؤمنون ***yu'minûna*** = they believe, have faith (v. iii. m. pl. impfct. from *'âmana* [*'îmân*], from IV of *amina*, to be safe. See at 28:3, p. 1231, n. 7).

78. *SÛRAT AL-NABÂ'* (THE NEWS)

Makkan: 40 *'âyahs*

It is an early Makkan *sûrah*. Its main themes are *tawḥîd* (monotheism), Resurrection, Judgement, reward and punishment in the hereafter. It starts by calling attention to the Qur'ân and the Resurrection which is termed "the Great News", *al-Nabâ' al-'Aẓîm,* because it appeared as a new and unheard-of thing to the unbelievers who started asking one another about it and expressed their surprise and ridicule at it. The *sûrah* is named after these initial *'âyahs* and the main theme. It then draws attention to Allah's power in creating the earth, the heaven, the sun, the moon, male and female, day and night, sleep and wakefulness, clouds and rains, plants and corns and everything else by way of emphasizing His Lordship (*rubûbiyyah*) and that He can recreate and resurrect at will. It then points out that the Day of Judgement is an appointed time (*mîqât, 'âyah* 17) when the trumpet will be blown and all will be resurrected and gathered for Judgement. Then mention is made of the punishment that awaits the unbelievers and transgressors and the rewards that will be given to the righteous and believers. The *sûrah* ends by reminding all that on the Day of Judgement none will have power to speak out except the one whom Allah will give permission to do so and that the unbelievers will wish that they had better remained reduced into dust.

سُورَةُ النَّبَإِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

عَمَّ 1. About what[1]
يَتَسَآءَلُونَ ١ are they asking one another?[2]

عَنِ ٱلنَّبَإِ 2. About the news[3]
ٱلْعَظِيمِ ٢ very grave,[4]

ٱلَّذِى هُمْ فِيهِ 3. Which they are in
مُخْتَلِفُونَ ٣ disagreement?[5]

كَلَّا 4. Not at all;[6]
سَيَعْلَمُونَ ٤ they shall know.[7]

ثُمَّ كَلَّا 5. Again, not at all;
سَيَعْلَمُونَ ٥ they shall know.

[1] عم **'amma** (عن 'an + ما mâ = عما/ عم 'ammâ/'amma) = about what?

[2] يتساءلون **yatasâ'alûna** = they ask one another, enquire of one another, make queries, make claims, demand (v. iii. m. pl. impfct. from *tasâ'ala*, form VI of *sa'ala* [*su'âl*], to ask. See at 74:40, p. 1910, n. 2).

[3] نبأ **naba'** (s.; pl. *'anbâ'*) = news, information, intelligence. See at 64:5, p. 1831, n. 9.

[4] i. e., the Qur'ân and what it gave out about the Resurrection and Judgement which was quite unheard of to the unbelievers who started expressing surprise at it and divergent views about it. عظيم **'aẓîm** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave, All-Great. See at 69:52, p. 1877, n. 6).

[5] مختلفون **mukhtalifûn** (pl.; s. *mukhtalif*) = those who hold different views, are in disagreement, differ from one another (act. participle from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to come after. See *mukhtalifîn* at 11:118, p. 720, n. 2).

[6] i. e., there is no need for doubting and expressing different opinions about the Resurrection and Judgement which is bound to take place.

[7] i. e., they shall know the certainty of it and also the consequences of their unbelief and disobedience.

أَلَمْ نَجْعَلِ	6. Have We not made[1]
ٱلْأَرْضَ مِهَٰدًا ٦	the earth a cradle?[2]
وَٱلْجِبَالَ	7. And the mountains
أَوْتَادًا ٧	as pegs?[3]
وَخَلَقْنَٰكُمْ	8. And We created you
أَزْوَٰجًا ٨	in couples.[4]
وَجَعَلْنَا نَوْمَكُمْ	9. And We made your sleep
سُبَاتًا ٩	as rest.[5]
وَجَعَلْنَا ٱلَّيْلَ	10. And We set the night
لِبَاسًا ١٠	as a covering.[6]
وَجَعَلْنَا ٱلنَّهَارَ	11. And We made the day
مَعَاشًا ١١	for living.[7]
وَبَنَيْنَا فَوْقَكُمْ	12. And We built[8] above you
سَبْعًا شِدَادًا ١٢	seven strong ones.[9]
وَجَعَلْنَا	13. And We have set
سِرَاجًا وَهَّاجًا ١٣	a lamp[10] incandescent.[11]

[1] This and the succeeding *'âyahs* describe some of Allah's power of wonderful creation by way of pointing out that He can destroy and recreate at any time at will. نجعل ***naj'al****(u)* = we lay, make, set, put, place, appoint, assign (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make. The final letter is vowelless because of the particle *lam* coming before the verb. See *naj'alu* at 68:35, p. 1864, n. 8).

[2] i. e., habitable by making the earth's crust solid with plains. مهاد ***mihâd*** = bed, place of rest, fold that holds something, cradle. See at 38:56, p. 1473, n. 7.

[3] Modern scientists recognise the function of hills and mountains in stabilizing the earth's crust. أوتاد ***'awtâd*** (pl.; s. *watad*) = pegs, poles, stakes. See at 38:12, p. 1462, n. 2.

[4] أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, couples, kinds, sorts . See at 70:30, p. 1881, n. 4.

[5] سبات ***subât*** = lethargy, slumber, inactivity, sleep, cessation, pause, rest. See at 25:47,, p. 1152, n. 7.

[6] The night is called a clothing or covering because its darkness covers all within its scope. لباس ***libâs*** (pl. *albisah*) = clothing, apparel, costume, garment, dress, covering. See at 35:33, p. 1402, n. 3.

[7] i. e., to be active as opposed to being asleep, and to enjoy living and to earn the necessities of life. معاش ***ma'âsh*** = to live, to be alive, living. (verbal noun of *'âsha*, to live. See *ma'îshah* at 43:32, p. 1590, n. 5.

[8] بنينا ***banaynâ*** = we built, set up, founded, constructed (v. i. pl. past from *banâ* [*binâ'/ bunyân*], to build. See at 51:47, p. 1704, n. 2.

[9] i. e., the seven heavens, skies. شداد ***shidâd*** (pl.; s. *shadîd*) = strong, strict, hard, severe, stern, difficult. See at 66:6, 1846, n. 13).

[10] i. e., the sun. سراج ***sirâj*** (s.; pl. *suruj*) = lamp, light, incandescent light. See at 71:16, p. 1887, n. 4.

[11] وهاج ***wahhâj*** = that which burns, is ablaze (act. participle in the intensive scale of *fa''âl* from *wahaja* [*wahj/wahjân*], to burn, to be ablaze, to be incandescent).

14. And We send down[1]	وَأَنزَلْنَا
from the rain-laden clouds[2]	مِنَ ٱلْمُعْصِرَٰتِ
water flowing in profusion..[3]	مَآءً ثَجَّاجًا ﴿١٤﴾
15. That We may produce[4]	لِّنُخْرِجَ
therewith grain[5] and plants.[6]	بِهِۦ حَبًّا وَنَبَاتًا ﴿١٥﴾
16. And gardens	وَجَنَّٰتٍ
dense and luxuriant.[7]	أَلْفَافًا ﴿١٦﴾
17. Verily the Day of Decision[8]	إِنَّ يَوْمَ ٱلْفَصْلِ
is an appointed time.[9]	كَانَ مِيقَٰتًا ﴿١٧﴾
18. That day blown will be[10]	يَوْمَ يُنفَخُ
the trampet[11]	فِى ٱلصُّورِ
and you will be coming	فَتَأْتُونَ
in groups.[12]	أَفْوَاجًا ﴿١٨﴾
19. And opened[13] will be	وَفُتِحَتِ
the sky and it will become	ٱلسَّمَآءُ فَكَانَتْ
gateways.[14]	أَبْوَٰبًا ﴿١٩﴾
20.And set in motion[15] will be	وَسُيِّرَتِ

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[1] أنزلنا **'anzalnâ** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 64:8, p. 1833, n. 2).

[2] معصرات **mu'ṣirât** (pl.; s. *mu'ṣirah*) = rain-laden clouds.

[3] i. e., rains in torrents. ثجاج **thajjâj** = that which flows in profusion, copiously, abundantly (act. participle in the scale of *fa''âl* from *thajja*, to flow in profusion.

[4] نخرج **nukhrija**(*u*)= we bring out, produce, drive out, expel (v. i. pl. impfct. from *'akhraja*, form IV of *kaharaja* [*khurûj*], to go out, to leave. The final letter takes *fat-hah* because of a hidden *'an* in *li* of motivation coming before the verb. See *nukhriju* at 32:27, p. 1332, n. 8).

[5] حب **ḥabb** (s.; pl. **ḥubûb**) = grain, corn, seed, cereal. See at 36:33, p. 1416, n. 11.

[6] نبات **nabât** = vegetation, plants, vegetable organism . See at 57:20, p. 1776, n. 6.

[7] ألفاف **'alfâf** (pl.; s. *liff*) = densely growing trees, of luxuriant growth, thicket.

[8] i. e., the Day of Judgement. فصل **faṣl** (s.; pl. fusûl) = parting, discharge, decision, decree, section, chapter. See at 42:21, p. 1569, n. 2.

[9] ميقات **mîqât** (sing.; pl. *mawâqît*) = appointed time/ term, meeting point, venue, deadline, timetable. See at 56:50, p. 1760, n. 2.

[10] ينفخ **yunfakhu** = he or it is blown, breathed, inflated (v. iii. m. s. impfct. passive from *nafakha* [*nafkh*], to blow. See at 27:87, p. 1228, n. 5).

[11] صور **ṣûr** = horn, bugle, trumpet. See at 69:13, p. 1870, n. 11.

[12] أفواج **'afwâj** (pl.; s. *fawj*) = bands, troops, groups. See *fawj* at 67:9, p. 1852, n. 9.

[13] فتحت **futiḥat** = she was opened, released, unleashed, conquered (v. iii. f. past from *fataḥa* [*fatḥ*], to open. See 39:71, p. 1506, n. 3).

[14] i. e., for the coming down of the angels. أبواب **'abwâb** (sing. **bâb**) = doors, gates, gateways, sections. See at 43:34, p. 1591, n. 7.

[15] سيرت **suyyirat** = she or it was set in motion, moved (v. iii. f. s. past passive from *sayyara*, formII of *sâra* [*sayr* /*sayrûrah* / *masîr* /*masîrah*/*tasyâr*] to move, to travel. See at 13: 31, p. 777, n. 5).

ٱلْجِبَالُ	the mountains,[1]
فَكَانَتْ سَرَابًا ﴿٢٠﴾	so they shall be a mirage.[2]
إِنَّ جَهَنَّمَ كَانَتْ	21. Verily hell shall be
مِرْصَادًا ﴿٢١﴾	an ambush[3] —
لِّلطَّٰغِينَ	22. For the transgressors[4]
مَـَٔابًا ﴿٢٢﴾	a place of return.[5]
لَّٰبِثِينَ	23. They shall abide[6]
فِيهَآ أَحْقَابًا ﴿٢٣﴾	therein for ages.[7]
لَّا يَذُوقُونَ	24. They shall not taste[8]
فِيهَا بَرْدًا	therein coolness[9]
وَلَا شَرَابًا ﴿٢٤﴾	nor any drink;[10]
إِلَّا حَمِيمًا	25. Except hot water[11]
وَغَسَّاقًا ﴿٢٥﴾	and body secretion.[12]
جَزَآءً	26. As a recompense[13]
وِفَاقًا ﴿٢٦﴾	in accord.[14]
إِنَّهُمْ كَانُوا۟	27. Verily they used

1. جبال ***jibâl*** (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 56:5, p. 1754, n. 2.

2. سراب ***sarâb***= mirage, phantom. See at 24:39, p. 1122, n. 5.

3. i. e., they will be in readiness and lying in wait to engulf the sinful. ***mirsâd*** = ambush, observation post.

4. طاغين ***ṭâghîn*** (pl.; acc./gen. of *ṭâghûn*; s. *ṭâghin*) = transgressors, oppressors, tyrants, those exceeding the bounds, disloyal (act. participle from *ṭaghâ* [*ṭaghan/ ṭughyân*], to exceed all bounds. See at 68:31, 1863, n. 9).

5. i. e., a destination and abode. مآب ***ma'âb***= place to which one returns, return . See at 38:55, p. 1473, n. 4.

6. لابثين ***lâbithîn*** (pl.; acc./gen. of *lâbithûn*; s. *lâbith*) = those staying, abiding, living, tarrying, lingering (act. participle from *labitha* [*labth/lubth/lubâth*], to remain. See *labitha* at 37:144, p. 1452, n. 8).

7. أحقاب ***'aḥqâb*** (pl.; s. *ḥuqb*) = ages, long periods, epochs. See *ḥuqub* at 18:60, p. 934, n. 9.

8. يذوقون ***yadhûqûna*** = they taste (v. iii. m. pl. impfct. from *dhâqa* [*dhawq/ dhawâq/madhâq*], to taste. See at 44:56, p. 1616, n. 7).

9. i. e., anything cool. برد ***bard*** = cold, coolness. See at 21:69, p. 1030, n. 9.

10. شراب ***sharâb*** (s.; pl. *'ashribah*)= drink, beverage. See *yashrabûna* at 76:5, p. 1920, n. 5.

11. حميم ***ḥamîm*** = hot water, close friend, intimate friend. (act. participle in the scale of *fa'îl* from *ḥamma* [*ḥamm*], to heat, make hot. See at 70:10, p. 1878, n. 8.

12. غساق ***ghassâq*** = secretion of the body, pus. See at 38:57, p. 1473, n. 10.

13. جزاء ***jazâ'*** = retribution, penalty, repayment, recompense, requital, reward. See at 76:9, p. 1921, n. 3).

14. i. e., in accord with their deeds in the worldly life. وفاق ***wifâq*** = accordance, conformity, agreement, concord. *wifâqan*= in conformity, in accord, appropriate, befitting.

لَا يَرْجُونَ not to look forward[1] to
حِسَابًا ٢٧ any accounting.[2]

وَكَذَّبُوا 28. And they cried lies[3] to
بِآيَاتِنَا كِذَّابًا ٢٨ Our signs[4] in rejection.

وَكُلَّ شَيْءٍ 29. And everything
أَحْصَيْنَاهُ We have computed[5]
كِتَابًا ٢٩ in a book.

فَذُوقُوا 30. So have the taste;[6]
فَلَن نَّزِيدَكُمْ and We shall increase[7] you not
إِلَّا عَذَابًا ٣٠ but in punishment.

Section (*Rukû'*) 2

إِنَّ لِلْمُتَّقِينَ 31.Verily the righteous[8] will
مَفَازًا ٣١ have a success.[9]

حَدَائِقَ وَأَعْنَابًا ٣٢ 32.Orchards[10] and vines;[11]

وَكَوَاعِبَ 33 And youthful wives[12]
أَتْرَابًا ٣٣ of equal age;[13]

---

[1] يرجون ***yarjûna*** = they hope, expect, have hope for, look forward to (v. iii. m. pl. impfct. from *rajâ* [*rajâ'/rajâh/marjâh*], to hope, to expect. See at 45:14, p. 1622, n. 2).

[2] حساب ***ḥisâb*** (pl. حسابات *ḥisâbât*)= calculation, reckoning, accounting, taking of account. See at 38:26, p. 1466, n. 9.

[3] كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 64:10, p. 1834, n. 1).

[4] i. e., the texts of the Qur'ân. أيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 74:16, p. 1906, n. 1.

[5] أحصينا ***'aḥṣaynâ*** = we computed, calculated, counted, reckoned, took into account (v. i. pl. past from *'aḥṣâ*, form IV from the root *ḥaṣy/ḥaṣan*. See at 36:12, p. 1411, n. 10).

[6] i. e., of the punishment. ذوقوا ***dhûqû*** = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 54:48, p. 1739, n. 1).

[7] نزيد ***nazîda***(*u*) = we increase, enhance, give more (v. i. pl. impfct. from *zâda* [*ziyâdah*], to grow, to increase. The final letter takes *fat-hah* because of the particle *lan* coming before the verb. See *nazîdu* at 7:161, p. 528, n. 5).

[8] متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 77:41, p. 1931, n. 6).

[9] مفازة ***mafâzah*** = success, escape, to run away, to slip away. See at 39:61, p. 1502, n. 12.

[10] حدائق ***ḥadâ'iq*** (pl.; s. *ḥadîqah*) = gardens, orchards, parks. See at 27:60, p. 1220, n. 7.

[11] أعناب ***'a'nâb*** (pl.; sing. *'inab*) = grapes, vines. See at 36:34, p. 1417, n. 4.

[12] كواعب ***kawâi'b*** (pl.; s. *kâ'ib*) = youthful girls/maidens/wives.

[13] أتراب ***'atrâb***(pl.; s. ترب *tarb*) = females of equal age with those of their husbands. See at 56:37, 1758, n. 8.

وَكَأْسًا	34. And a tumbler[1]
دِهَاقًا ٣٤	full to the brim.[2]
لَّا يَسْمَعُونَ	35. They shall hear[3] not
فِيهَا لَغْوًا	therein any vain talk[4]
وَلَا كِذَّٰبًا ٣٥	nor any lying.[5]
جَزَآءً	36. As a reward[6]
مِّن رَّبِّكَ	from your Lord —
عَطَآءً حِسَابًا ٣٦	a gift[7] on consideration.[8]
رَّبِّ ٱلسَّمَٰوَٰتِ	37. The Lord of the heavens
وَٱلْأَرْضِ وَمَا	and the earth and all that is
بَيْنَهُمَا	in between the two,[9]
ٱلرَّحْمَٰنِ	the All-Compassionate.
لَا يَمْلِكُونَ	They shall have no power[10]
مِنْهُ	in His Presence
خِطَابًا ٣٧	of making an address.[11]
يَوْمَ	38. That day
يَقُومُ ٱلرُّوحُ	there will stand up Jibrîl[12]
وَٱلْمَلَٰٓئِكَةُ صَفًّا	and the angels[13] in rows.[14]
لَّا يَتَكَلَّمُونَ	There shall speak[15] not

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1. كأس ***ka's*** (s.; pl. *ku'ûs/ki'âs/ka'sât*) = cup, tumbler, drinking glass. See at 37:45, p. 1437, n. 10.

2. i. e., with the most salutary drink. دهاق ***dihâq*** = full to the brim.

3. يسمعون ***yasma'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a [sam' /samâ' / samâ'ah /masma']*, to hear. See at 10:67, p. 661, n. 10).

4. لغو ***laghw*** = loose talk, thoughtless utterance, vanity, nonsense, ineffectual. See at 56:25, p. 1756, n. 12.

5. كذاب ***kidhdhâb*** = denial, rejection, lying.

6. جزاء ***jazâ'*** = retribution, penalty, repayment, recompense, requital, reward. See at 78:26, p. 1936, n. 13).

7. عطاء ***'aṭâ'*** (s.; pl. *'a'ṭiyah*) = gift, present, offer. See at 38:39, p. 1469, n. 11.

8. i. e., on consideration of the deeds and merits. حساب ***ḥisâb*** (pl. حسابات *ḥisâbât*)= calculation, reckoning, accounting, taking of account, consideration. See at 38:26, p. 1466, n. 9.

9. This is an emphatic statement of monotheism, particularly monotheism in respect of Allah as the Sole Creator and Lord (*twhîd al-rubûbîyah*).

10. يملكون ***yamlikûna*** = they possess, hold, dominate, own, have power over (v. iii. m. pl. impfct. from *malaka [malk/mulk/milk]*, to take in possession. See at 35:13, p. 1376, n. 3).

11. خطاب ***khiṭâb*** (s.; pl. *khiṭâbât/'akhṭibah*) = speech, public address, oration, letter. See at 38:24, p. 1465, n. 1.

12. ***Rûḥ*** is another name for Jibrîl. He is mentioned specifically for his distinguished poisition among the angels. روح ***rûḥ*** (s.; pl. *'arwâḥ*) = breath of life, soul, spirit, spirit of life, *waḥy*, Jibrîl. See at 70:4, p. 1877, n. 7.

13. ملائكة ***malâ'ikah*** (sing. *malak*) = angels. See at 41:14, p. 1544, n. 8.

14. صف ***ṣaff*** (s.; pl. *ṣufûf*) = row, rank, line, file. See at 61:4, p. 1815, n. 3).

15. يتكلمون ***yatakallamûna*** = they speak, talk, discuss, converse (v. iii. m. pl. impfct. from *takallama* form V of *kalama* (*kalm*), to wound. See *yatakallamu* at 30:35, p. 1301, n. 8)

إِلَّا مَنْ	anyone except the one
أَذِنَ لَهُ	for whom there gives leave[1]
ٱلرَّحْمَٰنُ	the All-Compassionate;
وَقَالَ	and he shall speak
صَوَابًا ﴿٣٨﴾	that which is right.[2]
ذَٰلِكَ ٱلْيَوْمُ	39. That is the Day
ٱلْحَقُّ	Most True.[3]
فَمَن شَآءَ ٱتَّخَذَ	So whoever wills may take[4]
إِلَىٰ رَبِّهِۦ	towards his Lord
مَـَٔابًا ﴿٣٩﴾	a destination.[5]
إِنَّآ أَنذَرْنَٰكُمْ	40. Verily We warn[6] you of
عَذَابًا قَرِيبًا	a punishment not far away.[7]
يَوْمَ يَنظُرُ ٱلْمَرْءُ	That day a person will see[8]
مَا قَدَّمَتْ	what have there advanced[9]
يَدَاهُ	his two hands;
وَيَقُولُ ٱلْكَافِرُ	and the unbeliever will say:
يَٰلَيْتَنِى	"Woe to me,
كُنتُ تُرَٰبًۢا ﴿٤٠﴾	would that I were dust!"[10]

---

[1] i. e., not even the angels will speak and intercede for anyone unless Allah gives leave to do so (See also 2:255, 21:28, 34:22 and 53:26). أذن ***'adhina*** = he permitted, gave leave, allowed (v. iii. m. s. past from *'idhn*, to allow, to permit, to listen. See at 34:22, p. 1376, n. 10).

[2] صواب ***ṣawâb*** = that which is right, correct, proper.

[3] i. e., there is no doubt about its occurrence.

[4] اتخذ ***ittakhadha*** = he took , took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 76:29, p. 1925, n. 4).

[5] مآب ***ma'âb***= place to which one returns, destination, return . See at 78:22, p. 1936, n. 5.

[6] أنذرنا ***'andharnâ*** = we warned, cautioned, (v. i. pl. past from *'andhara,* form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. In its form IV (*'indhâr*) the verb means to warn with a mention of the consequences of disregarding the warning. See *'andhara* at 54:36, p. 1736, n. 6).

[7] قريب ***qarîb*** = near, proximate, not far away, close by, shortly, Ever Near. See at 72:25, p. 1896, n. 6.

[8] ينظر ***yanẓuru*** = he looks, sees, views, glances, looks expectantly, awaits, waits for (v. iii. m. s. impfct. from *naẓara* [*naẓara* [*naẓr/manẓar*], to see, view, look at. See at 38:15, p. 1462, n. 9).

[9] i. e., of good and bad deeds. قدمت ***qaddamat*** = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama,* form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 62:7, p. 1822, n. 9).

[10] i. e., not resurrected, and the death was the end of everything (see 69:27, p. 1873). تراب ***turâb*** (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 56:47, p. 1759, n. 11.

79. *SÛRAT AL-NÂZI'ÂT* (THE DIVESTERS)

Makkan: 46 *'âyahs*

This is also an early Makkan *sûrah* and, like the previous *sûrah*, its main themes are monotheism (*tawḥîd*), the Messengership (*risâlah*) of Muḥammad, peace and blessings of Allah be on him, the Resurrection, Judgement, reward and punishment in the hereafter. It is named after its first *'âyah* wherein Allah swears by those agnels who take away the lives of Allah's creatures by Allah's command. It then refers to the Reusrrection and the situation on that day of those who diebelieve in it and to their doubts about it. Then it is pointed that there will be only a single blast and all will be resurrected. Next a reference is made to how Fir'awn disbelieved and disobeyed the Messenger of Allah, Mûsâ, peace be on him, and how Allah punished him and his followers. This is done by way of reminding the unbelievers of the consequences of disbeliving and rejecting the message and the guidance delivered by the Messenger Muḥammad, peace and blessings of Allah be on him. The *sûrah* ends by once again drawing attention to the Day of Resurrection and the rewards and punishments that await respectively the believers and the unbelievers.

سُورَةُ النَّازِعَاتِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَٱلنَّٰزِعَٰتِ 1. By those who divest[1]

غَرۡقٗا ١ in a plunge.[2]

وَٱلنَّٰشِطَٰتِ 2. By those who draw[3]

نَشۡطٗا ٢ in a mild draw.

وَٱلسَّٰبِحَٰتِ 3. By those who swim across[4]

سَبۡحٗا ٣ in a swim.

فَٱلسَّٰبِقَٰتِ 4. Then the outstrippers[5]

سَبۡقٗا ٤ who go ahead.

فَٱلۡمُدَبِّرَٰتِ 5. And those who carry out[6]

أَمۡرٗا ٥ a command.

---

[1] i. e., the angels who divest the life-spirit (*rûh*) of the unbelievers at death. Allah may swear by anything or being of His creation, but His servants may swear only by Him. نازعات ***nâzi'ât*** (f. pl.; s. *nâz'ah*; m. *nâzi'*) = those that take with force, wrest, divest, remove, deprive (act. participle from *naza'a* [*naz'*], to take away. *tanzi'u* at 54:20, p. 1733, n. 1).

[2] غرق ***gharq*** = drowning, sinking, immersion, plunge. See *mughraqûn* at 44:24, p. 1610, n. 11.

[3] i. e., the angels who take away mildly the *ruh* of believers at death. ناشطات ***nâshiṭât*** (f. pl.; s. *nâshiṭah*; m. *nâshiṭ*) = those who draw/ pull /attract gently(act. participle from *nashaṭa* [*nashṭ*], to draw/ attract mildly.).

[4] i. e., for carrying out Allah's commands. سابحات ***sâbiḥât*** (f. pl.; s. *sâbiḥah*; m. *sâbiḥ*) = swimmers, those who float (act. participle from *sabaḥa* [*sabḥ/sibâḥah*], to swim. See *sabbiḥ* at 76:26, p. 1924, n. 8).

[5] i. e. the angels. سابقات ***sâbiqât*** = those that go ahead, outrstrippers (act. participle from *sabaqa* [*sabq*], to be or get ahead or before. See *sâbiq* at 36:40, p. 1418, n. 9).

[6] مدبرات ***mudabbirât*** (f. pl.; s. *mudabbirah*; m. *mdabbir*) = those that arrange, organize, regulate, direct, conduct, carry out (act. participle from *dabbara*, form II of *dabara* [*dubûr*], to turn one's back, to pass. See *yudabbiru* at 32:5, p. 1325, n. 7)

يَوْمَ تَرْجُفُ 6. On that day there will
ٱلرَّاجِفَةُ ٦ convulse[1] the convulsion.[2]

تَتْبَعُهَا 7. There shall follow[3] it
ٱلرَّادِفَةُ ٧ the succeeding one.[4]

قُلُوبٌ يَوْمَئِذٍ 8. Hearts shall that day be
وَاجِفَةٌ ٨ in commotion.[5]

أَبْصَٰرُهَا 9. Their eyes shall be
خَٰشِعَةٌ ٩ downcast.[6]

يَقُولُونَ 10. They say:
أَءِنَّا لَمَرْدُودُونَ "Shall we indeed be reverted[7]
فِى ٱلْحَافِرَةِ ١٠ to the original state?"[8]

أَءِذَا كُنَّا 11."Will that be when we are
عِظَٰمًا نَّخِرَةً ١١ bones[9] rotten to dust?"[10]

قَالُوا۟ تِلْكَ إِذًا 12. They say: "That then
كَرَّةٌ خَاسِرَةٌ ١٢ will be a return[11] in loss."[12]

فَإِنَّمَا هِىَ 13. But it will only be

[1] The conclusion of the swearing is that the Resurrection shall take place and that on that day the first blowing of the trumpet will cause the death of every living being and convulse the earth and the mountains. ترجف ***tarjufu*** = she or it quakes, is shaken, convulses, trembles, agitates (v. iii. f. s. impfct. from *rajafa* [*rajf/rajafân*], to be convulsed, to quake. See at 73:14, p. 1900, n. 9).

[2] i. e., the first blowing of the trumpet. راجفة ***râjifah*** (f. s.; m. *râjif*) = that which convulses, shakes, agitates (act. participle from *rajafa*. See n. 1 above).

[3] تبع ***tatba'u*** = she or it follows, comes after (v. iii. f. s. impfct. from *tabi'a* [*taba'/tabâ'ah*], to follow. See *ittaba'û* at 71:21, p. 1888, n. 2).

[4] i. e., the second blowing of the trumpet for the Resurrection. رادفة ***râdifah*** (f. s.; m. *râdif*) = that which comes next, the succeeding one (act participle from ردف ***radifa*** [*radf*], to come next. See *radifa* at 27:72, p. 1224, n. 5).

[5] واجفة ***wâjifah*** (f. s.; m. *wâjif*) = agitated, excited, in commotion (act. participle from *wajafa* [*wajf / wujûf / wajîf*], to be agitated. See *'awjaftum* at 59:6, p. 1796, n. 11).

[6] خاشعة ***khâshi'ah*** = submissive, humble, dry and barren, downcast (active participle from *khasha'a* [*khushû'*], to be submissive, humble, dry and barren. See at 68:43, p. 1865, n. 12).

[7] i. e., the unbelievers say. مردودون ***mardûdûn*** (pl.; s. *mardûd*) = those reverted, returned, sent back, repulsed, resisted, warded off, repelled (passive participle from *radda* [*radd*], to send back. See *mardûd* at 11:76, p. 705, n. 3).

[8] حافرة ***ḥâfirah*** = original condition/state.

[9] عظام ***'iẓâm*** (pl.; sing. *'aẓm*) = bones. See at 75:3, p. 1913, n. 5.

[10] نخرة ***nakhirah*** = rotten, rotten to dust, worm-eaten, decayed.

[11] كرة ***karrah*** (s.; pl. *karrât*) = a return, recurrence, comeback, once.

[12] i. e., because they will be punished. خاسرة ***khâsirah***(f. s.; m. *khâsir*) = she or that which is in loss, loser, is doomed to loss (active participle from *khasara* [*khusr/khasâr /khasârah /khusrân*] to lose. See *khâsirûn* at 63:9, p. 1828, n. 11).

زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾ a blast[1] for once.

فَإِذَا هُم 14. And lo, they shall be
بِالسَّاهِرَةِ ﴿١٤﴾ on the earth's surface![2]

هَلْ أَتَاكَ 15. Has there come to you
حَدِيثُ مُوسَىٰ ﴿١٥﴾ the account[3] of Mûsâ?

إِذْ نَادَاهُ رَبُّهُ 16.When his Lord called out[4]
بِالْوَادِ الْمُقَدَّسِ to him in the valley[5] sanctified,[6]
طُوًى ﴿١٦﴾ Tuwâ?[7]

اذْهَبْ إِلَىٰ فِرْعَوْنَ 17. "Go to Fir'awn.
إِنَّهُ طَغَىٰ ﴿١٧﴾ Verily he has trangressed."[8]

فَقُلْ 18. "And say to him:
هَل لَّكَ إِلَىٰ Are you willing to proceed
أَن تَزَكَّىٰ ﴿١٨﴾ to purifying yourself?"[9]

وَأَهْدِيَكَ 19. "And I guide[10] you
إِلَىٰ رَبِّكَ towards your Lord,
فَتَخْشَىٰ ﴿١٩﴾ so you be afraid?"[11]

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[1] زجرة ***zajrah*** = blast, piercing sound. See at 37:19, p. 1433, n. 6.

[2] i. e., they shall all be resurrected. ساهرة ***sâhirah*** = surface of the earth (The Arabs call the open space on the earth's surface *sâhirah* because they use to pass night over such a place.

[3] The account of Mûsâ, peace be on him, is recalled in order to remind the unbelievers of the consequences of their unbelief and to encourage the Prophet, peace and blessings of Allah be on him, in the face of the unbelief and opposition of his people. حديث ***ḥadîth*** (s.; pl. أحاديث *'aḥâdîth*) = speech, talk, narrative, report, discourse, account. See at 77:50, p. 1932, n. 8.

[4] نادى ***nâdâ*** = he called out, called, summoned, cried out (v. iii. m. s. past in form III of *nadâ* [*nadw*], to call. See at 43:51, p. 1595, n. 10).

[5] واد ***wâdin*** (s.; pl. *'awdiyah*) = ravine, river bed, valley, vale, gorge. See at 27:18, p. 1207, n. 8.

[6] مقدس ***muqaddas*** = sanctified, sacred, holy, consecrated (passive participle from *qaddasa*, form II of *qadusa* [*quds/qudus*], to be holy, be pure. See at 20:12, p. 978, n. 8.

[7] The Tuwa valley on the Mount Sinai.

[8] i. e., corssed all limits in unbelief and defiance of Allah. طغى ***ṭaghâ*** = he transgressed, crossed all limits, overflowed (v. iii. m. s. past from *ṭaghan/ ṭughyân*, to exceed all bounds. See at 69:11, p. 1870, n. 4).

[9] i. e., from the filth of sin and unbelief. تزكى ***tazakkâ*** **(originally *tatazakkâ*)** = he purifies himself, gets purified (v. iii. m. s. impfct. from *tazakkâ*, form V of *zakâ* [*zakâ'*], to grow, be pure, just. See *tazakkâ* (iii.m. s. past) at 35:18, p. 1397, n. 5).

[10] أهدى ***'ahdiya*(*dî*)** = I guide, show the way, lead (v. i. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. The final letter takes *fat-hah* because the verb is conclusion of the conditional sentence of the previous *'âyah*. See *ahdî* at 40:29, p. 1520, n. 5).

[11] i. e., of Allah. تخشى *takhshâ* = you be afraid, fear, dread, apprehend (v. ii. m. s. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 33:37, p. 1351, n. 3).

فَأَرَىٰهُ	20. Then he showed[1] him
ٱلْءَايَةَ ٱلْكُبْرَىٰ ٢٠	the sign[2] most great.
فَكَذَّبَ	21. But he disbelieved[3]
وَعَصَىٰ ٢١	and defied.[4]
ثُمَّ أَدْبَرَ	22. Then he turned back[5]
يَسْعَىٰ ٢٢	making an effort.[6]
فَحَشَرَ	23. And assembled[7]
فَنَادَىٰ ٢٣	and proclaimed:[8]
فَقَالَ أَنَا۠	24. "Then he said, I am the
رَبُّكُمُ ٱلْأَعْلَىٰ ٢٤	Lord of you, the most high."
فَأَخَذَهُ ٱللَّهُ	25. So Allah seized[9] him in
نَكَالَ	an exemplary punishment[10]
ٱلْءَاخِرَةِ	of the hereafter
وَٱلْأُولَىٰ ٢٥	and the first.[11]
إِنَّ فِى ذَٰلِكَ	26. Verily in that is a
لَعِبْرَةً	lesson[12]
لِّمَن يَخْشَىٰ ٢٦	for anyone that fears.[13]

1. أرى **'arâ** = He showed, made {someone} see (v. iii. s. past in form IV of *ra'â* [*ra'y /ru'yah*], to see, to see in dream. See *'araynâ* at 47:30, p. 1657, n. 12).

2. i. e., the miracle of his stick turning a serpent and devouring the magic of Fir'awn's magicians. ءاية **'âyah** (pl. ءايات *'âyât*) = sign, text of the Qur'ân, miracle, evidence. See at 48:20, p. 1670, n. 1.

3. كذب **kadhdhaba** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 75:32, p. 1917, n. 8).

4. عصى **'asâ** = he disobeyed, rebelled, defied (v. iii. m. s. past from *'isyân/ ma'siyah*, to disobey, to defy. See at 73:16, p. 1901, n. 1).

5. أدبر **'adbara** = he turned back, fled, ran away, retreated (v. iii. m. s. past in form IV of *dabara* [*dubûr*], to turn one's back. See at 74:33, p. 1909, n. 2).

6. i. e., for opposing and counteracting Mûsâ. يسعى **yas'â** = he runs, strives, endeavours, makes an effort (v. iii. m. s. impfct. from *sa'â* [*sa'y*], to move quickly. See at 66:8, p. 1847, n. 10).

7. i. e., the people of his kingdom. حشر **hashara** = he assembled, gathered, mustered, collected, rallied, herded (v. iii. m. s. past from *hashr*, to gather. See *hushira* at 46:6, p. 1632, n. 12).

8. نادى **nâdâ** = he called out, called, summoned, cried out, proclaimed (v. iii. m. s. past in form III of *nadâ* [*nadw*], to call. See at 79:16, p. 1942, n. 4).

9. أخذ **'akhadha** = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhdh*. See at 69:10, p. 1870, n. 2).

10. نكال **nakâl** = exemplary punishment, warning example. See *tankîl* at 4:84, p. 278, n. 10.

11. i. e., life of this world.

12. عبرة **'ibrah** (pl. عبر *'ibar*) = lesson, example, warning, advice. See at 24:44, p. 1125, n. 2.

13. i. e., fears Allah and the consequences of disobeying Him and His Messenger. يخشى **yakhshâ** = he fears, is afraid of, apprehends, dreads (v. iii. m. s. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 35:18, p. 1399, n. 16).

Section (*Rukû'*) 2

ءَأَنتُمْ أَشَدُّ 27. Are you the harder
خَلْقًا أَمِ السَّمَآءُ to create[1] or the sky?
بَنَىٰهَا ٢٧ He has built[2] it.

رَفَعَ سَمْكَهَا 28. He has raised[3] its height[4]
فَسَوَّىٰهَا ٢٨ and has put it in order.[5]

وَأَغْطَشَ 29. And He has made dark[6]
لَيْلَهَا its night
وَأَخْرَجَ ضُحَىٰهَا ٢٩ and produced[7] its day-time.[8]

وَالْأَرْضَ 30. And the earth
بَعْدَ ذَٰلِكَ besides that
دَحَىٰهَا ٣٠ He shaped like an egg.[9]

أَخْرَجَ مِنْهَا 31. And produced out of it
مَآءَهَا وَمَرْعَىٰهَا ٣١ its water and its pastures.[10]

وَالْجِبَالَ 32. And the mountains[11]
أَرْسَىٰهَا ٣٢ He firmly fixed.[12]

مَتَٰعًا لَّكُمْ 33. As provision[13] for you
وَلِأَنْعَٰمِكُمْ ٣٣ and for your livestock.[14]

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[1] i. e., to recreate and resurrect. خلق ***khalq*** = creation, to create, origination, making; also creatures, shape, constitution. See at 35:1, p. 1389, n. 6.

[2] بنى ***banâ*** = he made, built, set up, founded, constructed (v. iii. m. s. past from *binâ'/ bunyân*, to build. See *banynâ* at 78:12, p. 1934, n. 8).

[3] رفع ***rafa'a*** = he raised, took up, lifted up, elevated (v. iii. m. s. past from *raf'*, to raise, to lift up. See at 55:7, p. 1742, n. 1).

[4] سمك ***samk*** = height, elevation, roof.

[5] سوى ***sawwâ*** = he straightened, duly shaped, made equal, made good, put in order, smoothed (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See at 32:9, p. 1326, n. 9).

[6] أغطش ***'aghṭasha*** = he made dark, darkened (v. iii. m. s. past in form IV of *ghaṭasha* [*ghaṭsh*], to be dark).

[7] أخرج ***'akhraja*** = he ousted, drove out, expelled, dislodged, brought out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out, to leave. See at 59:2, p. 1794, n. 4).

[8] ضحى ***ḍuḥan*** = forenoon, day-time. See at 20:59, p. 988, n. 10.

[9] دحى ***daḥâ*** = he shaped like an egg (v. iii. m. s. past from *daḥiyah*).

[10] مرعى ***mar'an*** = pasture, grazing land, grassland.

[11] جبال ***jibâl*** (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 78:20, p. 1754, n. 2.

[12] i. e., to make the earth's crust stable. أرسى ***'arsâ*** = he firmly fixed, made fast, anchored (v. iii. m. s. past in form IV of *rasâ* [*rasw*], to be firm, to anchor. See *râsiyât* at 34:13, p. 1372, n. 11).

[13] i. e., all these He did for making provision for your living. متاع ***matâ'*** (pl. *'amti'ah*) = goods, wares, necessities of life, provision, chattel, article of use, enjoyment. See at 57:20, p. 1776, n. 10.

[14] أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 47:12, p. 1651, n. 5.

فَإِذَا جَآءَتِ 34. So when there shall come
ٱلطَّآمَّةُ ٱلْكُبْرَىٰ ٣٤ the disaster[1] most monstrous.[2]

يَوْمَ يَتَذَكَّرُ ٱلْإِنسَٰنُ 35. That day man shall recall[3]
مَا سَعَىٰ ٣٥ all that he strove for.[4]

وَبُرِّزَتِ ٱلْجَحِيمُ 36. And exposed[5] will be hell
لِمَن يَرَىٰ ٣٦ for anyone that sees.

فَأَمَّا مَن 37. So as to those
طَغَىٰ ٣٧ that transgress[6]

وَءَاثَرَ 38. And prefer[7]
ٱلْحَيَوٰةَ ٱلدُّنْيَا ٣٨ the worldy life,

فَإِنَّ ٱلْجَحِيمَ 39. Verily hell,
هِيَ ٱلْمَأْوَىٰ ٣٩ that shall be the abode.[8]

وَأَمَّا مَنْ خَافَ 40. And as for those who fear[9]
مَقَامَ رَبِّهِۦ the Position[10] of their Lord,
وَنَهَى ٱلنَّفْسَ and prevents[11] the self
عَنِ ٱلْهَوَىٰ ٤٠ from whims,[12]

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1. i. e., the Resurrection. طامة ***tâmmah*** = disaster, catastrophe, overwhelming calamity.

2. كبرى ***kubrâ*** = biggest, most huge, gravest, most monstrous (f. of *'akbar*, elative of *kabîr*, big).

3. يتذكر ***yatadhakkaru*** = he takes heed, bears in mind, remembers, recalls, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 40:13, p. 1514, n. 5).

4. i. e., what he did of good and bad deeds. سعى ***sa'â*** = he ran, hurried, speeded, moved quickly, strove (v. iii. m. s. past from *sa'y*, to run, to move quickly. See at 53:39, p. 1725, n. 1).

5. برزت ***burrizat*** = she or it was made visible, brought to view, exposed (v. iii. f. s. past passive from *barraza*, form II of *baraza* [*burûz*], to come to view. See at 26:91, p. 1178, n. 10).

6. طغى ***ṭaghâ*** = he transgressed, crossed all limits, overflowed (v. iii. m. s. past from *ṭaghan/ ṭughyân*, to exceed all bounds. See at 79:16, p. 1942, n. 8).

7. آثر ***'âthara*** = he preferred, chose, liked (v. iii. m. s. past in form IV of *'athara* [*'athr/'athârah*], to transmit, report, relate. See at 12:91, p. 756. n. 1).

8. i. e., of theirs. مأوى ***ma'wan*** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, shelter (adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 66:9, p. 1848, n. 6).

9. خاف ***khâfa*** = he feared, was afraid of (v. iii. m. s. past from *khawf*. See at 55:46, p. 1748, n. 2).

10. i. e., the Court of his Lord, or standing before Him on the Day of Judgement. مقام ***maqâm*** (s. ; pl. *maqâmât*) = place, position, standing, station, location, spot, habitat (noun of place/time from *qâma* [*qawmah/ qiyâm*], to stand up, to get up, to rise. See at 55:46, p. 1748, n. 3).

11. نهى ***nahâ*** = he forbade, prohibited, proscribed, prevented (v. iii. m. pl. impfct. from *nahâ*, [*nahw/nahy*], to forbid. See at 59:17, p. 1797, n. 11).

12. هوى ***hawan*** (s.; pl. *'ahwâ'*) = affection, desire, craving, whims. See at 45:23, p. 1625, n. 5.

فَإِنَّ ٱلْجَنَّةَ 41. Verily the garden,
هِيَ ٱلْمَأْوَىٰ ﴿٤١﴾ that shall be the abode.[1]

يَسْـَٔلُونَكَ 42. They ask[2] you
عَنِ ٱلسَّاعَةِ about the Hour:[3]
أَيَّانَ مُرْسَىٰهَا ﴿٤٢﴾ "When will its arrival[4] be?"

فِيمَ أَنتَ 43. About which you are not
مِن ذِكْرَىٰهَآ ﴿٤٣﴾ in awareness[5] of.

إِلَىٰ رَبِّكَ 44. To your Lord is
مُنتَهَىٰهَآ ﴿٤٤﴾ its final destination.[6]

إِنَّمَآ أَنتَ مُنذِرُ 45. You are but a warner[7]
مَن يَخْشَىٰهَا ﴿٤٥﴾ for anyone that fears[8] it.

كَأَنَّهُمْ 46. As if they will be,
يَوْمَ يَرَوْنَهَا on the day they see it,
لَمْ يَلْبَثُوٓا۟ that they had not tarried[9]
إِلَّا عَشِيَّةً but for an evening[10]
أَوْ ضُحَىٰهَا ﴿٤٦﴾ or its forenoon.[11]

1. i. e., of theirs. مأوى ***ma'wan*** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, shelter (adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 79:39, p. 1945, n. 8).

2. يسألون ***yas'alûna*** = the ask, enquire (v. iii. m. pl. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask. See at 8:1, p. 546, n. 1).

3. i. e., the Hour of Resurrection. ساعة ***sâ'ah*** (s.; pl. *sâ'ât*) = hour, time, clock, the Hour of Resurrection. See at 54:46, p. 1738, n. 9.

4. مرسى ***mursâ*** = anchorage, arrival. See at 11:41, p. 692, n. 10.

5. ذكرى ***dhikrâ*** = recollection, remembering, memory, awareness, reminder. See at 47:18, p. 1645, n. 3.

6. i. e., its ultimate knowledge. منتهى ***muntahan*** = terminated, finished, highest degree, utmost limit, the point where everything ends, final destination (pass. participle from *intahâ*, form VIII of *nahâ* [*nahy /nahw*], to forbid. See at 53:42, p. 1725, n. 5).

7. i. e., about it. منذر ***mundhir*** = warner, one who warns (act. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr /nudhûr*], to dedicate, to make a vow. See at 50:2, p. 1685, n. 4).

8. يخشى ***yakhshâ*** = he fears, is afraid of, apprehends, dreads (v. iii. m. s. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 79:26, p. 1943, n. 13).

9. يلبثوا ***yalbathû*** (*na*) = they stayed, remained, lingered, persisted, tarried (v. iii. m. pl. impfct. from *labitha* [*labth,lubth/lubâth*], to remain. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 46:35, p. 1645, n. 9).

10. عشية ***'ashîyah*** (s.; pl. *'ashâyâ*) = (late) evening, night. See at 19:11, p. 953, n. 6.

11. ضحى ***ḍuḥan*** = forenoon, day-time. See at 79:29, p. 1944, n. 8.

80. *SÛRAT 'ABASA* (HE FROWNED)
Makkan: 42 *'âyahs*

It is an early Makkan *sûrah* which deals with the themes of *tawḥîd* (monotheism), *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him), the Qur'ân and the Resurrection. It starts with Allah's affectionate reproof of His Messenger as he frowned at a blind man ('Abd Allah ibn 'Umm Maktum) who approached him for guidance when he was busy in speaking about his mission to a number of leading men of Makka. The *sûrah* is named *'Abasa* (He frowned) with reference to this first *'âyah* of it. The *sûrah* then points out that this Qur'ân is noble and exalted and that it has been delivered by a dutiful and upright angel messenger. Next the theme of Allah as the Sole and Only Creator and Lord (*tawḥîd al-rubûbîyah*) is brought home by drawing attention to His having created man and every being and thing and His having made all the provisions for His creatures' livelihood and well-being. It is also pointed out that He causes them to die and that He will resurrect them when He wills. The *sûrah* ends by once again drawing attention to the Resurrection and by pointing out that on that day a man will be so engrossed in his own affair that he will flee even from his sons, wife, parents and brothers.

سُورَةُ عَبَسَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

عَبَسَ 1. He frowned[1]
وَتَوَلَّىٰٓ ① and turned away.[2]

أَن جَآءَهُ 2. That there came to him
ٱلْأَعْمَىٰ ② the blind person.[3]

وَمَا يُدْرِيكَ 3. And what will make you
لَعَلَّهُۥ realize[4] that perhaps
يَزَّكَّىٰٓ ③ he will purify himself?[5]

أَوْ يَذَّكَّرُ 4. Or will take heed[6]
فَتَنفَعَهُ and there will benefit[7] him
ٱلذِّكْرَىٰٓ ④ the admonition.

1. See introductory note above. عبس *'abasa* = he frowned, looked sternly, scowled (v. iii. m. s. past from *'abs/'ubûs*, to frown, to scowl. See at 74:22, p. 1906, n. 8).

2. تولى *tawallâ* = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of *waliya* [*walâ'/wilâyah*], to be near, to be a friend. See at 75:32, p. 1917, n. 9).

3. أعمى *'a'mâ* (s.; pl. *'umy*) = blind, blind person. See at 48:17, p. 1668, n. 8.

4. يدري *yudrî* = he or it makes (someone) realize, informs, lets know, notifies (v. iii. m. s. impfct. from *'adrâ*, form IV of *darâ* [*dirâyah*], to know. See at 42:17, p. 1567, n. 6).

5. i. e., from the filth of polytheism. يزكى *yazzakkâ* (originally *yatazakkâ*) = he purifies himself, gets purified (v. iii. m. s. impfct. from *tazakkâ*, form V of *zakâ* [*zakâ'*], to grow, be pure, just. See *tazakkâ* at 79:18, p. 1942, n. 9).

6. يذكر ***yadhdhakkaru*** (originally يتذكر *yatadhakkaru*) = he bears in mind, learns a lesson, takes heed (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See *yadhdhakkara* at 25:62, p. 1157, n. 37.

7. تنفع ***tanfa'u*** = she or it avails, benefits (v. iii. f. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 74:48, p. 1919, n. 1).

أَمَّا مَنِ 5. As to the one who
ٱسْتَغْنَىٰ ٥ thinks himself in no need,[1]

فَأَنتَ لَهُۥ تَصَدَّىٰ ٦ 6. To him you pay attention.[2]

وَمَا عَلَيْكَ 7. And what is against you
أَلَّا يَزَّكَّىٰ ٧ that he purifies himself[3] not?

وَأَمَّا مَن 8. And as to the one who
جَآءَكَ يَسْعَىٰ ٨ came to you striving;[4]

وَهُوَ يَخْشَىٰ ٩ 9. And he fears.[5]

فَأَنتَ عَنْهُ 10. From him you
تَلَهَّىٰ ١٠ turn away your attention.[6]

كَلَّآ 11. Never.[7]
إِنَّهَا تَذْكِرَةٌ ١١ Verily it is a reminder.[8]

فَمَن شَآءَ 12. So let anyone who wills
ذَكَرَهُۥ ١٢ keep it in mind.

فِى صُحُفٍ مُّكَرَّمَةٍ 13. In pages[9] venerated.[10]

مَّرْفُوعَةٍ مُّطَهَّرَةٍۭ ١٤ 14. Exalted,[11] rendered pure.[12]

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[1] استغنى ***istaghnâ*** = he became in no need, had no need, felt himself in no need, was able to do without (v. iii. m. s. past in form X of *ghaniya* [*ghinan/ghanâ'*], to be free from want. See at 64:6, p. 1832, n.6).

[2] تصدى ***taṣaddâ*** (originally *tataṣaddâ*) = you apply yourself, pay attention, undertake (v. ii. m. s. impfct. from *taṣaddâ*, form V of *ṣadiya* [*ṣadan*], to be thirsty).

[3] i. e., from the filth of polytheism and unbelief. تزكى ***tazakkâ*** **(originally *tatazakkâ*)** = he purifies himself, gets purified (v. iii. m. s. impfct. from *tazakkâ*, form V of *zakâ* [*zakâ'*], to grow, be pure, just. See 79:18, p. 1942, n. 9).

[4] i. e., to get the truth. يسعى ***yas'â*** = he runs, moves quickly, strives, endeavours (v. iii. m. s. impfct. from *sa'â* [*sa'y*], to move quickly. See at 79:22, p. 1943, n. 6).

[5] i. e., fears Allah. يخشى ***yakhshâ*** = he fears, is afraid of, apprehends, dreads (v. iii. m. s. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 79:45, p. 1946, n. 8).

[6] تلهى ***talahhâ*** (originally *tatalahhâ*) = you are distracted, turn away attention (v. ii. m. s. impfct. from *talahhâ*, form V of *lahâ* [*lahw*], to amuse, to trifle away. See *lâ tulhi* at 63:9, p. 1828, n. 6).

[7] i. e., never do so.

[8] i. e., this Qur'ân is a reminder. تذكرة ***tadhkirah*** = reminder. See at 76:29, p. 1925, n. 3.

[9] i. e. this Qur'ân is in pages — is a book, with Allah. صحف ***ṣuḥuf*** (pl.; s. *ṣaḥîfah*) = pages, books, scriptures. See at 74:52, p. 1911, n. 11.

[10] مكرمة ***mkarramah*** (f. s., m. *mukarram*) = venerated, honoured, revered, treated with deference (passive participle from *karrama*, form II of *karuma* [*karam/karamah/karâmah*], to be noble. See *mukarmûn* at 70:35, p. 1882, n. 1).

[11] مرفوعة ***marfû'ah*** (s. f.; m. *marfû'*) = raised, elevated, made high, exalted (pass. participle from *rafa'a* [*raf'*], to raise, to lift up. See at 56:34, p. 1758, n. 2).

[12] مطهرة ***muṭahharah*** (f., mas. مطهر *muṭahhar*) = rendered pure, pure, immaculate, unblemished (passive participle from *ṭahhara*, form II of *ṭahara /ṭahura* [*ṭuhr/ṭahârah*], to be pure, clean. See at 3:15, p. 160, n. 7).

بِأَيْدِي سَفَرَةٍ ١٥ 15. In the hands of scribes,[1]

كِرَامٍ بَرَرَةٍ ١٦ 16. Noble[2] and dutiful.[3]

قُتِلَ الْإِنسَانُ 17. Woe to man!
مَا أَكْفَرَهُ ١٧ How ungrateful[4] he is!

مِنْ أَيِّ شَيْءٍ 18. From what material
خَلَقَهُ ١٨ did He create him?

مِن نُّطْفَةٍ 19. From a drop[5]
خَلَقَهُ He created him and
فَقَدَّرَهُ ١٩ formulated him .[6]

ثُمَّ السَّبِيلَ 20. Then the way[7]
يَسَّرَهُ ٢٠ He made it easy[8] for him.

ثُمَّ أَمَاتَهُ 21. Then He makes him die[9]
فَأَقْبَرَهُ ٢١ and causes him to be buried.[10]

ثُمَّ إِذَا شَاءَ 22. Then when He wills
أَنشَرَهُ ٢٢ He will resurrect[11] him.

[1] i. e., angels who write out the texts from the pages in *al-Lawh al-Mahfûz*. سفرة *safarah* (pl.; s. *sâfir*) = scribes, writers.

[2] كرام *kirâm* (pl.; s. *karîm*) = nobles, dignified persons, distinguished ones. See 25:72, p. 1160, n. 1.

[3] بررة *bararah* (pl.; s. *barr/bârr*) = dutiful, devoted, reverent, upright, righteous.

[4] Because he does not believe in his Creator-Lord, Who created him and provided for his living and gave him guidance. ما أكفر *ma 'akfara* is a verb of wonder (*fi'l al-ta'ajjub*) meaning "how ungrateful!"

[5] i. e. , of sperm. نطفة *nutfah* (s.; pl. *nuṭaf*) = drop, sperm. See at 76:2, p. 1919, n. 5.

[6] i. e., developed him through stages giving final form and capabilities. قدر = he determined, decreed, assessed, estimated, evaluated, enabled, formulated (v. iii. m. s. past in form II of *qadara* [*qadr*], to estimate, to decree, to have power. See at 74:18, p. 1906 n. 6).

[7] i. e., the right way of life — *tawhîd* and Islâm. سبيل *sabîl* (pl. *subul/asbilah)* = way, path, road, means, course. See at 76:29, p. 1925, n. 5.

[8] يسر *yassara* = he eased, made easy, smoothened, facilitated (v. iii. m. s. past in form II of *yasira* [*yasar*], to be easy. See *yassarnâ* at 54:40, p. 1737, n. 4).

[9] أمات *'amâta* = he caused to die, put to death (v. iii. m. s. past in form IV of *mâta* [*mawt*], to die. See at 53:44, p. 1725, n. 8).

[10] أقبر *'aqbara* = he caused to be buried/entombed (v. iii. m. s. past in form IV of *qabara* [*qabar/maqbar*], to bury. See *qubûr* at 35:22, p. 1398, n. 3).

[11] The emphasis is on the fact that as Allah has created and developed man and causes him to die, so He can and will, when he intends, resurrect him. أنشر *'anshara* = he resurrected (v. iii. m. s. past in form IV of *nashara* [*nashr/nushûr*], to spread out, to unfold, to publish. See *munashsharah* at 74:52, p. 1911, n. 12.

كَلَّا 23. No indeed.
لَمَّا يَقْضِ He has not carried out[1]
مَآ أَمَرَهُۥ ٢٣ what He commanded[2] him.

فَلْيَنظُرِ ٱلْإِنسَٰنُ 24. Let then man look[3]
إِلَىٰ طَعَامِهِۦٓ ٢٤ at his food.[4]

أَنَّا صَبَبْنَا 25. We indeed do pour[5]
ٱلْمَآءَ صَبًّا ٢٥ water in a downpour.[6]

ثُمَّ شَقَقْنَا ٱلْأَرْضَ 26. Then We crack[7] the earth
شَقًّا ٢٦ in cracks.

فَأَنۢبَتْنَا فِيهَا 27. Then We grow[8] therein
حَبًّا ٢٧ corn.[9]

وَعِنَبًا 28. And grapes[10] and
وَقَضْبًا ٢٨ edible herbs.[11]

وَزَيْتُونًا 29. And olives[12]
وَنَخْلًا ٢٩ and date palms.[13]

وَحَدَآئِقَ 30. And orchards[14]
غُلْبًا ٣٠ of luxuriant growth.[15]

1. يقض ***yaqḍi(ī)*** = he spends, settles, concludes, decides, decrees, carries out, performs (v. iii. m. s. impfct. from *qaḍâ* [*qaḍâ'*], to settle, to decide, to carry out. The final *yâ'* is dropped because of the particle *lam* coming before the verb. See *yaqḍī* at 45:17, p. 1623, n. 5).

2. i. e., to believe in Him, to obey His directives and to worship Him Alone. أمر ***'amara*** = he commanded, ordered, bid, asked (v. iii. m. s. past from *'amr*, order, command. See at 12:68, p.747, n. 6).

3. i. e., think about how Allah provides his food. لينظر ***li yanẓur*** = let him look, see, consider, look expectantly (v. iii. m. s. imperative from *naẓara* [*naẓr/manẓar*], to see, view, look at. See *li tanẓur* at 59:18, p. 1802, n. 11).

4. طعام ***ṭa'âm*** (s.; pl. اطعمة *aṭ'imah*) = food, diet, meal. See at 69:34, p. 1874, n. 2.

5. صببنا ***ṣababnâ*** = we poured, poured forth, imposed (v. i. pl. impfct. past from *ṣabba* [*ṣabb*], to pour, pour forth. See *yuṣabbu* at 22:19, p. 1052, n. 5).

6. i. e. rains in abundance.

7. i. e., for trees and plants to grow. شققنا ***shaqaqnâ*** = we cracked, split, ripped, cleft (v. i. pl. past from *shaqqa* [*shaqq*], to split.. See *shiqâq* at 41:52, p. 1559, n. 3).

8. أنبتنا ***'anbatnâ*** = we grew, germinated, caused to sprout (v. i. pl. past from *'anbata*, form IV of *nabata* [*nabt*], to grow, to sprout. See at 50:7, 1686, n. 9).

9. حب ***ḥabb*** (s.; pl. *ḥubûb*) = grain, corn, seed, cereal. See at 78:15, p. 1935, n. 5.

10. عنب ***'inab*** (s.; pl. *'a'nâb*) = grape. See at 17:91, p. 902, n. 8.

11. قضب ***qaḍb*** = edible herbs.

12. زيتون ***zaytûn*** = olives, olive tree. See at 6:99, p. 433, n. 7.

13. نخل ***nakhl*** = date palm. See at 55:68, p. 1751, n. 4.

14. حدائق ***ḥadâ'iq*** (pl.; s. *ḥadîqah*) = gardens, orchards, parks. See at 78:32, 1937, n. 10.

15. غلب ***ghulb*** (pl.; s. *ghalbâ'*) = dense trees, trees of laxuriant growth.

وَفَٰكِهَةً وَأَبًّا ٣١ 31. And fruits[1] and pasture.[2]

مَّتَٰعًا لَّكُمْ 32. As provision[3] for you
وَلِأَنْعَٰمِكُمْ ٣٢ and your grazing livestock.[4]

فَإِذَا جَآءَتِ 33. Then when there shall
ٱلصَّآخَّةُ ٣٣ come the deafening blast.[5]

يَوْمَ يَفِرُّ ٱلْمَرْءُ 34. That day shall flee[6] a
مِنْ أَخِيهِ ٣٤ person from his brother,

وَأُمِّهِۦ 35. And his mother
وَأَبِيهِ ٣٥ and his father;

وَصَٰحِبَتِهِۦ 36. And his wife[7]
وَبَنِيهِ ٣٦ and his children.[8]

لِكُلِّ ٱمْرِئٍ مِّنْهُمْ 37. Every person of them
يَوْمَئِذٍ شَأْنٌ that day shall have a state[9]
يُغْنِيهِ ٣٧ that will suffice[10] him.

وُجُوهٌ يَوْمَئِذٍ 38. Some faces[11] that day
مُّسْفِرَةٌ ٣٨ shall be gleaming.[12]

1. فاكهة ***fâkihah*** (s.; pl. *fawâkih*) = fruit. See at 55:568, p. 1751, n. 3,

2. أب ***'abb*** = grass, plants, herbage, pasture.

3. متاع ***matâ'*** (pl.*'amti'ah*) = goods, wares, necessities of life, provision, chattel, article of use, enjoyment. See at 79:33, p. 1944, n. 13.

4. أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 79:33, p. 1944, n. 14.

5. i. e., of the Resurrection. صاخة ***şâkhkhah*** = deafening blast/sound.

6. i. e., because he will be fully occupied with his own situation and will not care for his near ones, as stated clearly in *'âyah* 37 below. يفر ***yafirru*** = he flees, escapes, runs away (v. iii. m. s. impfct. from *farra* [*firâr/mafarr*], to flee, to run away. See *farrat* at 74:51, p. 1911, n. 8).

7. صاحبة ***şâḥibah*** (f.; m. *şâḥib*) = companion, comrade, wife, consort, follower, owner (act. participle from *ṣaḥiba* [*ṣuḥbah/ ṣaḥâbah/ sihbah*], to be a companion. See at 72:3, p. 1891, n. 3).

8. بني(ن) ***banî(n)*** (pl.; accusative/genitive of *banûn*; s. *ibn*) = sons, descendants, offspring, children (the final *nûn* is dropped because of the genitive construction). See *banîn* at 26:133, p. 1185, n. 9.

9. شأن ***sha'n*** (s.; pl. *shu'ûn*) = situation, condition, state, circumstances, affair, matter. See at 55:29, p. 1745, n. 6.

10. i. e., he will be so preoccupied with his position that he will have neither time nor any inclination towards attending to any one else's affair, even if that person is his near one. يغني ***yughnî*** = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 53:28, p. 1722, n. 2).

11. وجوه ***wujûh*** (sing. وجه *wajh*) = faces, countenances. See at 75:22, p. 1916, n. 5).

12. مسفرة ***musfirah*** = gleaming, shining, beaming, radiant (act. participle from *'asfara*, form IV of *safara* [*safr*], to shine. See *'asfara* at 74:34, p. 1909, n. 3).

ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ٣٩ 39. Smiling[1] and rejoicing.[2]

وَوُجُوهٌ 40. And some faces will
يَوْمَئِذٍ have that day
عَلَيْهَا غَبَرَةٌ ٤٠ on them dust.[3]

تَرْهَقُهَا 41.There will overtake[4] them
قَتَرَةٌ ٤١ gloom.[5]

أُولَٰٓئِكَ 42. Such ones,
هُمُ ٱلْكَفَرَةُ they are the unbelievers,[6]
ٱلْفَجَرَةُ ٤٢ the sinful.[7]

1. ضاحكة ***ḍâḥikah*** (f.; m. *ḍâḥik*) = ضاحك *ḍâḥik* = one who laughs, laughing, smiling (act. participle from *ḍaḥika* [*ḍaḥk/ḍiḥk/ḍaḥik*], to laugh. See *ḍâḥik* at 27:19, p. 1207, n. 14).

2. مستبشرة ***mustabshirah*** (f.; m. *mustabshir*) = rejoicing, happy (act. participle from *istabshara*, form X of *bashara /bashira [bishr/ bushr],* to be happy. See *yastabshirûna* at 39:45, p. 1497, n. 6).

3. غبرة ***ghabarah*** = dust.

4. ترهق ***tarhaqu*** = she or it overtakes, comes over, (v. iii. f. s. impfct. from *rahaqa* [*rahaq*], to come over, overtake. See at 70:44, p. 1883, n. 11).

5. قترة ***qatarah*** = gloom, ignominy.

6. كفرة ***kafarah*** (pl.; s. *kâfir*) = unbelievers, disbelievers, ungarteful, infidel (act, partciple from *kafara* [*kufr*], to disbelieve, to cover. See *kafûr* at 76:24, p. 1924, n. 4).

7. فجرة ***fajarah*** (pl.; s. *fâjir*) = immoral one, depraved, libertine, licentious, sinful (act. participle from *fajara* [*fujûr*], to act immorally, to commit adultery, sin. See *fâjir* at 71:27, p. 1889, n. 9).

81. *SÛRAT AL-TAKWÎR* (THE ROLLING UP)
Makkan: 29 *'âyahs*

This is also an early Makkan *sûrah*. Its main themes are the Resurrection, the *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him) and the Qur'ân. It starts by referring to some of the horrible events that will take place on the eve of the Resurrection, beginning with the rolling up of the sun (*al-Takwîr*). The *sûrah* is named after this initial *'âyah*. It then emphasizes the *risâlah* and points out that the Qur'ân was delivered by the noble angel messenger Jibrîl (*'âyahs* 19-21). Next it is pointed out that the Messenger of Allah, peace and blessings of Allah be on him, saw the angel Jibrîl in his actual form appearing in the clear horizon. Finally it is emphasized that the Qur'ân is a reminder (*dhikr*) for all beings calling them to the straight path.

سُورَةُ التَّكْوِيرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا الشَّمْسُ 1. When the sun
كُوِّرَتْ ﴿١﴾ shall be rolled up.[1]

وَإِذَا النُّجُومُ 2. And when the stars[2] shall
انكَدَرَتْ ﴿٢﴾ be dispersed.[3]

وَإِذَا الْجِبَالُ 3. And when the mountains[4]
سُيِّرَتْ ﴿٣﴾ shall be set in motion;[5]

وَإِذَا 4. And when the ten-month
الْعِشَارُ pregnant she-camels[6]
عُطِّلَتْ ﴿٤﴾ shall be neglected;[7]

وَإِذَا الْوُحُوشُ 5. And when the wild animals[8]
حُشِرَتْ ﴿٥﴾ shall be assembled;[9]

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[1] i. e., extinguished and removed. This and the succeeding 12 *'âyahs* describe some of the dreadful events that will usher in the Resurrection and the day of Judgement. كورت ***kuwwirat*** = she or it was rolled, rolled up, coiled, rolled into a ball, made round, rounded (v. iii. f. s. past passive from *kawwara*, form II of *kâra* [*kawr*], to hurry).

[2] نجوم ***nujûm*** (pl.; s. *najm*) = stars. See at 77:8, p. 1927, n. 5. See at 77:8, p. 1927, n. 5.

[3] انكدرت ***inkadarat*** = she became dispersed, scattered (v. iii. f. s. past from *inkadara*, form VII of *kadura* [*kadar*], to be turbid, dreary).

[4] جبال ***jibâl*** (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 79:32, p. 1944, n. 11.

[5] سيرت ***suyyirat*** = she or it was set in motion, moved (v. iii. f. s. past passive from *sayyara*, form II of *sâra* [*sayr /sayrûrah / masîr/ masîrah/ tasyâr*] to move, to travel. See at 78: 20, p. 1955, n. 15).

[6] عشار ***'ishâr*** (pl.; s. *'ashrâ'*) = ten-month pregnant she camels.

[7] عطلت ***'uṭṭilat*** = she was abandoned, neglected, deserted (passive participle from *'aṭṭala*, form II of *'aṭila* [*'aṭal*], to be destitute, idle. See *mu'aṭṭalah* at 22:45, p. 1062, n. 5).

[8] وحوش ***wuḥûsh*** (pl.; s. *waḥsh*) = wild animals, beasts.

[9] حشرت ***ḥushirat*** = she was assembled, gathered, mustered, collected, rallied, herded (v. iii. f. s. past passive from *ḥashara* [*ḥashr*], to gather. See *ḥushira* at 27:17, p. 1207, n. 5).

وَإِذَا ٱلْبِحَارُ	6. And when the seas[1]
سُجِّرَتْ ٦	shall be overflowed;[2]
وَإِذَا ٱلنُّفُوسُ	7. And when the souls[3]
زُوِّجَتْ ٧	shall be coupled;[4]
وَإِذَا	8. And when the
ٱلْمَوْءُۥدَةُ	female babes buried alive[5]
سُئِلَتْ ٨	shall be questioned[6]
بِأَيِّ ذَنۢبٍ	9. For what sin[7]
قُتِلَتْ ٩	were they killed?
وَإِذَا ٱلصُّحُفُ	10. And when the pages[8]
نُشِرَتْ ١٠	shall be spread out;[9]
وَإِذَا ٱلسَّمَآءُ	11. And when the sky
كُشِطَتْ ١١	shall be taken off,[10]
وَإِذَا ٱلْجَحِيمُ	12. And when the hell
سُعِّرَتْ ١٢	shall be set ablaze;[11]
وَإِذَا ٱلْجَنَّةُ	13. And when the paradise
أُزْلِفَتْ ١٣	shall be brought near;[12]

1. بحار ***biḥâr*** (pl.; s. *bahr*) = seas.

2. i. e., because of the commotion of the earth and the boiling of the water. سجرت ***sujjirat*** = she was caused to overflow, overflowed (v. iii. f. s. past passive from *sajjara*, form II of *sajara*, to fire up, to heat. See *masjûr* at 52:6, p. 1707, n. 9.

3. نفوس ***nufûs*** (pl.; s. *nafs*) = animate beings, persons, human beings selves, spirit, souls. See *nafs* at 74:38, p. 1909,, n. 10.

4. i. e., with their respective bodies. زوجت ***zuwwijat*** = she was coupled, paired, given in marriage (v. iii. f. s. past passive from *zawwaja*, form II of *zâja* [*zawj*], to incite, to instigate. See *zawwajnâ* at 52:20, p. 1710, n. 5.

5. This has reference to the pagan Arab's custom of burying alive neborn female babes due to a supersition. موءودة ***maw'udah*** = new-born female baby buried alive (passive participle, from *wa'ada*, to bury alive a newborn female baby).

6. سئلت ***su'ilat*** = she was asked, questioned, imteggogated (v. iii. f. s. past passive from *sa'ala* [*su'âl/ mas'alah/ tas'âl*], to ask. See *yas'alûna* at 79:42, p. 1946, n. 2).

7. ذنب ***dhanb*** (s.; pl. *dhunûb*) = sin, offence, crime, wrong. See at 55:39, p. 1747, n. 2.

8. i. e., of the books of deeds. صحف ***ṣuḥuf*** (pl.; s. *ṣaḥîfah*) = pages, books, scriptures. See at 80:12, p. 1948, n. 9.

9. نشرت ***nushirat*** = she was spread out, unfolded, published (v. iii. f. s. past passive from *nashara* [*nashr*], to spread out. See *yanshuru* at 42:28, p. 1572, n.7).

10. كشطت ***kushiṭat*** = she or it was removed, taken off, erased, scraped off (v. iii. f. s. past passive from *kashaṭa* [*kashṭ*], to take off).

11. سعرت ***su''irat*** = she or it is set ablaze, ignited, fired up, enkindled, kindled (v. iii. f. s. past passive from *sa''ara*, form II of *sa'ara* [*sa'r*], to kindle. See *su'ur* at 54:24, p. 1734, n. 2).

12. أزلفت ***'uzlifat*** = she or it was brought near, advanced (v. iii. f. s. past passive from *'azlafa*, form IV of *zalafa* [*zalf/zalaf/zalîf*], to go near, approach, advance. See at 50:31, p. 1692, n. 3).

عَلِمَتْ نَفْسٌ 14. Then shall know a person
مَّآ أَحْضَرَتْ ﴿١٤﴾ what it had brought.[1]

فَلَآ أُقْسِمُ 15. So I indeed swear[2]
بِٱلْخُنَّسِ ﴿١٥﴾ by the moving planets.[3]

ٱلْجَوَارِ 16. And the stars[4]
ٱلْكُنَّسِ ﴿١٦﴾ that appear and dsiappear.[5]

وَٱلَّيْلِ 17. And by the night
إِذَا عَسْعَسَ ﴿١٧﴾ as it becomes dark;[6]

وَٱلصُّبْحِ 18. And by the dawn
إِذَا تَنَفَّسَ ﴿١٨﴾ as it brightens.7

إِنَّهُۥ لَقَوْلُ 19. Verily it is a saying
رَسُولٍ كَرِيمٍ ﴿١٩﴾ of a messenger[8] most noble.[9]

ذِى قُوَّةٍ 20. Possessing power,
عِندَ ذِى ٱلْعَرْشِ near the Lord of the Throne[10]
مَكِينٍ ﴿٢٠﴾ in distinguished rank.[11]

مُّطَاعٍ 21. Obeyed,[12]
ثَمَّ أَمِينٍ ﴿٢١﴾ moreover trustworthy.[13]

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1. i. e., of good and bad deeds. أحضرت *'aḥḍarat* = she brought, set, supplied (v. iii. f. s. past from *'aḥḍara,* form IV of *ḥaḍara* [*ḥuḍûr*], to be present. See ***muḥḍarûn*** at 37:158, p. 1454, n. 7).

2. *lâ* is here for emphasis. أقسم ***'uqsimu*** = I swear, make an oath (v. i. s. impfct. from *'aqsama,* form IV of *qasama* [*qasam*], to divide. See at 75:1, p. 1013, n. 1).

3. خنس ***khunnas*** (pl.; s. ***khânis***)= planets moving and disappearing (act. participle from *khanasa* [*kahns/ khunûs/ khins*], to disappear, delay).

4. جوار ***jawâr*** (f. pl.; s. *jâriyah*) = ships, those that move on/flow, maids, planets (act. participle from *jarâ* [*jary*], to flow. See at 55:24, p. 1744, n. 8).

5. كنس ***kunnas*** = stars that appear and disappear.

6. عسعس ***'as'asa*** = he or it became dark, receded (v. iii. m. s. past).

7. تنفس ***tanaffasa*** = he or it breathed, sighed, brightened (v. iii. m. s. past in form V of *nafusa/nafisa* [*nafas*], to be precious, to be sparing).

8. رسول ***rasûl*** (s.; pl. ***rusul***) = messenger, envoy, emissary, delegate . See at 12:50, p. 740, n. 9.

9. i. e., this Qur'ân is a saying of Allah delivered by the most noble messenger Jibrîl. كريم ***karîm*** = Most Noble, noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of *fa'îl* from *karuma* [*karam/ karamah/ karâmah*], to be noble, to be generous. See at 69:40, p. 1874, n. 9).

10. عرش ***'arsh*** = throne. See at 69:17, p. 1871, n. 7.

11. مكين ***makîn*** (s.; pl. *mukanâ'*) = firmly established, secure. distinguished, of rank, influential (act. participle in the scale of *fa'îl* from *makuna* [*makânah*], to be strong. See *makkannâ* at 77:21, p. 1929, n. 2).

12. مطاع ***muṭâ'*** = obeyed one (pass. participle from *'ṭâ'a,* form IV of *ṭâ'a*[*ṭaw'*], to obey. See *yuṭâ'* at 40:18, p. 1515, n. 12).

13. أمين ***'amîn*** = faithful, trustworthy, loyal, honest, trustee (active participle in the scale of *fa'îl* from *'amuna* [*'amânah*], to be faithful. See at 7:68, p. 492, n. 3).

وَمَا صَاحِبُكُم 22. And your companion[1] is
بِمَجْنُونٍ (٢٢) not one gone off his head.[2]

وَلَقَدْ رَءَاهُ 23. And indeed he saw him[3]
بِٱلْأُفُقِ ٱلْمُبِينِ (٢٣) in the horizon[4] most clear.[5]

وَمَا هُوَ 24. And he is not
عَلَى ٱلْغَيْبِ بِضَنِينٍ (٢٤) of the unseen any niggardly.[6]

وَمَا هُوَ بِقَوْلِ 25. Nor is it the saying of
شَيْطَٰنٍ رَّجِيمٍ (٢٥) Satan accursed.[7]

فَأَيْنَ 26. Then whither
تَذْهَبُونَ (٢٦) shall you go?

إِنْ هُوَ إِلَّا 27. It is naught but
ذِكْرٌ لِّلْعَٰلَمِينَ (٢٧) a reminder[8] for all beings.[9]

لِمَن شَآءَ 28. For whoever that wills
مِنكُمْ أَن يَسْتَقِيمَ (٢٨) of you to be upright.[10]

وَمَا تَشَآءُونَ 29. And you may not will
إِلَّآ أَن يَشَآءَ ٱللَّهُ except that there wills Allah,[11]
رَبُّ ٱلْعَٰلَمِينَ (٢٩) Lord of all beings.

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1. i. e., the Prophet, peace and blessings of Allah be on him. صاحب *ṣâḥib* (s.; pl. *'aṣḥâb/ ṣaḥb/ ṣaḥâbah/ ṣuḥbân/ ṣuḥbah*)= companion, comrade, friend. See at 54:29, p. 1735, n. 2.

2. This is a reply to the unbelievers' calling the Prophet, peace and blessings of Allah be on him, mad on account of his giving out of the Qur'ân. مجنون ***majnûn*** (s.; pl. *majânîn*) = possessed by *jinn*, insane, mad, one gone off his head (pass. participle from *janna* [*junûn*], to cover, to hide. See at 68:2, p. 1859, n. 5).

3. i. e., the angel Jibrîl in his real form.

4. أفق ***'ufuq*** (s.; pl. *'âfâq*) = horizon, range of vision. See at 53:7, p. 1718, n. 5.

5. مبين ***mubîn*** = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 71:2, p. 1884, n. 4).

6. i. e., withholding anything. ضنين ***ḍanîn*** = niggardly, stingy (act. participle in the scale of *fa'îl* from *ḍanna* [*ḍann*], to be niggardly, to keep back).

7 رجيم ***rajîm*** = accursed, damned, stoned (pass. participle in the scale of *fa'îl* from *rajama* [*rajm*], to stone, to curse. See at 38:77, p. 1477, n. 7).

8. ذكر ***dhikr*** = citation, mention. recollection, remembrance, reminder, also scripture, the Qur'ân (The Qur'ân is repeatedly mentioned as *dhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27). See at 72:17, p. 1894, n. 7.

9. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 69:44, p. 1875, n. 410. i. e., to take the straight path of Islam. يستقيم ***yastaqîma***(*u*) = he stands upright, straightens up, becomes straight/ right/ proper (v. iii. m. s. impfct. from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to get up, to stand up. The final letter takes *fat-hah* because of the particle *'an* coming before the verb. See *istaqâma* at 72:16, p. 1894, n. 1).

11. Guidance is bestowed only by Allah out of His mercy.

82. *Sûrat al-Infiṭâr* (The Cleaving Asunder)

Makkan: 19 *'âyahs*

This is an early Makkan *sûrah* and like its previous *sûrah* deals with the themes of the Resurrection, Judgement, reward and punishment in the hereafter. It starts by drawing attention to the terrible events that will herald the Day of Resurrection, mentioning first the cleaving asunder of the sky (*al-Infiṭar*). The *sûrah* is named after this first *'âyah*. Next it points out how man is deceived about Allah in spite of the fact that He creates him and gives him form and shape. He is then reminded that he cannot escape by disbelieving in the Day of Judgement; for over each individual are appointed angel watchers to keep a record of his deeds and that the righteous shall in the hereafter be in a blissful life while the sinful unbelievers will be in hell. It ends by reminding that on the Day of Judgement none will have any power whatsoever and that the command will be Allah's Alone.

سُورَةُ الانفِطَار

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِذَا ٱلسَّمَآءُ 1. When the sky
ٱنفَطَرَتۡ ﴿١﴾ shall be cleft asunder.[1]

وَإِذَا ٱلۡكَوَاكِبُ 2. And when the stars[2]
ٱنتَثَرَتۡ ﴿٢﴾ shall scatter and disappear.[3]

وَإِذَا ٱلۡبِحَارُ 3. And when the seas[4]
فُجِّرَتۡ ﴿٣﴾ shall be exploded.[5]

وَإِذَا ٱلۡقُبُورُ 4. And when the graves shall
بُعۡثِرَتۡ ﴿٤﴾ be upturned and exposed.[6]

عَلِمَتۡ نَفۡسٌ 5. Then shall know a person
مَّا قَدَّمَتۡ what it had advanced[7]
وَأَخَّرَتۡ ﴿٥﴾ and left behind.[8]

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[1] انفطرت ***infaṭarat*** = she or it became split up, was cleft asunder, was broken into pieces (v. iii. f. s. past in form VII of *faṭara* [*faṭr*], to split, to cleave. See *munfaṭir* at 73:218, p. 1901, n. 7).

[2] نجوم ***nujûm*** (pl.; s. *najm*) = stars. See at 77:8, p. 1927, n. 5. See at 81:2, p. 1953, n. 2.

[3] انتثرت ***intatharat*** = she or it was scattered, cast abroad, dispersed (v. iii. f. s. past in form VIII of *nathara* [*nathr/nithâr*], to scatter, disperse. See *manthûr* at 25:23, p. 1145, n. 7).

[4] بحار ***biḥâr*** (pl.; s. *bahr*) = seas. See at 81:6, p. 1954, n. 1.

[5] فجرت ***fujjirat*** = she or it was burst, exploded (v. iii. f. s. pasi passive from *fajjara*, form II of *fajara* [*fajr*], to cleave, break up. See *yufajjirûna* 76:6, p. 1920, n. 9).

[6] i. e., they will be torn and their contents brought out. بعثرت ***bu'thirat*** = she or it was exposed, upturned (v. iii. f. s. past passive from *ba'thara* [*ba'tharah*], to upturn and expose).

[7] i. e., of good and bad deeds. قدمت ***qaddamat*** = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama* / *qadima*[*qadm* /*qudûm* /*qidmân* /*maqdam*] to precede, to arrive. See at 78:40, p. 1939, n. 9).

[8] i. e., of continuous charity or good custom. أخرت ***'akhkharat*** = she delayed, deferred, put off, postponed, left behind (v. iii. f. s. past from *'akhkhara*, form II from the root *'akhr*. See *'akhkhara* at 75:13, p. 1915, n. 3).

يَٰٓأَيُّهَا ٱلْإِنسَٰنُ	6. O man,
مَا غَرَّكَ	what has deluded[1] you
بِرَبِّكَ	about your Lord
ٱلْكَرِيمِ (٦)	the Most Beneficent?[2]
ٱلَّذِى خَلَقَكَ	7. He Who created you,
فَسَوَّىٰكَ	then duly shaped[3] you
فَعَدَلَكَ (٧)	and balanced[4] you?
فِىٓ أَىِّ صُورَةٍ	8. In whatever shape[5] He
مَّا شَآءَ رَكَّبَكَ (٨)	willed He constituted[6] you.
كَلَّا بَلْ	9. Not at all. Nay,
تُكَذِّبُونَ	you disbelieve[7]
بِٱلدِّينِ (٩)	in the Judgement.[8]
وَإِنَّ عَلَيْكُمْ	10. But verily over you
لَحَٰفِظِينَ (١٠)	are guards.[9]
كِرَامًا	11. Noble ones[10]
كَٰتِبِينَ (١١)	writing down.[11]
يَعْلَمُونَ	12. They know
مَا تَفْعَلُونَ (١٢)	all that you do.

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[1] i. e., deluded you from believing in the words, of your Lord and in the Resurrection. غر ***gharra*** = he or it deceived, deluded, misled, beguiled (v. iii. m. s. past from *ghurûr, to* mislead, to deceive. See at 8:49, p. 565, n. 10).

[2] كريم ***karîm*** = Most Noble, Most Beneficent, noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of *fa'îl* from *karuma* [*karam/ karamah/ karâmah*], to be noble, to be generous. See at 69:40, p. 1874, n. 9).

[3] سوى ***sawwâ*** = he straightened, duly shaped, made equal, made good, put in order, smoothed (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See at 79:28, p. 1944, n. 5).

[4] عدل ***'adala*** = he balanced, made equal, acted justly, levelled (v. iii. m. s. past from *'adl/'adâlah*, to be just/equal. See at *'a'dila* at 42:15, p. 1565, n. 7).

[5] صورة ***ṣûrah*** = (f. s., pl. *ṣuwar*) = shape, make, form, figure, picture, statue, copy. See *ṣuwar* at 40:64, p. 1532, n. 5.

[6] ركب ***rakkaba*** = he constituted, constructed, built, assembled, mounted, set up (v. iii. m. s. past in form II of *rakiba* [*rukûb*], to mount, to ride. See *tarkabûna* at 42:12, p. 1585, n. 1).

[7] تكذبون ***tukadhdhibûna*** = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 77:29, p. 1939, n. 2).

[8] دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 74:46, p. 1910, n. 12.

[9] i. e., angel-guards. حافظين ***ḥâfiẓîn*** (pl.; acc./gen/ of *ḥâfiẓûn*; s. *ḥâfiẓ*) = keepers, preservers, observers, those who take care, guards, protectors (act. participle from *ḥafiẓa* [*ḥifẓ*], to preserve, to protect. See *ḥâfiẓûn* at 70:29, p. 1881, n. 3).

[10] كرام ***kirâm*** (pl.; s. *karîm*) = nobles, dignified/ distinguished persons,. See 80:16, p. 1949, n. 2.

[11] i. e., keeping a record of deeds. كاتبين ***kâtibîn*** (pl.; acc./gen. of *kâtibûn*; s. *kâtib*) = writers, scribes, recorders (act. participle from *kataba* [*katb /kitâbah*], to write. See *kataba* at 59:3, p. 1795, n. 10).

إِنَّ ٱلْأَبْرَارَ 13. Verily the righteous[1]
لَفِى نَعِيمٍ (١٣) shall be in bliss.[2]

وَإِنَّ ٱلْفُجَّارَ 14. And verily the sinful[3]
لَفِى جَحِيمٍ (١٤) shall be in hell.

يَصْلَوْنَهَا 15 They shall enter[4] it
يَوْمَ ٱلدِّينِ (١٥) on the Day of Requital.[5]

وَمَا هُمْ 16. And they cannot
عَنْهَا بِغَآئِبِينَ (١٦) from it absent themselves.[6]

وَمَآ أَدْرَىٰكَ 17. And what will inform[7] you
مَا يَوْمُ ٱلدِّينِ (١٧) what the day of Requital is?

ثُمَّ مَآ أَدْرَىٰكَ 18. Again, what will iform you
مَا يَوْمُ ٱلدِّينِ (١٨) what the day of Rquital is?

يَوْمَ لَا 19. That day there will not
تَمْلِكُ نَفْسٌ have power [8]anyone
لِّنَفْسٍ شَيْـًٔا for anyone whatsoever,[9]
وَٱلْأَمْرُ يَوْمَئِذٍ and the command[10] that day
لِّلَّهِ (١٩) shall be Allah's.

1. أبرار ***'abrâr*** (pl.; s. *barr/bârr*) = virtuous, pious, righteous, upright, dutiful, kind, benevolent. See at 76:5, p. 1920, n. 4.

2. i. e., in paradise. نعيم ***na'îm*** = bliss, felicity, comfort, happiness, delight. See at 76:20, p. 1923, n. 4.

3. فجار ***fujjâr*** (pl.; s. *fâjir*) = immoral ones, depraved, libertine, licentious, sinful (act. participle from *fajara [fujûr]*, to act immorally, to commit adultery, sin. See at 38:28, p. 1467, n. 4).

4. يصلون ***yaṣlawna*** = they burn, broil, be exposed to fire, enter into fire (v. iii. m. pl. impfct. from *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ'*), to roast, to burn, to be exposed to fire. See at 58:8, p. 1587, n. 1).

5. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 82:9, p. 1958, n. 8.

6. i. e., they shall not be able to keep away from it. غائبين ***ghâ'ibîn*** (pl.; acc./gen. of *ghâ'bûn*) = those absenting themselves, absentees, unseen ones (act. participle from *ghâba* [*ghayb /ghaybah /ghiyâb /ghaybûbah/ maghîb*] to be absent, unseen. See at 27:20, p. 1208, n. 9).

7. أدرى ***'adrâ*** = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 74:27, 1907, n. 6).

8. تملك ***tamliku*** = she possess, holds, dominates, owns, has power (v. iii. f. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See *yamlikûna* at 78:37, p. 1938, n. 10).

9. i. e., in giving any help or in interceding for anyone.

10. أمر ***'amr*** (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree / matter, issue, affair. See at 51:4, p. 1969, n. 7.

83. *SÛRAT AL-MUṬAFFIFÎN* (THE DEFRAUDERS)
Makkan: 36 *'âyahs*

This is a Makkan *sûrah*. Its main emphasis is on honesty and fairness in business dealings, the inevitability of the Day of Judgement and accountability for all our deeds, the truth of the Qur'ân and the messengership of Muḥammad, peace and blessings of Allah be on him, the attitude of the unbelievers to these, and the rewards and punishments in the hereafter respectively for the believers and the righteous on the one hand, and the unbelievers and the sinful on the other. The *sûrah* starts with a denunciation of those who defraud others in the process of giving them by measure or by weight (*al-Muṭaffifûn*) and is named after this initial *'âyah*.

سُورَةُ المُطَفِّفِينَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّفِينَ ١ 1. Woe to the defrauders.[1]

ٱلَّذِينَ إِذَا 2. Who, when they
ٱكْتَالُوا۟ عَلَى ٱلنَّاسِ receive by measure[2] from
يَسْتَوْفُونَ ٢ men take in full.[3]

وَإِذَا 3. And when they give them
كَالُوهُمْ أَو وَّزَنُوهُمْ by measure[4] or weigh[5] for them
يُخْسِرُونَ ٣ they cause a loss.[6]

أَلَا يَظُنُّ 4. Do there not believe[7]
أُو۟لَٰٓئِكَ أَنَّهُم such people that they
مَّبْعُوثُونَ ٤ shall be resurrected,[8]

لِيَوْمٍ عَظِيمٍ ٥ 5. For a day very grave?

1. The meaning is explained in the next two *'âyahs*. مطففين ***muṭaffifîn*** (pl.; acc./gen. of *muṭaffifûn*; s. *muṭaffif*) = defrauders, small cheaters (act. participle from *ṭaffafa*, form II of *ṭaffa*, to make deficient, scanty).

2. اكتالوا ***iktâlû*** = they received by measure (v. iii. m. pl. past from *iktâla*, form VIII of *kâla* [*kayl/makâl/makîl*], to measure, to weigh. See *naktal* at 12:63, p. 745, n. 4).

3. يستوفون ***yastawfûna*** = they take in full, receive in full, give in full, complete (v. iii. m. pl. impfct. from *istawfâ*, form X of *wafâ* [*wafâ'*], to fulfil. See *yûfûna* at 76:7, p. 1920, n. 11).

4. كالوا ***kâlû*** = they measure, give by measure (v. iii. m. pl. past from *kâla*. See n. 2 above.

5. وزنوا ***wazanû*** = they weighed, (v. iii. m. pl. past from *wazana* [*wazn/zianh*], to weigh. See *zinû* at 26:182, p. 1193, n. 7).

6. i. e., by giving less than due through some device in the process of weighing. يخسرون ***yukhsirûna*** = they cause a loss, make less, reduce, make deficient, (v. iii. m. pl. impfct. from *'akhsara*, form IV of *khasira* [*khusr/ khasâr /khasârah /khusrân*], to suffer loss. See *lâ tukhsirû* at 55:9, p. 1742, n. 8).

7. يظن ***yaẓunnu*** = he thinks, supposes, conjectures; also, firmly believes, deems, considers (v. iii. s. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See at 22:15, p. 1050, n. 5).

يَوْمَ 6. The day
يَقُومُ ٱلنَّاسُ mankind shall stand before
لِرَبِّ ٱلْعَٰلَمِينَ ٦ the Lord of all beings.[1]

كَلَّآ إِنَّ كِتَٰبَ 7. Never.[2] Verily the record[3]
ٱلْفُجَّارِ لَفِى سِجِّينٍ ٧ of the sinful shall be in *sijjîn.*[4]

وَمَآ أَدْرَىٰكَ 8. And what will inform[5] you
مَا سِجِّينٌ ٨ what the *sijjîn* is?

كِتَٰبٌ مَّرْقُومٌ ٩ 9. A book imprinted.[6]

وَيْلٌ يَوْمَئِذٍ 10. Woe on that day
لِّلْمُكَذِّبِينَ ١٠ to the disbelievers;[7]

ٱلَّذِينَ يُكَذِّبُونَ 11. Who disbelieve
بِيَوْمِ ٱلدِّينِ ١١ in the Day of Judgement.[8]

وَمَا يُكَذِّبُ 12. And there disbelieves not
بِهِۦٓ إِلَّا كُلُّ in it anyone but every
مُعْتَدٍ أَثِيمٍ ١٢ transgressor,[9] sinful.[10]

إِذَا تُتْلَىٰ عَلَيْهِ 13. When recited[11] are to him

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[1] i. e., for judgement, reward and punishment. عالمين **'âlamîn** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 81:27, p. 1956, n. 8).

[2] i. e., never defraud anyone in the process of measuring or weighing and never think that you shall not be accountable on the Day of Judgement.

[3] i. e., the book of deeds. كتاب **kitâb** = writing, writ, prescript, book, document, record. contract. See at 39:69, p. 1505, n. 8.

[4] سجين **sijjîn** = a very narrow and tight place.

[5] أدرى **'adrâ** = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 82:17, p. 1969, n. 7).

[6] So the writing shall not be faded or wiped off. مرقوم **marqûm** = imprinted, branded, provided with points, striped, numbered (pass. participle from *raqama* [*raqm*], to write, imprint, number. See *raqîm* at 18:9, p. 912, n. 10).

[7] مكذبين **mukadhdhibîn** (acc./gen. of *mukadhdhibûn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 73:11, p. 1900, n. 2).

[8] دين **dîn** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 82:15, p. 1959, n. 5.

[9] معتد **mu'tadin** (s.; pl. *mu'tadûn*) = aggressor, transgressor, one who acts outrageously (act. participle from *i'tadâ*, form VIII of *'adâ* [*'adw/ 'udûw/ 'adâ'/ 'udwân*], to attack, to assail. See at 68:12, p. 1861, n. 2).

[10] أثيم **'athîm** (s. ; pl. *'uthamâ'*) = sinful, criminal, evil (active participle in the form of *fa'îl* from *'athima* [*'ithm/'atham / ma'tham*], to sin. See at 68:12, p. 1861, n. 3).

[11] تتلى **tutlâ** = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 46:8, p. 1633, n. 2).

ءَايَٰتُنَا قَالَ	Our signs[1] he says:
أَسَٰطِيرُ ٱلْأَوَّلِينَ ١٣	"Legends[2] of the ancients."[3]
كَلَّا بَلْ	14. Not at all. Nay,
رَانَ عَلَىٰ قُلُوبِهِم	soiled[4] on their hearts are
مَّا كَانُوا۟ يَكْسِبُونَ ١٤	all that they use to acquire.[5]
كَلَّآ إِنَّهُمْ	15. Not at all. Verily they
عَن رَّبِّهِمْ	shall from their Lord
يَوْمَئِذٍ لَّمَحْجُوبُونَ ١٥	on that day be screened.[6]
ثُمَّ إِنَّهُمْ	16. Then indeed they shall
لَصَالُوا۟ ٱلْجَحِيمِ ١٦	enter[7] the hellfire.
ثُمَّ يُقَالُ	17. Then it will be said:
هَٰذَا ٱلَّذِى	"This is what
كُنتُم بِهِۦ تُكَذِّبُونَ ١٧	you used to disbelieve[8] in."
كَلَّآ إِنَّ	18. Not at all.[9] Verily the
كِتَٰبَ ٱلْأَبْرَارِ	record[10] of the righteous[11]
لَفِى عِلِّيِّينَ ١٨	will be in *'illiyyûn*.[12]
وَمَآ أَدْرَىٰكَ	19. What will inform[13] you

1. i. e., the Qur'ân. أيات **'âyât** (sing. *'âyah*) = signs, miracles, revelations, texts of the Qur'ân, evidences. See at 78:28, p. 1937, n. 4.

2. أساطير **'asâṭîr** (pl.; s. *'usṭûrah*) = legends, myths, fables, tales. See at 68:15, p. 1861, n. 7.

3. أولين **'awwalîn** (pl.; acc./gen. of *'awwalûn; s.'awwal*) = first ones, foremost, those of old, ancients. See at 77:38, p. 1931, n. 3.

4. ران **râna** = he or it soiled, stained, encrusted, covered, took possession, prevailed (v. iii. m. s. past from *rayn*, to take possession, to overcome).

5. i. e., of sins. يكسبون **yaksibûna** = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 45:814, p. 1622, n. 5).

5. i. e., secluded and not allowed to see their Lord. محجوبون **maḥjûbûn** (pl.; s. *maḥjûb*) = screened, veiled, covered, secluded (pass. participle from *ḥajaba* [*ḥajb*], to veil, to cover. See *ḥijâb* at 42:51, p. 1580, n. 3.

7. صالو(ن) **ṣâlû(n)** (pl.; s. *ṣâlin*) = those who become exposed to the blaze, enter hellfire, are broiled (act. participle from *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ'*), to roast, to burn, to be exposed to the blaze. The terminal *nûn* is dropped because of the genitive construction. See *ṣâlin* at 37:163, p. 1455, n. 3).

8. تكذبون **tukadhdhibûna** = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 82:9, p. 1958, n. 7).

9. i. e., the Qur'ân is not at all legends of the ancients.

10. i. e., the book of deeds.

11. أبرار **'abrâr** (pl.; s. *barr/bârr*) = virtuous, pious, righteous, upright, dutiful, kind, benevolent. See at 82:13, p. 1959, n. 1.

12. A respectable place in paradise.

13. ادرى **'adrâ** = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 82:17, p. 1959, n. 7).

مَا عِلِّيُّونَ ١٩ what *'illiyyûn* is?

كِتَٰبٌ مَّرْقُومٌ ٢٠ 20. A book imprinted.[1]

يَشْهَدُهُ 21. There will witness[2] it
ٱلْمُقَرَّبُونَ ٢١ those placed near.[3]

إِنَّ ٱلْأَبْرَارَ 22. Verily the righteous[4]
لَفِى نَعِيمٍ ٢٢ shall be in bliss.[5]

عَلَى ٱلْأَرَآئِكِ 23. Upon the couches[6]
يَنظُرُونَ ٢٣ they will be viewing.[7]

تَعْرِفُ 24. You will recognize[8]
فِى وُجُوهِهِمْ in their countenances[9]
نَضْرَةَ ٱلنَّعِيمِ ٢٤ the glow[10] of bliss.

يُسْقَوْنَ 25. They will be given to
مِن رَّحِيقٍ drink[11] of a nectar[12]
مَّخْتُومٍ ٢٥ kept sealed.[13]

خِتَٰمُهُۥ 26. The sealing thereof
مِسْكٌ ۚ وَ is of musk;[14] and
فِى ذَٰلِكَ فَلْيَتَنَافَسِ for this let there compete[15]
ٱلْمُتَنَٰفِسُونَ ٢٦ the competitors.

1. مرقوم ***marqûm*** = imprinted, branded, provided with points, striped, numbered (pass. participle from *raqama* [*raqm*], to write, imprint, number. See at 83:9, p. 1961, n. 6).

2. يشهد ***yash-hadu*** = he bears witness, witnesses, attests, testifies (v. iii. m. s. impfct. from *shahida*, [*shuhûd*], to witness. See at 59:11, p. 1800, n. 6).

3. i. e., the angels near the Throne of Allah. مقربون ***muqarrabûn*** = those placed near, brought near (pass. participle from *qarraba*, form II of *qaruba* [*qurb/maqrabah*], to be near. See at 56:11, p. 1763, n. 3.

4. أبرار ***'abrâr*** (pl.; s. *barr/bârr*) = virtuous, pious, righteous, upright, dutiful, kind, benevolent. See at 83:18, p. 1962, n. 11.

5. i. e., paradise. نعيم ***na'îm*** = bliss, felicity, comfort, happiness, delight. See at 82:13, p. 1959, n. 2.

6. أرائك ***'arâ'ik*** (pl.; s. أريكة *'arîkah*) = raised thrones, canopied couches, sofas. See at 76:13, p. 1921, n. 15.

7. i. e., the blessings given them. ينظرون ***yanẓurûna*** = they look, gaze, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 43:66, p. 1599, n. 9).

8. تعرف ***ta'rifu*** = you know, recognize (v. ii. m. s. impfct. from *'arifa* [*ma'rifah/'irfân*], to know. See at 22:72, p. 1071, n. 4).

9. وجوه ***wujûh*** (sing. وجه *wajh*) = faces, countenances. See at 80:38, p. 1951, n. 11).

10. نضرة ***naḍrah*** = splendour, resplendence, radiance, glow. See at 76:11, p. 1921, n. 10.

11. يسقون ***yusqawna*** = they are given to drink, watered, irrigated (v. iii. m. pl. impfct. passive from *saqâ* [*saqy*], to give a drink. See at 76:16, p. 1922, n. 11).

12. رحيق ***raḥîq*** = nectar.

13. مختوم ***makhtûm*** = sealed, closed (passive participle from *khatama* from [*khatm/khitâm*], to seal. See *khatama* at 45:23, p. 1625, n. 7).

14. مسك ***misk*** = musk.

15. ليتنافس ***li yatanâfas*** = let him compete, contend, vie (v. iii. m. s. imperative from *tanâfasa*, form VI of *nafisa* [*nafâsah*], to envy).

وَمِزَاجُهُۥ	27. And its blend[1] is
مِن تَسْنِيمٍ ﴿٢٧﴾	of *tasnîm*[2] —
عَيْنًا يَشْرَبُ بِهَا	28. A spring,[3] whereof do
ٱلْمُقَرَّبُونَ ﴿٢٨﴾	drink those placed near.[4]
إِنَّ ٱلَّذِينَ أَجْرَمُوا۟	29. Verily those who sinned[5]
كَانُوا۟ مِنَ ٱلَّذِينَ	had been at those who
ءَامَنُوا۟ يَضْحَكُونَ ﴿٢٩﴾	believed laughing.[6]
وَإِذَا مَرُّوا۟ بِهِمْ	30.And when they passed by
يَتَغَامَزُونَ ﴿٣٠﴾	them, had been winking.[8]
وَإِذَا ٱنقَلَبُوٓا۟	31. And when they returned[9]
إِلَىٰٓ أَهْلِهِمُ	to their own people
ٱنقَلَبُوا۟ فَكِهِينَ ﴿٣١﴾	they returned in exultation.[10]
وَإِذَا رَأَوْهُمْ	32. And when they saw them
قَالُوٓا۟ إِنَّ هَٰٓؤُلَآءِ	they said: "Verily these
لَضَآلُّونَ ﴿٣٢﴾	people have gone astray."[11]
وَمَآ أُرْسِلُوا۟	33. But they were not sent[12]
عَلَيْهِمْ حَٰفِظِينَ ﴿٣٣﴾	over them as wathchers![13]

[1] مزاج ***mizâj*** = mixture, blend, temper. See at 76:17, p. 1922, n. 12.

[2] The name of a spring in paradise.

[3] عين ***'ayn*** (pl. *'uyûn, a'yun*) = spring, fountain, eye, source, scout. See at 76:6, p. 1920, n. 8.

[4] i. e., the angels near the Throne of Allah. مقربون ***muqarrabûn*** = those placed near, brought near (pass. participle from *qarraba*, form II of *qaruba* [*qurb/maqrabah*], to be near. See at 83:21, p. 1963, n. 3).

[5] أجرموا ***'ajramû*** = they committed sins, crimes, sinned (v. iii. m. pl. past from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 30:47, p. 1306, n. 2).

[6] يضحكون ***yaḍ-ḥakûna*** = they laugh, smile (v. iii. m. pl. impfct. from *ḍaḥika* [*ḍaḥk/ḍiḥk/ḍaḥik*], to laugh. See at 43:47, p. 1594, n. 10).

[7] مروا ***marrû*** = they passed by, walked (v. iii. m. pl. past from *marra* [marr/murûr/mamrr], to pass, to walk, march past).

[8] يتغامزون ***yataghâmazûna*** = they wink at one another, signal one another with eyes (v. iii. m. pl. impfct. from *taghâmaza*, form VI of *ghamaza* [*ghamz*], to feel, to make a sign).

[9] انقلبوا ***inqalabû*** = they (all) returned, turned round, turned, retreated (v. iii. m. pl. past from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. See at 12:62, p. 744, n. 14).

[10] فكهين ***fakihîn*** (pl.; acc./gen. of *fakihûn*; s. *fakih*) = cheerful, gay, in exultation.

[11] ضالون ***ḍâllûn*** (sing. ضال *ḍâll*)= those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray, to stray, to err. See at 56:51, p. 1760, n. 4).

[12] أرسلوا ***'ursilû*** = they were sent out, despatched, discharged (v. iii. m. pl. past passive from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at *'ursilnâ* at 51:32, p. 1702, n. 4).

[13] حافظين ***ḥâfiẓîn*** (pl.; acc./gen/ of *ḥâfiẓûn*; s. *ḥâfiẓ*) = keepers, preservers, observers, watchers, those who take care, guards, protectors (act. participle from *ḥafiẓa* [*ḥifẓ*], to preserve, to protect. See at 82:10, p. 1958, n. 9).

فَٱلۡيَوۡمَ	34. So today,
ٱلَّذِينَ ءَامَنُواْ	those who believe will
مِنَ ٱلۡكُفَّارِ	at the unbelievers
يَضۡحَكُونَ ٣٤	be laughing;[1]
عَلَى ٱلۡأَرَآئِكِ	35. Upon the couches[2]
يَنظُرُونَ ٣٥	viewing.[3]
هَلۡ ثُوِّبَ	36.Have there been requited[4]
ٱلۡكُفَّارُ	the unbelievers
مَا كَانُواْ	for what they had been
يَفۡعَلُونَ ٣٦	doing?

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[1] يضحكون ***yaḍ-ḥakûna*** = they laugh, smile (v. iii. m. pl. impfct. from *ḍaḥika* [*ḍaḥk/ḍiḥk/ḍaḥik*], to laugh. See at 83:29, p. 1964, n. 6).

[2] أرائك ***'arâ'ik*** (pl.; s. أريكة *'arîkah*) = raised thrones, canopied couches, sofas. See at 83:23, p. 1963, n. 6.

[3] i. e., the blessings given them. ينظرون ***yanẓurûna*** = they look, gaze, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 83:23, p. 1963, n. 7).

[4] ثوب ***thuwwiba*** = he was requited, rewarded, repaid (v. iii. m. s. past passive from *thawwaba*, from II of *thâba* [*thawb*], to come back. See *'athâba* at 48:18, p. 1669, n. 5).

84. *Sûrat al-Inshiqâq* (The Splitting)

Makkan: 25 *'âyahs*

This is an early Makkan *sûrah*. Its main themes are the Resurrection, the inevitability of the Judgement, reward and punishment, the truth of the Qur'ân and the attitude of the unbelievers to it. It refers to some of the terrible events that will signal the coming of the Resurrection, beginning with the splitting *(inshiqâq)* of the sky. The *sûrah* is named after this initial *'âyah*. The positions respectively of the righteous and the sinful on the Day of Judgement are mentioned. The *sûrah* ends by emphasizing that all will have to meet the Judgement and that the believers and the unbelievers shall be duly rewarded and punished respectively.

سُورَةُ الانْشِقَاقِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا السَّمَاءُ انشَقَّتْ ﴿١﴾ 1. When the sky shall be split.[1]

وَأَذِنَتْ 2. And it shall listen[2] to its
لِرَبِّهَا وَحُقَّتْ ﴿٢﴾ Lord, and will be obliged.[3]

وَإِذَا الْأَرْضُ 3. And when the earth
مُدَّتْ ﴿٣﴾ shall be flattened.[4]

وَأَلْقَتْ 4. And it shall throw up[5] all
مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ that is in it and get emptied.[6]

وَأَذِنَتْ 5. And it shall listen to its
لِرَبِّهَا وَحُقَّتْ ﴿٥﴾ Lord, and will be obliged.

يَا أَيُّهَا الْإِنسَانُ إِنَّكَ 6. O mankind, verily you are
كَادِحٌ إِلَىٰ رَبِّكَ exerting[7] towards your Lord

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[1] *'âyahs* 1-5 describe some of the horrible events on the eve of the Day of Resurrection. انشقت ***inshaqqat*** = she or it was split, was cleft/ rent asunder (v. iii. m. f. past from *inshaqqa*, form VII of *shaqqa* [*shaqq*], to split, cleave. See at 69:16, p. 1871, n. 3).

[2] i. e., it shall listen to the commands of Allah and shall abide by them. أذنت ***'adhinat*** = she listened, allowed, permitted (v. iii. f. s. past from *'adhina* , to listen, to allow. See *ya'dhan* at 53:26, p. 1721, n. 7.

[3] حقت ***ḥuqqat*** = she or it was obliged, made incumbent, confirmed (v. iii. f. s past passive from *ḥaqqa*, to be true, right, necessary. See *ḥaqqa* at 50:14, p. 1688, n. 5).

[4] مدت ***muddat*** = she or it was extended, flattened, laid out, stretched, spread out, lengthened, prolonged (v. iii. f. s. past passive from *madd*, to extend. See *madda* at 25:45, p. 1151, n. 11).

[5] ألقت ***'alqat*** = she cast, flung, threw, posed, set forth, offered (v. iii. f. s. past. from *'alqâ*, from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See *'alqâ* at 75:15, p. 1915, n. 5).

[6] تخلت ***takhallat*** = she or it gave up, abandoned, laid down, became empty (v. iii. f. s. past from *takhallâ*, from V of *khalâ* [*khulûw/khalâ'*], to be empty, vacant. See *khalat* at 46:18, p. 1638, n. 9).

[7] i. e., doing good or bad deeds only to meet Allah for judgement. كادح ***kâdiḥ*** = one who toils, labours, exerts (act. participle from *kadaḥa* [*kadḥ*], to exert, to toil).

كَدْحًا in an exertion, and

فَمُلَٰقِيهِ ﴿٦﴾ you shall encounter[1] Him.

فَأَمَّا مَنْ 7. Then as for the one who

أُوتِيَ كِتَٰبَهُۥ will be given his book[2]

بِيَمِينِهِۦ ﴿٧﴾ in his right hand,[3]

فَسَوْفَ يُحَاسَبُ 8. He will be called to account[4]

حِسَابًا يَسِيرًا ﴿٨﴾ in an easy[5] accounting.

وَيَنقَلِبُ إِلَىٰٓ 9. And he will return[6] to

أَهْلِهِۦ مَسْرُورًا ﴿٩﴾ his family[7] delighted.[8]

وَأَمَّا مَنْ 10. And as for the one who

أُوتِيَ كِتَٰبَهُۥ will be given his book

وَرَآءَ ظَهْرِهِۦ ﴿١٠﴾ behind[9] his back,[10]

فَسَوْفَ يَدْعُوا۟ 11. He will call[11] for

ثُبُورًا ﴿١١﴾ destruction.[12]

وَيَصْلَىٰ 12. And will enter[13]

سَعِيرًا ﴿١٢﴾ a blazing fire.[14]

إِنَّهُۥ كَانَ 13. Indeed he had been

---

[1] ملاق **mulâqin** (s.; pl. *mulâqûn*) = one who meets, is going to meet/encounter (active participle from *lâqâ*, form III of *laqiya* [*liqâ'/ luqyân/ luqy/ luqyah/ luqan*], to meet, to encounter. See at 69:20, p. 1872, n. 2).

[2] i. e., the book of deeds.

[3] يمين **yamîn** (s.; pl. *'aymân*) = right, right hand. See at 70:37, p. 1882, n. 4.

[4] يحاسب **yuḥâsabu** = he is called to account, held responsible, made answerable (v. iii. m. s. impfct. passive from *ḥâsaba*, form III of *ḥasaba* [*ḥasb/ ḥisâb/ḥisbân/ḥusbân*], to count, to calculate. See *yuḥâsibu* at 2:284, p. 151, n. 4).

[5] يسير **yasîr** = easy, gentle, simple, insignificant. See at 74:10, p. 1905, n. 5.

[6] ينقلب **yanqalibu** = he turns round, turns about, returns (v. iii. m. s. impfct. from *inqalaba*, form VII of *qalaba* [*qalb*], to turn around. See *yanqaliba* at 48:12, p. 1665, n. 12).

[7] أهل **'ahl** (s.; pl. أهلون *'ahlûn*/أهال *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, inmates, owner, author, worthy. See at 48:25, p. 1673, n. 4.

[8] مسرور **masrûr** = delighted, happy, gladdened, pleased (pass. participle from *sarra* [*surûr/ tasirrah masrrah*], to be happy. See *surûr* at 76:11, p. 1921, n. 11).

[9] وراء **warâ'** = rear, after, beyond, back, behind, close on (one's) heels. See at 70:31, p. 1881, n. 8.

[10] ظهر **ẓahr**(s.; pl. ظهور *ẓuhûr*) = back, rear, loin, spine, surface. See at 42:33, p. 1573, n. 11).

[11] يدعو **yad'û** = he calls, calls upon, invites, invokes (v. iii. m. s. impfct. from *da'â* [*du'â'*], to call. See at 57:9, p. 1770, n. 1).

[12] i. e., he will ask for being destroyed and annihilated rather than suffering the intolerable punishment. ثبور **thubûr** = destruction, ruin. See at 25:13, p. 1141, n. 11.

[13] يصلى **yaṣlâ** = he burns, broils, enters fire (v. iii. m. s. impfct. from *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ'*), to roast, to burn, to be exposed to the blaze. See at 17:19, p. 879, n. 1).

[14] i. e., hell. سعير **sa'îr** = burning blaze, blazing furnace, inferno. See at 76:4, p. 1920, n. 3.

فِيٓ أَهۡلِهِۦ مَسۡرُورًا (١٣) among his people happy.[1]

إِنَّهُۥ ظَنَّ أَن 14. Indeed he thought[2] that
لَّن يَحُورَ (١٤) he will never return.[3]

بَلَىٰٓ 15. Yes indeed!
إِنَّ رَبَّهُۥ كَانَ بِهِۦ Verily his Lord is of him
بَصِيرًا (١٥) All-Seeing.[4]

فَلَآ أُقۡسِمُ 16. So I indeed swear[5]
بِٱلشَّفَقِ (١٦) by the sunset-glow;[6]

وَٱلَّيۡلِ 17. And by the night and all
وَمَا وَسَقَ (١٧) that it engulfs.[7]

وَٱلۡقَمَرِ 18. And by the moon
إِذَا ٱتَّسَقَ (١٨) when it attains fullness.[8]

لَتَرۡكَبُنَّ 19. You shall surely embark[9]
طَبَقًا عَن طَبَقٖ (١٩) on stage[10] after stage.

فَمَا لَهُمۡ 20. So what is the matter with
لَا يُؤۡمِنُونَ (٢٠) them that they believe not?

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1. مسرور ***masrûr*** = delighted, happy, gladdened, pleased (pass. participle from *sarra* [*surûr/ tasirrah masrrah*], to be happy. See at 84:9, p. 1967, n. 8).

2. ظن ***zanna*** = he thought, supposed, believed, presumed, firmly believed, was sure (v. iii. m. s. past from ظن *ẓann*, to think, to suppose. See at 75:28, p. 1916, n. 3).

3. يحور ***yaḥûra*** (*a*) = he returns, recedes, diminishes (v. iii. m. s. impfct. from *ḥâra* [*ḥawr*], to return. The final letter takes *fat-ḥah* ebcause of the particle *lân* coming before the verb. See *taḥâwur* at 58:1, p. 1782, n. 5).

4. بصير ***baṣîr*** = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 76:2, p. 1919, n. 1).

5. *lâ* at the beginning of the *'âyah* is for emphasis. أقسم ***'uqsimu*** = I swear, make an oath (v. i. s. impfct. from *'aqsama*, form IV of *qasama* [*qasam*], to divide. See at 81:14, p. 1955, n. 2).

6. شفق ***shafaq*** = sun-set glow in the sky.

7. i. e., in darkness. وسق ***wasaqa*** = he or it engulfs, gathers and takes in its fold, takes the load (v. iii. m. s. past from *wasq*, to engulf, to take the laod).

8. اتسق ***ittasaqa*** = it becomes well-ordered, attains fullness (v. iii. m. s. past in form VI of *wasaqa*. See n. 7 above).

9. i. e., different stages of life from conception in the mother's womb till the resurrection. لتركبن ***latarkabunna*** = you shall surely ride, mount, board, climb, pursue, travel, embark (v. ii. m. pl. impfct. emptaic from *rakiba* [*rukûb*], to ride, mount. See *tarkabûna* at 42:13, p. 1585, n. 1).

10. طبق ***ṭabaq*** (s.; pl. *'aṭbâq*) = layer, tier, stratum, stage, tray, dish, cover.

وَإِذَا قُرِئَ	21. And when recited[1] to
عَلَيْهِمُ ٱلْقُرْءَانُ	them is the Qur'ân, they
لَا يَسْجُدُونَ ۩ ﴿٢١﴾	prostrate themselves[2] not.*
بَلِ ٱلَّذِينَ	22. Nay, but those who
كَفَرُوا۟ يُكَذِّبُونَ ﴿٢٢﴾	disbelieve cry lies to.[3]
وَٱللَّهُ أَعْلَمُ	23. And Allah is Best Aware
بِمَا يُوعُونَ ﴿٢٣﴾	of what they harbour.[4]
فَبَشِّرْهُم	24. So give them the good
بِعَذَابٍ	news[5] of a punishment
أَلِيمٍ ﴿٢٤﴾	very painful.[6]
إِلَّا ٱلَّذِينَ	25. But not those who
ءَامَنُوا۟	believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds.[7]
لَهُمْ أَجْرٌ	They shall have a reward[8]
غَيْرُ مَمْنُونٍ ﴿٢٥﴾	without cessation.[9]

1. قرئ ***quri'a*** = it was read, recited, studied (v. iii. m. s. past from *qara'a* [*qirâ'ah*], to read, recite. See *iqra'û* at 73:20, p. 1902, n. 7).

2. يسجدون ***yasjudûna*** = they prostrate themselves, bow respectfully, pay obeisance (v. iii. m. pl. impfct. from *sajada* [*sujûd*], to prostrate oneself. See at 27:24, p. 1209, n. 9).

*** One should prostrate oneself to Allah on reading this *'âyah*.**

3. i. e., to the Qur'ân. يكذبون ***yukadhdhibûna*** = they cry lies, disbelieve, think as false (v. iii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 28:34, p. 1244, n. 5).

4. i.e., in their hearts of obstinacy and opposition. يوعون ***yû'ûna*** = they retain in memory, harbour/ hold in mind, remember (v. iii. m. pl. impfct. from *'aw'â*, form IV of *wa'â* [*wa'y*], to retain in memory, to hold in mind. See *'aw'â* at 70:18, p. 1879, n. 12.

5. بشر ***bashshir*** = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara /bashira* [*bishr /bushr*], to rejoice, be happy. See at 61:13, p. 1818, n. 12).

6. أليم ***'alîm*** = most painful, very agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 76:31, p. 1925, n. 11).

7. صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 65:11, p. 1843, n. 1.

8. أجر ***'ajr*** (pl. أجور ***'ujûr***) = reward, recompense, remuneration, due. See at 68:46, p. 1866, n. 11).

9. i. e., it will neither be exhausted nor stopped. ممنون ***mamnûn*** = cut off, ceased, obliged, grateful, weak (pass. participle from *manna* [*mann*], to be kind, to bestow favour, to cut off, to be weak. See at 68:3, p. 1859, n. 6).

85. *SÛRAT AL-BURÛJ* (THE CONSTELLATIONS)
Makkan: 23 *'âyahs*

This is a Makkan *sûrah*. Its main themes are the Qur'ân, the *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him), Judgement, rewards and punishment, and the opposition and enmity of the unbelievers to these. It refers to an instance of persecution upon the believers by their unbelieving tyrants in the past. Those believers were thrown into a trench filled with fire and were thus killed because they refused to recant and return to unbelief. This is cited as an encouragement to the Muslims to bear with patience the opposition and enmity of the unbelievers, and as a threat to the latter of Allah's due punishment for them, recalling the instances of punishment of the unbelieving Thamûd people and the hosts of Fir'awn. It also mentions the ultimate rewards and punishments in the hereafter respectively for the righteous and the sinful. The *sûrah* ends by emphasizing that the Qur'ân is a guidance given by Allah and that it is preserved in *al-Lawḥ al-Maḥfûẓ*.

The *sûrah* is named after its first *'âyah* wherein Allah swears by the sky possessing constellations (*al-burûz*).

سُورَةُ البُرُوج

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالسَّمَاءِ 1. By the sky[1]
ذَاتِ الْبُرُوجِ ١ possessing constellations.[2]

وَالْيَوْمِ الْمَوْعُودِ ٢ 2. By the Day Promised.[3]

وَشَاهِدٍ 3. And by the witness[4]
وَمَشْهُودٍ ٣ and the witnessed.[5]

قُتِلَ 4. Damned are the
أَصْحَابُ الْأُخْدُودِ ٤ owners[6] of the trench[7] —

النَّارِ ذَاتِ الْوَقُودِ ٥ 5. The fire, having the fuel.[8]

---

1. Allah may swear by anything of His creation, but His servants may swear only by Him.

2. بروج ***burûj*** (pl.; s. برج *burj*) = towers, castles, signs of zodiac, constellations. See at 25:61, p. 1156, n. 8.

3. i. e., the Day of Resurrection. موعود ***maw'ûd*** = that which is promised, assured, threatened (pass. participle from *wa'ada* [*wa'd*], to make a promise. See *yû'adûna* at 72:24, p. 1896, n. 1).

4. شاهد ***shâhid*** (s.; pl. *shuhûd/'ashhâd/shawâhid*) = witness (active participle from *shahida* [*shuhûd/shahâdah*], to witness, to testify). See at 73:15, p. 1900, n. 13.

5. i. e., the witness and the witnessed on the day of Judgement. مشهود ***mash-hûd*** = witnessed, attended by witnesses or spectators (pass. participle from *shahida* [*shuhûd*], to witness. See at 17:78, p. 899, n. 1).

6. The reference is to some tyrannical rulers or leaders in the past who persecuted to death the believers of their people by fire in a trench. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, inhabitants, companions, associates, comrades, followers, owners, sentinels See at 74:31, p. 1907, n. 12).

7. أخدود ***'ukhdûd*** (s.; pl. *'akhâdîd*) = trench.

8. وقود ***waqûd*** = fuel. See at 3:10, p. 158, n. 1.

إِذْ هُمْ عَلَيْهَا	6. As they were over it
قُعُودٌ ٦	sitting.[1]
وَهُمْ عَلَىٰ مَا	7. And they were over what
يَفْعَلُونَ	they were doing
بِالْمُؤْمِنِينَ شُهُودٌ ٧	to the believers witnessing.[2]
وَمَا نَقَمُوا	8.And they took not revenge[3]
مِنْهُمْ إِلَّا	on them for aught but
أَن يُؤْمِنُوا بِاللَّهِ	that they believed in Allah,
الْعَزِيزِ	the All-Mighty,[4]
الْحَمِيدِ ٨	the All-Praiseworthy.[5]
الَّذِي لَهُ	9. He to Whom belongs
مُلْكُ السَّمَٰوَٰتِ	the dominion[6] of the heavens
وَالْأَرْضِ	and the earth;
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ	and Allah is over everything
شَهِيدٌ ٩	All-Witnessing.
إِنَّ الَّذِينَ	10. Verily those who
فَتَنُوا الْمُؤْمِنِينَ	persecute[7] the believing men
وَالْمُؤْمِنَٰتِ	and the believing women and
ثُمَّ لَمْ يَتُوبُوا	then do not turn in repentance,[8]

[1] i. e., they were sitting on a high place beside it. قعود *qu'ûd* (pl.; s. *qâ'id*) = those sitting, seated (act. participle from *q'ada [qu'ûd]*, to sit down, to stay. See at 9:83, p. 613, n. 11).

[2] شهود *shuhûd* (pl.; s. *shâhid*) = witnesses, those who attend and see, are in attendance (act. participle from *shahida [shuhûd/ shahâdah]*, to witness, to testify). See at 74:13, p. 1905, n. 10).

[3] نقموا *naqamû* = they retaliated, avenged themselves, took revenge (v. iii. m. pl. past from *naqama [naqm]*, to take revenge. See at 9:74, p. 609, n. 2).

[4] عزيز *'azîz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 67:2, p. 1850, n. 6.

[5] حميد *hamîd* = praiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 64:6, p. 1832, n. 8.

[6] i. e., His is the absolute ownership, possession, sovereignty and power of governance and dispensation. ملك *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 67:1, p. 1850, n. 2.

[7] فتنوا *fatanû* = they tried, put to test, persecuted (v. iii. m. pl. past from *fatana [fatn/futûn]*, to turn away, to put to trial, to persecute. See *yuftanûna* at 51:13, p.1697, n. 10).

[8] i. e., repent and seek forgiveness of Allah. يتوبوا *yatûbû (na)* = they turn in repentance, seek forgiveness. Technically *tâba* means, in respect of Allah, to turn in forgiveness and mercy; and in respect of man, to turn in repentance and resolve to reform. (v. iii. m. pl. impfct. from *tâba [tawb/tawbah / matâb]*, to turn. The final *nûn* is dropped because of the particle *lam* coming before the verb. See *tâbâ* at 73:20, p. 1902, n. 5).

فَلَهُمْ عَذَابُ	they shall have the punishment
جَهَنَّمَ وَلَهُمْ	of hell and they shall have
عَذَابُ	the punishment
الْحَرِيقِ ١٠	of the blazing fire.[1]
إِنَّ الَّذِينَ ءَامَنُوا	11. Verily those who believe
وَعَمِلُوا الصَّالِحَاتِ	and do the good deeds[2]
لَهُمْ جَنَّاتٌ	they shall have gardens[3]
تَجْرِي مِن تَحْتِهَا	flowing[4] below[5] them
الْأَنْهَارُ	the rivers.[6]
ذَٰلِكَ الْفَوْزُ الْكَبِيرُ ١١	That is the success[7] most great.
إِنَّ بَطْشَ	12. Verily the strike[8]
رَبِّكَ لَشَدِيدٌ ١٢	of your Lord is very severe.[9]
إِنَّهُ هُوَ	13. Verily He it is Who
يُبْدِئُ وَيُعِيدُ ١٣	originates[10] and He will repeat.[11]
وَهُوَ	14. And He is
الْغَفُورُ	the Most Forgiving,
الْوَدُودُ ١٤	the Most Affectionate.[12]
ذُو الْعَرْشِ	15. The Lord of the Thone,[13]

[1] حريق ***harîq*** (s.; pl. حرئق *harâ'iq*)= fire, conflagration, blazing fire, burning (active participle in the scale of *fa'îl* from *haraqa* [*harq*], to burn. See at 22:9, p. 1048, n. 7).

[2] صالحات ***sâlihât*** (f.; sing. *sâlihah;* m. *sâlih*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 84:25, p. 1969, n. 7.

[3] i. e., in paradise. جنات ***jannât*** (sing. *jannah*), orchards, gardens, paradise. See at 74:40, p. 1910, n. 1.

[4] تجرى ***tajrî*** = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 65:11, p. 1843, n. 5).

[5] تحت ***taht*** = under, below, beneath, underneath. See at 48:5, p. 1662, n. 9.

[6] أنهار ***'anhâr*** (sing. *nahr*) = rivers, streams. See at 71:12, p. 1886, n.10.

[7] فوز ***fawz*** = success, triumph, victory, achievement. See at 64:9, p. 1833, n. 11.

[8] i. e., retribution and punishment. بطش ***batsh*** = power, might, strength, force, valour, to hit, to strike, to bear down on. See at 50:36, p. 1693, n.

[9] شديد ***shadîd*** (pl. اشداء *'ashiddâ'*/شداد *shidâd*) = severe, most severe, stern, rigorous, hard, harsh, strong. See at 59:7, p. 1797, n. 14).

[10] i. e., the creation. يبدئ ***yubdi'u*** = he originates, brings forth for the first time, begins, starts (v. iii. m. s. impfct. from *'abda'a*, form IV of *bada'a* [*bad'*] to start. See at 34:49, p. 1386, n. 12).

[11] i. e., He will resurrect. يعيد ***yu'îdu*** = he repeats, causes to come back, brings back, returns, reverts, recreates (v. iii. m. s. impfct. from *'a'âda*, form IV of *'âda* [*'awd/ 'awdah*], to return. See at 71:18, p. 1887, n. 16).

[12] ودود ***wadûd*** = Most Loving, Most Affectionate . See at 11:90, p. 710, n. 10.

[13] عرش ***'arsh*** = throne. See at 81:20, p. 1955, n. 10.

ٱلْمَجِيدُ ﴿١٥﴾ the All-Glorious.[1]

فَعَّالٌ 16. The All-Accomplishing[2]
لِّمَا يُرِيدُ ﴿١٦﴾ of whatever He wills.[3]

هَلْ أَتَىٰكَ 17. Has there come to you
حَدِيثُ ٱلْجُنُودِ ﴿١٧﴾ the account[4] of the hosts[5] –

فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾ 18. Fir'awn and the Thamûd.

بَلِ ٱلَّذِينَ 19. Nay, but those who
كَفَرُوا۟ disbelieve are in
فِى تَكْذِيبٍ ﴿١٩﴾ the habit of crying lies to.[6]

وَٱللَّهُ مِن 20. And Allah is
وَرَآئِهِم close on their heels[7]
مُّحِيطٌۢ ﴿٢٠﴾ All-Encompassing.[8]

بَلْ هُوَ قُرْءَانٌ 21. Nay; it is the Qur'ân
مَّجِيدٌ ﴿٢١﴾ most glorious.

فِى لَوْحٍ مَّحْفُوظٍۭ ﴿٢٢﴾ 22. In a Tablet[9] Protected.[10]

[1] مجيد ***majîd*** = glorious, illustrious, splendid, exalted, All-Glorious (act. participle in the intensive scale of *fa'îl* from *majada/majuda* [*majd/majâdah*], to be glorious, illustrious. See at 11:73, p. 704, n. 5).

[2] فعال ***fa''âl*** = All-Accomplishing, one who definitely does (intensive form of *fâ'il*, active participle from *fa'ala* [*fa'l/fi'l*], to do. See at 11:107, p. 716, n. 1).

[3] يريد ***yurîdu*** = he intends, desires, wills (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 75:5, p. 1914, n. 1).

[4] حديث ***hadîth*** (s.; pl. احاديث *'ahâdîth*) = speech, talk, narrative, report, discourse, account. See at 79:15, p. 1942, n. 3.

[5] جنود ***junûd*** (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 74:31, p. 1908, n. 10).

[6] تكذيب ***takdhîb*** = to cry lies to, to disbelieve, to think as untrue (verbal noun in form II of [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *tukadhdhibûna* at 83:17, p. 1962, n. 8).

[7] وراء ***warâ'*** = rear, after, beyond, back, behind, close on (one's) heels. See at 84:10, p. 1967, n. 9.

[8] i. e., in knowledge. محيط ***muhît*** = one who or that which closes in on all sides, surrounds, encompasses, comprehensive, All-Encompassing (active participle from *'ahâta*, form IV of *hâta* [*hawt/hîtah/hiyâtah*], to encircle, enclose, guard. See at 41:54, p. 1559, n. 13).

[9] لوح ***lawh*** (s. ; pl. *'alâh*) = board, tablet, plank. See *'alwâh* at 54:13, p. 1731, n. 12.

[10] محفوظ ***mahfûz*** = protected, preserved, safe, guarded, secured (passive participle from *hafiza* [*hifz*], to preserve, to protect. See at 21:32, p. 1021, n. 2).

86. *SÛRAT AL-ṬÂRIQ* (THE NOCTURNAL VISITOR)
Makkan: 17 *'âyahs*

This is a Makkan *sûrah*. Its main themes are *tawḥîd* (monotheism), the Resurrection, Judgement, individual responsibility and the truth of the Qur'ân. It emphasizes that Allah is the Sole Lord and Creator, that as He is the Creator, He will recreate and resurrect, that very person has over him an angel-watcher to keep a record of his deeds, that on the Day of Judgement all secrets will be exposed and that none shall have any power to defend himself nor any helper against any wrong he commits, that the Qur'ân is the true guidance distinguishing between the right and the wrong and that the machinations of the unbelievers will be of no avail against Allah's justice.

The *sûrah* is named after its first *'âyah* in which Allah swears by the Nocturnal Visitor (*al-Ṭâriq*) to stress that everyone has over him a watcher.

سُورَةُ الطَّارِقِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالسَّمَاءِ 1. By the sky[1]
وَالطَّارِقِ ١ and the nocturnal visitor.[2]

وَمَا أَدْرَاكَ 2. And what will inform[3] you
مَا الطَّارِقُ ٢ what the nocturnal visitor is?

النَّجْمُ الثَّاقِبُ ٣ 3.The star[4] of piercing lustre.[5]

إِن كُلُّ نَفْسٍ 4. There is not a person that
لَّمَّا عَلَيْهَا حَافِظٌ ٤ has not over him a guard.[6]

فَلْيَنظُرِ الْإِنسَانُ 5. Let then man see[7]
مِمَّ خُلِقَ ٥ of what he is created.

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[1] Allah may swear by whatever He likes of His creation; but His creature may swear only by Him.

[2] The object meant by "the nocturnal visitor" is explained in *'âyah* 3 below. طارق *ṭâriq* = that which knocks, bangs, nocturnal visitor (act. participle from *ṭaraqa* [*ṭarq*], to knock).

[3] أدرى **'adrâ** = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 83:19, 1962, n. 13).

[4] نجم ***najm*** (s. ; pl. *nujûm/anjum*) = star, celestial body, constellation. See at 55:1, p. 1741, n. 6.

[5] ثاقب ***thâqib*** = piercing, piercing lustre, penetrating, sharp (act. participle from ***thaqaba*** [*thaqb*], to bore, to drill. See at 37:10, p. 1432, n. 4).

[6] i. e., to keep a record of his deeds. This is the conclusion of the swearing of the previous *'âyahs* (see also 82:10-11, p. 1958). حافظ ***ḥâfiẓ*** (s.; p. *ḥâfiẓûn*) = guard, watcher, keeper, preserver, observer, those who take care, protector (act. participle from *ḥafiẓa* [*ḥifẓ*], to preserve, to protect. See *ḥâfiẓîn* at 83:33, p. 1964, n. 13).

[7] i. e., think about how Allah has created him. Then he will realize that Allah is All-Capable of resurrecting him and bringing him to account. his food. لينظر ***li yanẓur*** = let him look, see, consider, look expectantly (v. iii. m. s. imperative from *naẓara* [*naẓr/manẓar*], to see, view, look at. See *li tanẓur* at 59:18, p. 1802, n. 11).

خُلِقَ 6. He is created

مِن مَّآءٖ دَافِقٖ ٦ of a water gushing forth;[1]

يَخۡرُجُ مِنۢ بَيۡنِ 7.Coming out[2] from between

ٱلصُّلۡبِ وَٱلتَّرَآئِبِ ٧ the backbone[3] and the ribs.[4]

إِنَّهُۥ عَلَىٰ 8. Verily He is over his

رَجۡعِهِۦ لَقَادِرٞ ٨ bringing back[5] All-Capable.[6]

يَوۡمَ 9. On that day

تُبۡلَى ٱلسَّرَآئِرُ ٩ examined[7] will be all secrets.[8]

فَمَا لَهُۥ 10. And he shall have no

مِن قُوَّةٖ وَلَا نَاصِرٖ ١٠ power nor any helper.[9]

وَٱلسَّمَآءِ 11. By the sky

ذَاتِ ٱلرَّجۡعِ ١١ full of recurrence.[10]

وَٱلۡأَرۡضِ 12. And by the earth

ذَاتِ ٱلصَّدۡعِ ١٢ full of fissures.[11]

إِنَّهُۥ لَقَوۡلٞ 13. Verily it is the word

فَصۡلٞ ١٣ most decisive.[12]

[1] دافق ***dâfiq*** = he or that which gushes forth, flows with force, spouts (act. participle from *dafaqa* [*dafq*], to pour out, yo gush forth).

[2] يخرج ***yakhruju*** = he or it comes out, goes out, emerges (v. iii. m. s. impfct. from *kharaja* [*khurûj*], to come out, to go out. See at 57:4, p. 1768, n. 9).

[3] صلب *ṣulb* (s.; pl. *'aṣlub/'aṣlâb*) = spinal column, backbone, loins.

[4] ترائب ***tarâ'ib*** (pl.; s. *tarîbah*) = ribs.

[5] i. e., recreation and resurrection. رجع ***raj'*** = return, coming back, bringing back. See *yurja'ûna* at 45:15, p. 1622, n. 8.

[6] قادر ***qâdir*** = capable, one who has power, All-Capable (act. participle from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 36:81, p. 1428, n. 11).

[7] i. e., all secrets will be exposed and judged. تبلى ***tublâ*** = she or it is assayed, tested, examined, put to test (v. iii. f. s. impfct. passive from *balâ* [*balw / balâ'*], to test, to try. See *balawnâ* at 68:17, p. 1861, n. 10).

[8] سرائر ***sarâ'ir*** (pl.; s. *sarîrah*) = secrets, secret thoughts. See *'asrartu* at 71:9, p. 1886, n. 3.

[9] i. e., man shall have no power or helper against Allah's justice. ناصر ***nâṣir*** = helper, assistant (act. participle from *naṣra* [*naṣr/nuṣûr*], to help, to assist]. See at 72:24, p. 1896, n. 3).

[10] i. e., productive of recurring rains.

[11] i. e., for trees and plants to sprout and grow. صدع ***sad'*** (s.; pl. *ṣudû'*) = fissure, cracks, rift.

[12] i. e., this Qur'ân is the most decisive, distinguishing between the right and the wrong. فصل ***faṣl*** (s.; pl. *fuṣûl*) = parting, discharge, decision, final decision, decree, section, chapter. See at 78:17, p. 1935, n. 8.

وَمَا هُوَ بِٱلۡهَزۡلِ ﴿١٤﴾ 14. And it is not a fun.[1]

إِنَّهُمۡ يَكِيدُونَ كَيۡدٗا ﴿١٥﴾ 15. Verily they plot[2] a plot.[3]

وَأَكِيدُ كَيۡدٗا ﴿١٦﴾ 16. And I plot a plot.[4]

فَمَهِّلِ 17. So respite[5] the
ٱلۡكَٰفِرِينَ unbelievers
أَمۡهِلۡهُمۡ and proceed slowly[6] with
رُوَيۡدَۢا ﴿١٧﴾ them for a while.[7]

1. i. e., there is nothing in the Qur'ân which is vain and to be taken lightly. هزل *hazl* = fun, joking.

2. i. e., the unbelievers and enemies of Islam plot to frustrate Islam and the Qur'ân. يكيدون *yakîdûna* = they hatch a plot, plot, conspire, contrive (v. iii. m. pl. impfct. from *kâda* [*kayd*], to contrive, to set a strategy. See *yakîydû* at 12:5, p. 723, n. 7).

3. كيد *kayd* = scheme, plot, plan, stratagem. See at 77:39, p. 1931, n. 4.

4. i. e., Allah has His Own Plan to deal with His creatures.

5. This is a directive to the Prophet, peace and blessings of Allah be on him, and the Muslims, and also a threat that Allah will deal properly with the unbelievers. مهل *mahhil* = respite, give time, delay, proceed slowly and deliberately (v. ii. m. s. imperative from *mahhala*, form II of *mahala* [*mahl/ muhlah*], to be slow, to tarry. See at 73:11, p. 1900, n. 4).

6. أمهل *'amhil* = give time, delay, proceed slowly (v. ii. m. s. imperative from *'amhala*, form IV of *mahala*. See n. 5 above.

7. رويدا *ruwaydan* = gently, at leasure, for a while.

87. *Sûrat al-'A'lâ* (The Most Exalted)
Makkan: 19 *'âyahs*

This is a Makkan *sûrah* which deals in a nutshell with the themes of *tawḥîd* (monotheism), *waḥy* and the Qur'ân, *risâlah*, i. e., messengership of Muḥammad, peace and blessings of Allah be on him, and assures him that the Qur'ân would be made easy for him and asks him to propagate it. It also speaks about the hereafter, reward for the believers and punishment for the unbelievers; and it ends by emphasizing that Islam and the message of the Qur'ân is the same message which has been communicated through all the previous Messengers of Allah like Ibrâhîm and Mûsâ, peace be on them.

The *sûrah* is named after its first *'âyah* wherein mention is made of one of the Beautiful Names of Allah, *al-'A'lâ*, the Most Exalted.

سُورَةُ الأَعْلَى

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سَبِّحِ 1. Proclaim the sanctity[1]
ٱسْمَ رَبِّكَ of the Name of your Lord,
ٱلْأَعْلَى ① the Most Exalted.[2]

ٱلَّذِى خَلَقَ 2. He Who creates
فَسَوَّىٰ ② and perfects the make.[3]

وَٱلَّذِى 3. And He Who
قَدَّرَ فَهَدَىٰ ③ formulates[4] and guides.

وَٱلَّذِىٓ 4. And He Who
أَخْرَجَ ٱلْمَرْعَىٰ ④ produces[5] the pasture.[6]

فَجَعَلَهُۥ غُثَآءً 5. And makes it dry,[7]
أَحْوَىٰ ⑤ dark brown.[8]

[1] سبح ***sabbiḥ*** = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaha*, form II of *sabaha* [*sabḥ/ sibâḥah*] to swim, to float. See at 76:26, p. 1924, n. 8).

[2] أعلى ***'a'lâ*** (s.; pl. *'a'lawna*) = higher one, superior, victor, Most High, Most Exalted (elative of *'alîy*). See at 20:68, p. 990, n. 13.

[3] سوى ***sawwâ*** = he straightened, duly shaped, made equal, made good, put in order, smoothed, perfected the make (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See at 82:7, p. 1958, n. 3).

[4] i. e., develops through stages giving final form and capabilities. قدر ***qaddara*** = he determined, decreed, assessed, estimated, evaluated, enabled, formulated (v. iii. m. s. past in form II of *qadara* [*qadr*], to estimate, to decree, to have power. See at 80:19, p. 1949, n. 6).

[5] أخرج ***'akhraja*** = he ousted, drove out, expelled, dislodged, brought out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out, to leave. See at 79:29, p. 1944, n. 7).

[6] مرعى ***mar'an*** = pasture, pasturage, grazing land, grassland. See at 79:31, p. 1949, n. 10.

[7] غثاء ***ghuthâ'*** = dry, scum, froth. See at 23:41, p. 1085, n. 12.

[8] أحوى ***'aḥwâ*** = dark, dark brown because of ripeness.

سَنُقْرِئُكَ 6. We shall make you recite;[1]
فَلَا تَنسَىٰٓ ﴿٦﴾ so you shall not froget.[2]

إِلَّا مَا شَآءَ ٱللَّهُ 7. Except what Allah wills.
إِنَّهُۥ يَعْلَمُ Verily He knows
ٱلْجَهْرَ overt[3]
وَمَا يَخْفَىٰ ﴿٧﴾ and all that remains hidden.[4]

وَنُيَسِّرُكَ 8. And we shall make easy[5]
لِلْيُسْرَىٰ ﴿٨﴾ for you the easy way.[6]

فَذَكِّرْ 9. So remind.[7]
إِن نَّفَعَتِ If there benefits[8]
ٱلذِّكْرَىٰ ﴿٩﴾ the reminding.

سَيَذَّكَّرُ 10. There will take heed[9]
مَن يَخْشَىٰ ﴿١٠﴾ those that fear;[10]

وَيَتَجَنَّبُهَا 11 And there will avoid[11] it
ٱلْأَشْقَى ﴿١١﴾ the most wretched,[12]

ٱلَّذِى يَصْلَى ٱلنَّارَ 12. Who will enter the fire
ٱلْكُبْرَىٰ ﴿١٢﴾ most gigantic.

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1. The address is to the Prophet, peace and blessings of Allah be on him. نقرئ ***nuqri'u*** = we make (someone) read/recite, teach how to read (v. i. pl. impfct. from *'aqra'a*, form IV of *qara'a* [*qirâ'ah*], to read, recite. See *iqra'û* at 73:20, p. 1902, n. 7).

2. تنسى ***tansâ*** = you forget, become oblivious (v. ii. m. s. impfct. from *nasiya* [*nasy/ nisyân*], to forget. See *nasîtum* at 45:34, p. 1629, n. 6).

3. جهر ***jahr*** = open, public, overt, explicit. See at 21:110, p. 1043, n. 1.

4. يخفى ***yakhfâ*** = he or it hides, remains hidden or concealed (v. iii. m. s. impfct. from *khafiya* [*khafâ' /khifyah /khufyah*], to be hidden. See at 40:16, p. 1515, n. 1).

5. نيسر ***nuyassiru*** = we make easy,, ease, facilitate (v. i. pl. impfct. from *yassara*, form II of *yasira* [*yasar*], to be easy. See *yassarnâ* at 54:40, p. 1737, n. 4).

6. i. e., the *risâlah* and Qur'ân. يسرى ***yusrâ*** = easiness, easy way, left hand.

7. ذكر ***dhakkir*** = remind, call to attention (v. m. s. imperative from *dhakkara*, form II of *dhakara* [*dhikr/tadhkâr*], to remember. See at 52:29, p. 1712, n. 3).

8. نفعت ***nafa'at*** = she benefited, profited, availed (v. iii. f. s. past from *nafa'a* [*naf'*], to be useful, be of use. See *tanfa'u* at 80:4, p. 1947, n. 7).

9. يذكر ***yadhdhakkaru*** [originally *yatadhakkaru*] = he remembers, bears in mind, takes heed (v. iii. m. s. impfct. *tadhakkara*, form V of *dhakara* [*dhikr /tadhkâr*], to remember, to mention. See *yadhdhakkara* at 80:4, p. 1947, n. 6).

10. i. e., fears Allah. يخشى ***yakhshâ*** = he fears, is afraid of, apprehends, dreads (v. iii. m. s. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 80:9, p. 1948, n. 5).

11. i. e., avoid the Qur'ân and its teachings, Islâm. يتجنب ***yatajannabu*** = he avoids, shuns, remains aloof (v. iii. m. s. impfct. from *tajannaba*, form V of *janaba* [*janb*], to avert. See at 53:32, p. 1723, n. 5).

12. أشقى ***'ashqâ*** = the most wretched, miserable, unlucky (elative of *shaqîy*, act. participle in the scale of *fa'îl* from *shaqâ/shaqiya*, to be unhappy, miserable. See *shaqîy* at 19:49, p. 963, n. 3).

ثُمَّ لَا يَمُوتُ 13. Therefater he will not die
فِيهَا وَلَا يَحْيَىٰ ﴿١٣﴾ therein nor live.[1]

قَدْ أَفْلَحَ 14. Successful indeed shall
مَن be[2] the one
تَزَكَّىٰ ﴿١٤﴾ that purifies oneself.[3]

وَذَكَرَ 15. And remembers[4] the
ٱسْمَ رَبِّهِۦ فَصَلَّىٰ ﴿١٥﴾ Name of his Lord and prays.[5]

بَلْ تُؤْثِرُونَ 16. Nay, you perfer[6]
ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿١٦﴾ the life of this world.

وَٱلْأَخِرَةُ 17. While the hereafter is
خَيْرٌ وَأَبْقَىٰ ﴿١٧﴾ the best[7] and most enduring.[8]

إِنَّ هَٰذَا لَفِى 18. Verily this is in
ٱلصُّحُفِ ٱلْأُولَىٰ ﴿١٨﴾ the scriptures[9] of old,

صُحُفِ إِبْرَٰهِيمَ 19. The scriptures of Ibrâhîm
وَمُوسَىٰ ﴿١٩﴾ and Mûsâ.[10]

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[1] يحي ***yaḥyâ*** = he gives lives (v. iii. m. s. impfct. from *ḥayiya* [*ḥayah*], to live. See *yuḥyiya* at 75:40, p. 1918, n. 13).

[2] i. e., in the hereafter. أفلح ***'aflaḥa*** = he succeeded, became successful, prospered (v. iii. m. s. past in form IV of *falaḥa* [*falḥ*), to split. See at 23:1, p. 1075, n. 1).

[3] i. e., from the filth of polytheism and unbelief. تزكى ***tazakkâ*** = he purified himself, got purified (v. iii. m. s. past in form V of *zakâ* [*zakâ'*], to grow, to be pure, just. See at 80:7, p. 1948, n. 3).

[4] i. e., bears in mind that Allah Alone is deserving of worship. ذكر ***dhakara*** = he remembered, bore in mind, mentioned (v. iii. m. s. past from *dhikr/ tadhkâr*, to remember, to mention. See *tadhakkarûna* at 56:62, p. 1762, n. 1).

[5] صلى ***ṣallâ*** = he performed *ṣalâh* (Islamic worship), prayed, worshipped, bestowed blessings, sought blessings (v. iii. m. s. past from *ṣalâh*, to pray, to worship. See *yaṣallî* at 33:43, p. 1353, n. 4).

[6] تؤثرون ***tu'thirûna*** = you give precedence, prefer, choose, like (v. ii. pl. impfct. from *'âthara*, form IV of *'athara* [*'athr/'athârah*], to transmit, report, relate. See *yu'thirûna* at 59:9, p. 1798, n. 14.

[7] خير ***khayr*** = good/better/ best, charity, wealth, property, affluence. See at 70:21, p. 1880, n. 3.

[8] أبقى ***'abqâ*** = more lasting, everlasting, more enduring, more permanent (elative of *bâqin*, act. participle from *baqiya* [*baqâ'*], to remain, to continue to be. See at 42:36, p. 1574, n. 9).

[9] صحف ***ṣuḥuf*** (pl.; s. *ṣaḥîfah*) = pages, books, scriptures. See at 81:10, p. 1954, n. 8.

[10] The emphasis is on the fact that *tawḥîd* and Islâm, with belief in the Resurrection, Judgement and life in the hereafter, are the same message which Allah has communicated through all His Prophets.

88. *Sûrat al-Ghâshiyah* (The Overwhelming Event)

Makkan: 26 *'âyahs*

This Makkan *sûrah* deals with a number of important themes. It first mentions the Resurrection and the overwhelming events that will usher it in. Then it highlights the fact of the Judgement, rewards and punishments for the believers and unbelievers respectively. Then it stresses *tawḥîd* (monotheism), i. e., the fact of Allah being the Sole Creator and Lord, by drawing attention to some of His wonderful creations. Then it refers to *risâlah*, i. e., the messengership of Muḥammad, peace and blessings of Allah be on him, and asks him to propagate the message, reminding him that he is only to admonish. Finally, the *sûrah* ends by reminding that everyone will have to return to Allah and to render an account of one's deeds.

The *sûrah* is named after its first *'âyah* which caharacterizes the Resurrection as the "Overwhelming Event" (*al-Ghâshiyah*).

سُورَةُ الغَاشِيَة

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

هَلْ أَتَىٰكَ 1. Has there come to you
حَدِيثُ the account of
ٱلْغَٰشِيَةِ ١ the Overwhelming Event?[1]

وُجُوهٌ يَوْمَئِذٍ 2. Some faces that day shall
خَٰشِعَةٌ ٢ be downcast in humility.[2]

عَامِلَةٌ نَّاصِبَةٌ ٣ 3. Labouring,[3] exhausted.[4]

تَصْلَىٰ نَارًا 4. Entering[5] in a fire
حَامِيَةً ٤ extremely hot.[6]

تُسْقَىٰ 5. They will be given to drink[7]
مِنْ عَيْنٍ ءَانِيَةٍ ٥ of a fountain fully boiling.[8]

1. غاشية ***ghâshiyah*** (f. s.; pl. *ghawâsh*) = that which covers/overwhelms, overwhelming event, stupor (act. participle from *ghashiya* [*ghishâwah/ ghashyân/ ghishyân*], to cover, to overwhelm. See at 12:107, p.760, n. 10).
2. خاشعة ***khâshi'ah*** = submissive, humble, dry and barren, downcast (active participle from *khasha'a* [*khushû'*], to be submissive, humble, dry and barren. See at 79:9, p. 1941, n. 6).
3. عاملة ***'âmilah*** (f. s., m. *'âmil*) = worker, labourer, labouring, active (act. participle from *'amila* [*'amal*], to do, to act. See *ta'malûna* at 63:11, 1829, n. 8).
4. ناصبة ***nâṣibah*** (f. s.; m. *nâṣib*) = fatigued, exhausted, tired, tiring (act. participle from *nasaba* [*nasb*], to exhaust, fatigue, wear out).
5. تصلى ***taṣlâ*** = she burns, broils, enters fire (v. iii. f. s. impfct. from *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ'*), to roast, to burn, to be exposed to the blaze. See at 17:19, p. 879, n. 1).
6. حامية ***ḥâmiyah*** (f. s.; m. *ḥâmin*) = extremely hot, most scorching (act. participle from *ḥamiya* [*ḥamy/ ḥamw*], to be hot).
7. تسقى ***tusqâ*** = she or it is watered, given to drink (v. iii. f. s. impfct. passive from *saqâ* [*saqy*], to give a drink. See *yusqâ* at 12:41, p. 737, n. 6).
8. عانية ***'âniyah*** (f. s.; m. *'ânin*) = extremely hot, fully boiling (act. participle from *'anâ* [*'inâ'*], to be mature. See *'ânin* at 55:44, p. 1747, n. 13).

لَّيۡسَ لَهُمۡ طَعَامٌ 6. They shall have no food[1]
إِلَّا مِن ضَرِيعٖ ٦ except of thorny plants.[2]

لَّا يُسۡمِنُ 7. It will neither nourish[3]
وَلَا يُغۡنِي مِن جُوعٖ ٧ nor avail[4] against hunger.[5]

وُجُوهٞ يَوۡمَئِذٖ 8. Some faces[6] that day
نَّاعِمَةٞ ٨ will be delighted;[7]

لِّسَعۡيِهَا 9. For their efforts[8]
رَاضِيَةٞ ٩ well pleased.[9]

فِي جَنَّةٍ عَالِيَةٖ ١٠ 10. In a paradise quite lofty.[10]

لَّا تَسۡمَعُ 11. They will not hear[11]
فِيهَا لَٰغِيَةٗ ١١ therein any vain talk.[12]

فِيهَا عَيۡنٞ 12. Therein will be a spring
جَارِيَةٞ ١٢ in continuous flow.

فِيهَا سُرُرٞ 12. Therein will be couches[13]
مَّرۡفُوعَةٞ ١٣ elevated;[14]

[1] طعام ***ṭa'âm*** (s.; pl. أطعمة *aṭ'imah*) = food, diet, meal. See at 80:24, p. 1950, n. 4.

[2] ضريع ***ḍarî'*** = a kind of thorny plant in hell.

[3] يسمن ***yusminu*** = he or it fattens, nourishes (v. iii. m. s. impfct. from *'asmana*, form IV of *samina* [*siman/samânah*], to be fat, to put on weight).

[4] يغني ***yughnî*** = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 80:37, p. 1951, n. 10).

[5] جوع ***jû'*** = hunger, starvation. See at 16:112, p. 866, n. 6.

[6] وجوه ***wujûh*** (sing. وجه *wajh*) = faces, countenances. See at 83:24, p. 1963, n. 9).

[7] ناعمة ***nâ'mah*** = youthful, cheerful, delighted (act. participle from *na'ima* [*na'mah/man'am*], to be in luxury, delighted. See *na'mah* at 73:11, p. 1900, n. 3).

[8] i. e., deeds. سعى ***sa'y*** = to move speedily, to run, to proceed hurriedly, to strive/ endeavour/ attempt/ effort. See at 76:22, p. 1923, n. 13).

[9] راضية ***râḍiyah*** (f. s.; m. *râḍin*) = pleased, satisfied, happy, pleasant (act. participle from *raḍiya* [*riḍan/ riḍwân/ marḍâh*], to be satisfied. See at 69:22, p. 1872, n. 4).

[10] عالية ***'âliyah*** (f. s.; m. *'âlin*) = high, tall, outstanding, lofty (act. participle from *'alâ* [*'ulûw*], to go up. See at 69:22, p. 1872, n. 5).

[11] تسمع ***tasma'u*** = she listens, hears, pays attention (v. iii. f. s. impfct. from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *yastami'ûna* at 52:38, p. 1713, n. 11).

[12] لاغية ***lâghiyah*** = vain talk, thoughtless utterance. See ***laghw*** at 78:35, p. 1938, n. 4.

[13] سرر ***surur*** (pl.; s. سرير *sarîr*) = bedsteads, thrones, couches. See at 56:15, p. 1755, n. 6.

[14] مرفوعة ***marfû'ah*** (s. f.; m. *marfû'*) = raised, elevated, made high, exalted (pass. participle from *rafa'a* [*raf'*], to raise, to lift up. See at 80:13, p. 1948, n. 11).

وَأَكْوَابٌ مَّوْضُوعَةٌ (١٤) 14. And cups[1] set ready.[2]

وَنَمَارِقُ 15. And cushions[3]
مَصْفُوفَةٌ (١٥) arranged in rows.[4]

وَزَرَابِيُّ 16. And decorated carpets[5]
مَبْثُوثَةٌ (١٦) spread out.[6]

أَفَلَا يَنظُرُونَ 17. Do they not look[7]
إِلَى ٱلْإِبِلِ at the camels,[8]
كَيْفَ خُلِقَتْ (١٧) how they are created?

وَإِلَى ٱلسَّمَآءِ 18. And at the sky,
كَيْفَ رُفِعَتْ (١٨) how it is made high.[9]

وَإِلَى ٱلْجِبَالِ 19. And at the mountains,[10]
كَيْفَ نُصِبَتْ (١٩) how they are pitched.[11]

وَإِلَى ٱلْأَرْضِ 20. And at the earth,
كَيْفَ سُطِحَتْ (٢٠) how it is surfaced?[12]

فَذَكِّرْ 21. So remind,[13]
إِنَّمَآ أَنتَ مُذَكِّرٌ (٢١) you are but one to remind.

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1. أكواب ***akwâb*** (pl.; s. *kub*) = cups, tumblers.

2. i. e, with drink. موضوعة ***mawḍû'ah*** (f. s.; m. *mawḍû'*) = that which is set, set ready, placed, laid down (pass. participle from *waḍa'a* [*waḍa'a* [*waḍ'*], to place, to put down. See *yaḍa'na* 65:4, 1839, n. 12).

3. نمارق ***namâriqu*** (pl.; s. *numruq/nuruqah*) = cushions, pillows.

4. مصفوفة ***maṣfûfah*** (f.) = arranged in rows, lined up, set in ranks (pass. participle from *ṣaffa* [*ṣaff*], to set up in a row, to line up, classify, compose. See at 52:20, p. 1710, n. 4).

5. زرابى ***zarâbîy*** (pl.; s. *zarbiyah*) = decorated carpets.

6. مبثوثة ***mabthûthah*** (f. s., m. *mabthûth*) = spread, spread out, unfolded, laid out, scattered, disseminated (pass. participle from *baththa* [*baththa*], to spread, to unroll, to scatter. See *munbathth* at 56:6, p. 1754, n. 5).

7. ينظرون ***yanẓurûna*** = they look, gaze, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 83:35, p. 1965, n. 3).

8. ابل ***'ibil*** = camels.

9. رفعت ***rufi'at*** = she or it was raised, made high, lifted, elevated (v. iii. f. s. past passive from *rafa'a* [*raf'*], to raise, to lift up. See *marfû'* at 52:5, p. 1707, n. 8).

10. جبال ***jibâl*** (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 81:3, p. 1953, n. 4.

11. نصبت ***nuṣibat*** = she or it was pitched, erected, set up, put up, planted, installed (v. iii. f. s past passive from *naṣaba* [*naṣb*], to raise, to erect, to pitch).

12. Do they not see all these wonderful creations of Allah's and be convinced that He can recreate and resurrect? سطحت ***suṭiḥat*** = she or it was surfaced, planed, made smooth, spread out (v. iii. f. s. past from *saṭaḥa* [*saṭḥ*], to surface, to plane, to spread out).

13. i. e., remind about the life in the hereafter and the need to abide by Allah's directives. ذكر ***dhakkir*** = remind, call to attention (v. m. s. imperative from *dhakkara*, form II of *dhakara* [*dhikr/tadhkâr*], to remember. See at 87:9, p. 1973, n. 7).

لَّسْتَ عَلَيْهِم 22. You are not over them

بِمُصَيْطِرٍ ٢٢ a controller.[1]

إِلَّا مَن تَوَلَّىٰ 23. Except the one who

وَكَفَرَ ٢٣ turns away[2] and disbelieves.[3]

فَيُعَذِّبُهُ ٱللَّهُ 24.Then him Allah will punish[4]

ٱلْعَذَابَ with the punishment

ٱلْأَكْبَرَ ٢٤ most enormous.[5]

إِنَّ إِلَيْنَآ 25. Verily to Us

إِيَابَهُمْ ٢٥ shall be their return.[6]

ثُمَّ إِنَّ عَلَيْنَا 26. Then upon Us will be the

حِسَابَهُم ٢٦ bringing them to account.[7]

[1] مصيطر *muṣayṭir* (s.; pl. *maṣayṭirûn*) = ruler, overlord, controller, sovereign (act. participle from *sayṭara*, to dominate, to control. See *muṣayṭirûn* at 52:37, p. 1713, n. 9).

[2] تولى **tawallâ** = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of *waliya* [*walâ'/wilâyah*], to be near, to be a friend. See at 80:1, p. 1947, n. 2).

[3] كفر **kafara** = he disbelieved, denied, turned ungrateful, covered (v. iii. m. s. past from *kufr*, to disbelieve, to cover. See at 35:39, p. 1404, n. 4).

[4] يعذب **yu'adhdhibu** = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See at 58:8, p. 1786, n. 11).

[5] i. e., in hell.

[6] اياب **'iyâb** = return, to return.

[7] These two *'ayâhas* are very clear warnings that there shall be Resurrection and Judgment. حساب **ḥisâb** (pl. حسابات *ḥisâbât*)= calculation, reckoning, accounting, taking of account, consideration. See at 78:36, p. 1938, n. 8.

89. *SÛRAT AL-FAJR* (THE DAYBREAK)
Makkan: 30 *'âyahs*

This is a Makkan *sûrah* which deals with three matters. It first alludes to the *risâla* (Messengership of Muḥammad, peace and blessings of Allah be on him) and the opposition and enmity of the unbelievers by mentioning the fate of the three powerful peoples of the past, the 'Âd, the Thamûd and Fir'awn and his hosts, all of whom were signally punished for their rejection of the truuth and the Messengers sent respectively to them. Then the *sûrah* speaks about man's engrossment with wealth and property, given by Allah to test him, and his neglect of his duty to the orphan and the poor and his unlawful arrogation to himself of the shares of his co-inheritors. Finally it reminds man of his ultimate accountability to Allah on the Day of Resurrection and Judgement and the reward or punishment that awaits him.

The *sûrah* is named *al-Fajr* (The Daybreak) with reference to its first *'âyah* wherein Allah swears by it.

سُورَةُ الفَجْرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالْفَجْرِ ① 1. By the daybreak.[1]

وَلَيَالٍ عَشْرٍ ② 2. By the ten nights.[2]

وَالشَّفْعِ 3. And by the even[3]
وَالْوَتْرِ ③ and the odd.[4]

وَالَّيْلِ 4. And by the night
إِذَا يَسْرِ ④ when it departs.[5]

هَلْ فِي ذَٰلِكَ قَسَمٌ 5. Is there in these an oath[6]
لِّذِي حِجْرٍ ⑤ for the one having acumen?[7]

أَلَمْ تَرَ كَيْفَ 6. Do you not see how

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[1] Allah may swear by anything of His creation; but a creature may swear only by Him. فجر *fajr* = daybreak, dawn, morning twilight, beginning, outset.

[2] i. e., the first ten night of the month of Dhû al-Hijjah.

[3] شفع *shaf'* = even, even number, eithet part of a pair. See *shafâ'ah* at 74:48, p. 1911, n. 2.

[4] وتر *watar*= odd, uneven (number). See *yatira* at 47:35, p. 1659, n. 10.

[5] يسر *yasri* = he or it travels by night, sets out, departs (v. iii. m. s. impfct. from *sarâ* [*suran/suryah*], to travel by night. See *'asri* at 44:23, p. 1610, n. 6).

[6] i. e., an oath to convince. قسم *qasam* (s.; pl. *'aqsâm*) = oath.

[7] The conclusion of the oaths is kept silent. It is that Allah shall duly punish the unbelievers and opponents of the Messengers sent to them. This is clear from the next *'âyah* which draws attention to how Allah punished the powerful *Âd* and the Thamûd people and Fir'awn because of their unbelief and disobedience to the Messengers sent to them. حجر *ḥijr* = intelligence, acumen.

فَعَلَ رَبُّكَ بِعَادٍ ٦	your Lord did with the ‘Âd?
إِرَمَ	7. Of Iram,[1]
ذَاتِ ٱلْعِمَادِ ٧	owners of the columns?[2]
ٱلَّتِي لَمْ يُخْلَقْ	8.Which there was not made[3]
مِثْلُهَا	the like of them
فِي ٱلْبِلَٰدِ ٨	in all the lands.[4]
وَثَمُودَ ٱلَّذِينَ	9. And the Thamûd who
جَابُوا۟ ٱلصَّخْرَ	hewed[5] the rocks[6]
بِٱلْوَادِ ٩	in the valley?[7]
وَفِرْعَوْنَ	10. And Fir‘awn,
ذِي ٱلْأَوْتَادِ ١٠	the owner of stakes?[8]
ٱلَّذِينَ طَغَوْا۟	11. All who transgressed[9]
فِي ٱلْبِلَٰدِ ١١	in the lands;
فَأَكْثَرُوا۟	12. And made excessive[10]
فِيهَا ٱلْفَسَادَ ١٢	therein the mischief.[11]
فَصَبَّ عَلَيْهِمْ	13. So there poured[12] on them

[1] The name of the ancestor of the A‘d people which was given to the locality where they lived in southern Arabia.

[2] i. e., tall buildings with columns. عماد *'imâd* (s.; pl. *'amad/'umud*) = column, pole, pillar, post, support.

[3] يخلق *yukhlaq* (*u*) = he or it is created, made, originated (v. iii. m. s. impfct. passive from *khalaqa* [*khalq*], to create. The final letter is vowelless because of the particle *lam* coming before the verb. See *nakhluq* at 77:20, p. 1928, n. 7).

[4] بلاد *bilâd* (pl.; s. *baldah*) = countries, lands, cities, towns, townships. See *baldah* at 25:49, p. 1152, n. 17.

[5] They made their dwelling places by hewing the hills of which the remains are still visible at Wâdî al-Qurâ in northern Arabia. جابوا *jâbû* = they cut, pierced, bored, hewed, travelled (v. iii. m. pl. past from *jâba* [*jawb*], to travel, to explore, to pierce. See *'ajîbû* at 46:31, p. 1643, n. 10).

[6] صخر *ṣakhr* (s.; pl. *sukhûr*) = rocks, boulders. See *sakhrah* at 31:16, p. 1316, n. 7.

[7] واد *wâdin* (s.; pl. *'awdiyah*) = ravine, river bed, valley, vale, gorge. See at 79:16, p. 1942, n. 5.

[8] i. e., a large army who pitched tents with numerous stakes. أوتاد *'awtâd* (pl.; s. *watad*) = pegs, poles, stakes. See at 78:17, p. 1934, n. 3.

[9] i. e., by disbelieving in Allah, oppressing the people and committing sins. طغوا *ṭaghaw* = they transgressed, crossed all limits, overflowed (v. iii. m. pl. past from *ṭaghâ* [*ṭaghan/ ṭughyân*], to exceed all bounds. See *ṭaghâ* at 79:16, p. 1942, n. 8).

[10] أكثروا *aktharû* they increased, made much, made excessive, did frequently (v. iii. m. pl. past from *'akthara*, form IV of *kathura* [*kathrah*], to be much, to be numerous).

[11] فساد *fasâd* = mischief-making, mischief, decay, corruption, depravity. See at 28:83, p. 1262, n. 8.

[12] صب *ṣabba* = he poured, poured forth, imposed (v. iii. m. s. past from *ṣabb*, to pour, pour forth. See *ṣababnâ* at 80:25, p. 1950, n. 5).

رَبُّكَ	your Lord
سَوْطَ عَذَابٍ ﴿١٣﴾	the scourge[1] of punishment.
إِنَّ رَبَّكَ	14. Verily your Lord is
لَبِالْمِرْصَادِ ﴿١٤﴾	ever on the watch.[2]
فَأَمَّا الْإِنسَانُ	15. So as for man,
إِذَا مَا ابْتَلَاهُ رَبُّهُ	when his Lord tries[3] him
فَأَكْرَمَهُ	and is generous[4] to him
وَنَعَّمَهُ	and makes life easy[5] for him ,
فَيَقُولُ رَبِّي	he says: "My Lord
أَكْرَمَنِ ﴿١٥﴾	has been generous to me."
وَأَمَّا إِذَا مَا ابْتَلَاهُ	16. But when He tries him
فَقَدَرَ عَلَيْهِ	and restricts[6] on him
رِزْقَهُ فَيَقُولُ	his provision[7] he says:
رَبِّي أَهَانَنِ ﴿١٦﴾	"My Lord has disgraced[8] me."
كَلَّا بَل	17. Not at all. Nay,
لَا تُكْرِمُونَ	you are not generous[9]
الْيَتِيمَ ﴿١٧﴾	to the orphan.
وَلَا تَحَاضُّونَ	18. Nor urge one another[10]
عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿١٨﴾	on feeding[11] the poor.

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[1] سوط ***sawṭ*** (s.; pl. *'aswâṭ*) = scourge, whip, flog.

[2] مرصاد ***mirṣâd*** = ambush, observation post, on the watch. See at 78:21, p. 1936, n. 3.

[3] ابتلى ***ibtalâ*** = he tested, put to test, tried, afflicted (v. iii. m. s. past in form VIII of *balâ* [*balw / balâ'*], to test, to try. See at 2:124, p. 58, n. 12).

[4] أكرم ***'akrama*** = he honoured, gives honour, is generous to (v. iii. m. s. past in from IV of *karuma* [*karam / karamah / karâmah*], to be noble, to be generous. See *mukramûn* at 70:35, p. 1882, n. 1).

[5] نعم ***na''ama*** = made life easy, made smooth, softened (v. iii. m. s. past in form II of *na'ama/na'ima*[[*na'mah/man'am*], to be happy, to be in ease. See *'an'ama* at 33:37, p. 1350, n. 10.

[6] قدر ***qadara*** = he measured, restricted, decreed, (v. iii. m. s. past from *qadr*, to decree, to measure, to have power. See *qaddara* 87:3, p. 1977, n. 4).

[7] رزق ***rizq*** (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 65:11, p. 1843, n. 9.

[8] أهان ***'ahâna*** = he disgraced, humiliated, debased (v. iii. m. s. past in form IV of *hâna* [*hawn*], to be of little importance. See *muhîn* at 58:16, p. 1790, n. 11).

[9] تكرمون ***tukrimûna***= you are generous, give honour (v. ii. m. pl. impfct. from *'akrama*. See n. 4 above).

[10] تحاضون ***taḥâḍḍûna*** = you urge one another, encourage one another (v. ii. m. pl. impfct. from *ḥâḍḍa*, form III of *ḥaḍḍa* [*ḥaḍḍ*], to spur on, incite. See *yaḥuḍḍu* at 69:34, p. 1874, n. 1).

[11] طعام ***ṭa'âm*** (s.; pl. اطعمة *aṭ'imah*) = food, diet, meal. See at 88:6, p. 1981, n. 1.

وَتَأْكُلُونَ	19. And you consume[1]
ٱلتُّرَاثَ	the inheritance[2]
أَكْلًا لَّمًّا ﴿١٩﴾	a consumption in toto.[3]
وَتُحِبُّونَ ٱلْمَالَ	20. And love[4] wealth
حُبًّا جَمًّا ﴿٢٠﴾	in a love all absorbing.[5]
كَلَّآ	21. Never indeed.[6]
إِذَا دُكَّتِ	When crushed[7] shall be
ٱلْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾	the earth in total devastation.
وَجَآءَ رَبُّكَ	22. And your Lord will come[8]
وَٱلْمَلَكُ	while the angels[9] shall be
صَفًّا صَفًّا ﴿٢٢﴾	in row[10] after row.
وَجِاْيٓءَ يَوْمَئِذٍۭ	23. And brought up that day
بِجَهَنَّمَ	will be hell.
يَوْمَئِذٍ	That day
يَتَذَكَّرُ ٱلْإِنسَٰنُ	there will remember[11] man;
وَأَنَّىٰ لَهُ	but of what avail to him will
ٱلذِّكْرَىٰ ﴿٢٣﴾	be the remebrance?[12]
يَقُولُ يَٰلَيْتَنِى	24. He will say: "Alas to me!

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[1] i. e., arrogate to yoursellves the rights of other sharers in the inheritance. تأكلون ***ta'kulûna*** = you (all) eat, consume (v. ii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See at 51:27, p. 1700, n. 7).

[2] تراث ***turâth*** = inheritance, legacy; also to inherit, to be heir. See *'awrathnâ* at 44:28, p. 1611, n. 4).

[3] لم ***lamm*** = in toto, total, whole.

[4] تحبون ***tuḥibbûna*** = you (all) love, (v. ii. m. pl. impfct. from *habba* [*hubb*], to love. See at 75:20, p. 1916 n. 2).

[5] جم ***jamm*** = all absorbing.

[6] i. e., never be so absorbed in the love of wealth forgetting Allah.

[7] دكت ***dukkat*** = she or it was crushed, pressed down, flattened, devastated (v. iii. f. s. past passive from *dakka* [*dakk*], to make flat, to demolish. See *dukkatâ* at 69:14, p. 1870, n. 12).

[8] i. e., Allah will appear to judge and take account of the deeds of His servants.

[9] ملك ***malak*** (s.; pl. *malâ'ikah*) = angel. See at 54:26, p. 1721, n. 4).

[10] صف ***ṣaff*** (s.; pl. *ṣufûf*) = row, rank, line, file. See at 78:38, p. 1938, n. 14).

[11] i. e., man will remember his deeds and will wish to repent and seek forgiveness. يتذكر ***yatadhakkaru*** = he takes heed, bears in mind, remembers, recalls, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 40:13, p. 1514, n. 5).

[12] For no repentance or redemption will be accepted at that time. ذكرى ***dhikrâ*** = recollection, remembrance, memory, reminder. See at 50:37, p. 1693, n. 9.

قَدَّمْتُ had I sent in advance[1]
لِحَيَاتِي ٢٤ for the sake of my life!"[2]

فَيَوْمَئِذٍ 25. So on that day,
لَّا يُعَذِّبُ there will punish[3] not
عَذَابَهُۥٓ أَحَدٌ ٢٥ like His punishing anyone.

وَلَا يُوثِقُ 26. Nor will there bind[4]
وَثَاقَهُۥٓ أَحَدٌ ٢٦ like His binding anyone.

يَٰٓأَيَّتُهَا ٱلنَّفْسُ 27. "O you the the person[5]
ٱلْمُطْمَئِنَّةُ ٢٧ in complete contentment",[6]

ٱرْجِعِىٓ إِلَىٰ رَبِّكِ 28."Come back[7] to your Lord
رَاضِيَةً مَّرْضِيَّةً ٢٨ well pleased[8] and pleasing."[9]

فَٱدْخُلِى فِى 29. "Then enter among
عِبَٰدِى ٢٩ My servants."[10]

وَٱدْخُلِى 30. " And enter
جَنَّتِى ٣٠ into My Paradise."

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1. i. e., sent good deeds. قدمت *qaddamtu* = I sent ahead, forwarded, advanced, given in advance (v. i. s. past from *qaddama,* form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 50:28, p. 1691, n. 7).

2. i. e., for the eternal life in the hereafter.

3. i. e, the sinful. يعذب *yu'adhdhibu* = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba,* form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See at 88:24, p. 1983, n. 4).

4. i. e., the sinful. يوثق *yûthiqu* = he binds, fastens, ties up, fetters (v. iii. m. s. impfct. from *'awthaqa*, form IV of *wathuqa* [*wathâqah*], to be firm, solid, sure).

5. This will be said to the righteous. نفس *nafs* (s.; pl. *nufûs/'anfus)* = living being, person, individual, nature, self, life, soul. See at 74:38, p. 1909, n. 10.

6. i. e., completely contented with the rewards given by Allah. مطمئنة *muṭma'innah* (f., m. *muṭma'inn*) = content, contented, at rest (act. participle from *iṭma'anna.* See at 16:112, p. 866, n. 1).

7. ارجعي *irji'î* = you (f.) go back, come back, return, send back, turn (v. ii. f. s. imperative from *raja'a* (*rujû'*), to return, go back. See *irji'* at 67:3, p. 1851, n. 3).

8. راضية *râḍiyah* (f. s., m. *râḍin*) = satisfied, pleased, pleasant, agreeable (act. participle from *raḍiya* [*riḍan/ riḍwân/ marḍâh*], to be satisfied. See at 69:21, p. 1872, n. 4).

9. مرضية *marḍiyyah* (f. s.; m. *marḍiyy*) = pleasing, approved (pass. participle from *raḍiya.* See n. 8 above).

10. i. e., My righteous servants. عباد *'ibâd* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 71:27, p. 1889, n. 7).

90. *SÛRAT AL-BALAD* (THE CITY)
Makkan: 20 *'âyahs*

This is a Makkan *sûrah.* Its main themes are *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him), Judgement, reward and punishment. It alludes to the opposition and enmity of the unbelievers to the message, their spending of wealth for honour, glory and for opposing the truth. They are reminded that they shall have to face Allah's Judgement and that they cannot cross the hurdle unless they believe, spend their wealth in setting slaves free and feeding the poor and orphan relatives, and advise one another for patience and kindness. Such ones shall be dwellers of paradise in the hereafter while the unbelievers will abide in the fire of hell. The *sûrah* is named after its first *'âyah* wherein Allah swears by the city *(al-Balad)*, i. e. Makka.

سُورَةُ البَلَدِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

لَآ أُقۡسِمُ 1. Indeed swear[1]
بِهَٰذَا ٱلۡبَلَدِ ١ by this city.[2]

وَأَنتَ حِلُّۢ 2. And you are a resident[3]
بِهَٰذَا ٱلۡبَلَدِ ٢ in this city.

وَوَالِدٖ 3. And by the porgenitor[4]
وَمَا وَلَدَ ٣ and what he begot.[5]

لَقَدۡ خَلَقۡنَا 4. We have indeed created
ٱلۡإِنسَٰنَ فِي كَبَدٍ ٤ man in hardship.[6]

أَيَحۡسَبُ أَن 5. Does he think[7] that
لَّن يَقۡدِرَ there cannot have power[8]
عَلَيۡهِ أَحَدٞ ٥ over him anyone?

يَقُولُ أَهۡلَكۡتُ 6. He says; "I have destroyed[9]

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[1] *lâ* at the beginning of the *'âyah* is for emphasis. Allah may swear by anything of His creation, but His creatures may swear only by Him. أقسم ***'uqsimu*** = I swear, make an oath (v. i. s. impfct. from *'aqsama,* form IV of *qasama* [*qasam*], to divide. See at 84:16, p. 1968, n. 5).

[2] i. e., Makka. بلد ***balad*** (s.; pl. *bilâd*) = country, town, city, place, land. See at 35:9, p. 1392, n. 11.

[3] The address is to the Prophet, peace and blessings fo Allah be on him. حل ***ḥill*** = lawful, permissible, free, resident. See at 5:5, p. 329, n.7.

[4] i. e., 'Âdam, peace be on him. والد ***wâlid*** = progenitor, procreator, father, parent (act. participle from *walada* [*wilâdah /lidah/ mawlid*], to give birth, to beget. See *yalidû* at 71:27, p. 1889, n. 8).

[5] i. e., the children of 'Âdam, mankind.

[6] i. e., the hardships of worldly life. كبد ***kabad*** = hardship, difficulty.

[7] يحسب ***yaḥsabu*** = he thinks, considers, deems, regards, supposes (v. iii. m. s. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah*], to deem, to regard. See at 75:36, p. 1918, n. 1).

[8] يقدر ***yaqdira(u)*** = he measures out, ordains, is able to, has power (v. iii. m. s. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 39:52, p. 1500, n. 3).

[9] i. e., spent. أهلكت ***'ahlaktu*** = I destroyed, annihilated (v. i. s. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See *'ahlaknâ* at 54:51, p. 1739, n. 8).

مَالًا لُّبَدًا ٦	wealth in plenty."[1]
أَيَحْسَبُ أَن	7. Does he think that
لَّمْ يَرَهُۥٓ أَحَدٌ ٧	there sees him none?
أَلَمْ نَجْعَل	8. Have We not made[2] for
لَّهُۥ عَيْنَيْنِ ٨	him two eyes?[3]
وَلِسَانًا	9. And a tongue[4]
وَشَفَتَيْنِ ٩	and two lips?[5]
وَهَدَيْنَٰهُ	10. And shown[6] him
ٱلنَّجْدَيْنِ ١٠	the two broad ways?[7]
فَلَا ٱقْتَحَمَ	11. But he has not defied[8]
ٱلْعَقَبَةَ ١١	the difficult track.[9]
وَمَآ أَدْرَىٰكَ	12. And what will inform[10]
مَا ٱلْعَقَبَةُ ١٢	you what the difficult track is?
فَكُّ رَقَبَةٍ ١٣	13. It is to set free[11] a slave.[12]
أَوْ إِطْعَٰمٌ فِى يَوْمٍ	14. Or to feed[13] on a day

1. The reference is to the person who is puffed up with his wealth and power, denies the Resurrection and Judgement, opposes the truth of the Qur'ân and spends his wealth in an attempt to frustrate its message. لبد **lubad** = immense wealth, plenty of wealth.

2. نجعل **naj'al(u)** = we lay, make, set, put, place, appoint, assign (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make. The final letter is vowelless because of the particle *lam* coming before the verb. See at 78:6, p. 1934, n. 1).

3. عينين **'aynayn** (dual; acc./gen. of *'aynân*; s. *'ayn*; *'uyûn/'a'yun*) = two eyes, two springs, two fountains. See *'aynân* at 55:66, p. 1750, n. 9).

4. لسان **lisân** (s.; m. & f.; pl. ألسن/ألسنة *'alsinah/'alsun*) = tongue, language. See at 26:195, p. 1196, n. 1.

5. شفتين **shafatayn** (dual; acc./gen. of *shafatân*; s. *shafah*; pl. *shifâh/shafawât*) = two lips, rims, edges.

6. هدينا **hadaynâ** = we showed, guided, gave guidance (v. i. pl. past from *hadâ* [*hady/hidâyah*], to guide. See at 37:118, p. 1449, n. 1).

7. i. e., good and evil. نجدين **najdayn** (dual; acc./gen. of *najdân*; s. *najd*; pl. *nijâd/nujûd*) = two high lands, broad ways.

8. اقتحم **iqtahama** = he stormed, rushed, broke into, embarked on, defied (v. iii. m. s. past in form VIII of *qaḥama* [*quḥûm*], to throw oneself, to come near. See *muqtaḥim* at 38:59, p. 1473, n. 13).

9. عقبة **'aqabah** (s.; pl. *'iqâb*) = steep road, difficult track, mountain road, pass.

10. أدرى **'adrâ** = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 86:2, p. 1974, n. 3).

11. فك **fakk** = to separate, disjoin, tear, unbind, untie, redeem, liberate, emancipate, release, set free.

12. رقبة **raqabah**(s.; pl. *riqâb*) = neck, slave. See at 58:3, p. 1783, n. 10.

13. اطعام **'iṭ'âm** = to feed, feeding, to give food (verbal noun in form IV of *ṭa'ima* [*ṭa'm*], to eat, to taste. See at 58:3, p. 1784, n. 3).

ذِي مَسْغَبَةٍ ﴿١٤﴾ of scarcity[1]

يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾ 15. An orphan near of kin,[2]

أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾ 16. Or a poor[3] in misery.[4]

ثُمَّ كَانَ مِنَ الَّذِينَ 17. Moreover he is of those
ءَامَنُوا who believe
وَتَوَاصَوْا بِالصَّبْرِ and mutually counsel[5] patience[6]
وَتَوَاصَوْا and mutually counsel
بِالْمَرْحَمَةِ ﴿١٧﴾ kindness.[7]

أُولَٰئِكَ 18. Such ones shall be the
أَصْحَٰبُ الْمَيْمَنَةِ ﴿١٨﴾ companions[8] of the right.[9]

وَالَّذِينَ 19. And those who
كَفَرُوا بِـَٔايَٰتِنَا disbelieve[10] in Our signs,[11]
هُمْ أَصْحَٰبُ they shall be the companions
الْمَشْـَٔمَةِ ﴿١٩﴾ of the left.[12]

عَلَيْهِمْ نَارٌ 20. Over them shall be fire
مُّؤْصَدَةٌۢ ﴿٢٠﴾ closed on all sides.[13]

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[1] مسغبة ***masghabah*** = scarcity, hunger, famine.

[2] مقربة ***maqrabah*** = nearness, proximity, closeness. *dhâ maqrabah:* near of kin, near relation.

[3] مسكين ***miskîn*** (pl. *masâkîn*) = poor, indigent. See at 74:44, p. 1910, n. 8.

[4] مترية ***matrabah*** = poverty, misery, destitution.

[5] تواصوا ***tawâṣaw*** = they made a bequest/behest, enjoined one another, mutually counselled (v. iii. m. pl. past from *tawâṣâ*, form VI of *waṣâ* [*waṣy*], to be joined, lightened, degraded. See at 51:53, p. 1705, n. 3).

[6] صبر ***ṣabr*** = patience, forbearance, perseverance, endurance. See at 2:45, p. p. 22, n. 11.

[7] مرحمة ***marḥamah*** = mercy, kindness, compassion, to be kind, to have mercy (vrebal noun of *rahima*, to have mercy. See *turḥamûna* at 49:10, p. 1680, n. 8).

[8] أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, inhabitants, companions, associates, comrades, followers, owners, sentinels See at 85:4, p. 1970, n. 6).

[9] i. e., they will have their book of deeds in their right hands and their accounting will be easy(see 84:7-8, p. 1967). ميمنة ***maymanah*** (f. s.; pl. *mayâmîn*) = right, right side, right wing. See at 56:8, p. 1754, n. 8.

[10] كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 67:7, p. 1852, n. 1).

[11] i. e., the Qur'ân . آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, texts of the Qur'ân, evidences. See at 83:13, p. 1962, n. 1.

[12] i. e., they will be given their books of deeds in their left hands and will be the inmates of hell. مشئمة ***mash'amah*** = misfortune, calamity, ill luck, left.

[13] مؤصدة ***mu'ṣadah*** (f. s., m. *mu'ṣad*) = closed all round, closed on all sides (pass. participle from *'âṣada*, form IV of *'aṣada* , to close, to shut).

91. *SÛRAT AL-SHAMS* (THE SUN)

Makkan: 15 *'âyahs*

This is an early Makkan *sûrah* which calls attention to *tawhîd* (monotheism) and *risâlah* (Messengership of Muhammad, peace and blessings of Allah be on him). It stresses that whoever abandons *shirk* and purifies himself by adhering to *tawhîd* will have the ultimate success, and whoever corrupts himself with *shirk* will be a failure. It also points out that Allah gives guidance through His Messengers and warns about the consequence of unbelief and disobedience by citing the instance of the Thamûd people who were duly punished for their unbelief and disobedience. The *sûrah* is named after its first *'âyah* wherein Allah swears by the sun (*al-Shams*).

سُورَةُ الشَّمْسِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلشَّمْسِ 1. By the sun[1]
وَضُحَىٰهَا ① and its brightness.[2]

وَٱلْقَمَرِ 2. By the moon
إِذَا تَلَىٰهَا ② when it follows[3] her.

وَٱلنَّهَارِ 3. By the day
إِذَا جَلَّىٰهَا ③ when it discloses her.[4]

وَٱلَّيْلِ 4. By the night
إِذَا يَغْشَىٰهَا ④ when it covers[5] her.

وَٱلسَّمَآءِ 5. By the sky
وَمَا بَنَىٰهَا ⑤ and Him Who built[6] it.

وَٱلْأَرْضِ وَمَا 6. By the earth and Him

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[1] Allah may swear by anything of His creation, but His creatures may swear only by Him.

[2] ضحى *duhan* = forenoon, day-time, brightness of the sun. See at 79:46, p. 1975, n. 11.

[3] تلا *talâ* = he followed, succeeded (v. iii. m. s. past from *talw,* to follow, to succeed).

[4] Note that it is the day which brings the sun to view, not that the sun moves and comes into view. جلى *jallâ* = brought to light, disclosed, revealed (v. iii. m. s. past in form II of *jalâ* [*jalw/jaly*], to throw light, to make clear. See *tajallâ* at 7:143, p. 518, n. 2.

[5] يغشى *yaghshâ* = he covers, overcomes, overwhelms (v. iii. m. s. impfct. from *ghashiya* [*ghashy/ghishâwah*], to cover. See at 29:55, p. 1285, n. 1).

[6] بنى *banâ* = he made, built, set up, founded, constructed (v. iii. m. s. past from *binâ'/ bunyân,* to build. See at 79:27, p. 1944, n. 2).

طَحَىٰهَا ﴿٦﴾ Who threw it as as ball.[1]

وَنَفۡسٖ 7. By the living self
وَمَا and Him Who
سَوَّىٰهَا ﴿٧﴾ perfected its make.[2]

فَأَلۡهَمَهَا 8. Then He enlightened[3] it
فُجُورَهَا of its immorality[4]
وَتَقۡوَىٰهَا ﴿٨﴾ and its righteousness.[5]

قَدۡ أَفۡلَحَ 9. Successful[6] indeed will be
مَن زَكَّىٰهَا ﴿٩﴾ he who purifies[7] it.

وَقَدۡ خَابَ 10. And a failure[8] indeed will
مَن دَسَّىٰهَا ﴿١٠﴾ be he who corrupts[9] it.

كَذَّبَتۡ 11. There did disbelieve
ثَمُودُ the Thamûd
بِطَغۡوَىٰهَآ ﴿١١﴾ by their transgression.[10]

إِذِ ٱنۢبَعَثَ 12. When delegated[11] was
أَشۡقَىٰهَا ﴿١٢﴾ their most wretched one.

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1. طحى ***tahâ*** = he threw like a ball, removed, spread, spread out (v. iii. m. s. past from طحو *tahw*, to throw as a ball, to remove).

2. سوى ***sawwâ*** = he straightened, duly shaped, made equal, made good, put in order, perfected the make, smoothed, levelled (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See at 82:7, p. 1958, n. 3).

3. ألهم ***'alhama*** = he enlightened, inspired, made {someone} swallow (v. iii. m. s. past in form IV of *lahima* [*lahm/laham*], to swallow, to consume).

4. فجور ***fujûr*** = to act immorally, immorality, dissolute life, adultery (verbal noun of *fajara* , to act immorally. See *fujjâr* at 82:14, p. 1959, n. 3).

5. i. e, has given guidance about the good and bad ways of life. تقوى ***taqwâ*** = godliness, devoutness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*), to guard, be on one's guard. See at 74:55, p. 1912, n. 2.

6. i. e., on the Day of Judgement. أفلح ***'aflaha*** = he succeeded, became successful, prospered (v. iii. m. s. past in form IV of *falaha* [*falh*), to split. See at 87:14, p. 1973, n. 2).

7. i. e., from the filth of polytheism . زكى ***zakkâ*** = he purified, cleansed, vindicated, declared just, increased (v. iii. m. s. past in form II of *zakâ* [*zakâ'*], to grow, be pure, just. See *yazzakkâ* at 80:3, p.1947, n. 5).

8. خاب ***khâba*** = he failed, became unsuccessful, became disappointed, was frustrated (v. iii. m. s. past from *khaybah*, to fail, to be disappointed. See at 20:111, p. 1003, n. 10).

9. دسى ***dassâ*** (originally *dassasa*. The final *sîn* is changed into *'alif*) = he buried, inserted, infused, interpolated, corrupted (v. iii. m. s. past in form II of *dasasa*, to bury, to corrupt).

10. طغوى ***taghwan*** = transgression, crossing the limit. See *taghaw* at 89:11, p. 1985, n. 9.

11. i. e., was sent out to kill the she-camel which Allah had given as a miracle to the Messenger Sâlih, peace be on him. انبعث ***inba'atha*** = he was delegated, despatched, sent out, provoked (v. iii. m. s. past in form VII of *ba'atha* [*ba'th*], to send, to resurrect. See *mab'ûthûna* at 83:4, p. 1969, n. 8).

فَقَالَ لَهُمْ 13. So the Messenger of
رَسُولُ اللَّهِ Allah said to them:
نَاقَةَ اللَّهِ "The she-camel of Allah
وَسُقْيَاهَا ﴿١٣﴾ and her drinking water."[1]

فَكَذَّبُوهُ 14.But they disbelieved[2] him
فَعَقَرُوهَا and hamstrung[3] her.
فَدَمْدَمَ So there inflicted punishment[4]
عَلَيْهِمْ رَبُّهُم on them their Lord
بِذَنبِهِمْ for their sin[5]
فَسَوَّاهَا ﴿١٤﴾ and levelled[6] them.

وَلَا يَخَافُ 15. And He feared[7] not
عُقْبَاهَا ﴿١٥﴾ the consequences[8] thereof.

[1] سقيا ***suqyâ*** = drinking water, drink. See *yusqawna* at 76:17, p. 1992, n. 11.

[2] كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 78:28, p. 1937, n. 3).

[3] i. e., they slaughtered her. عقروا ***'aqarû*** = they wounded, crippled by cutting the tendons at the back of the knees, hamstrung, {figuratively, slaughtered, for they used to hamstring the camel for slaughtering it} (v. iii. m. pl. past from *'aqara* [*'uqr/'aqr/'aqârah*], to be barren. See at 26:157, p. 1189, n. 7).

[4] دمدم ***damdama*** = he inflicted punishment, punished, destroyed, muttered (v. iii. m. s. past).

[5] ذنب ***dhanb*** (s.; pl. *dhunûb*) = sin, offence, crime, wrong. See at 81:9, p. 1954, n. 7.

[6] i. e., completely destroyed them irrespective of the high and low, rich and poor. سوى ***sawwâ*** = he straightened, duly shaped, made equal, made good, put in order, perfected the make, smoothed, levelled (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See at 91:7, p. 1993, n 1).

[7] يخاف ***yakhâfu*** = he fears, dreads, is afraid (v. iii. m. s. impfct. from *khâfa* [*khawf/ makhâfah/ khîfah]*, to fear. See at 72:13, p. 1893, n. 6).

[8] عقبى ***'uqbâ*** = end, outcome, result, consequences, ultimate, the hereafter or return to Allah, reward. See at 13:42, p. 783, n. 1.

92. *Sûrat al-Layl* (The Night)
Makkan: 21 *'âyahs*

This is an early Makkan *sûrah.* It is named after the first *'âyah* wherein Allah swears by the night (*al-Layl*). It deals with the themes of *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him0, the Qur'ân and reward and punishment respectively for the believers and unbelievers in the hereafter. . The *sûrah* states that Allah provides guidance through the Qur'ân and that those who disbelieve and turn away from it will have the punishment of hellfire in the hereafter but those who believe and spend their wealth in charity and for the pleasure of Allah shall be saved from it and will have a happy life in paradise.

سُورَةُ اللَّيۡلِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَٱلَّيۡلِ 1. By the night[1]
إِذَا يَغۡشَىٰ ① when it covers.[2]

وَٱلنَّهَارِ 2. By the day
إِذَا تَجَلَّىٰ ② when it shines forth.[3]

وَمَا خَلَقَ 3. And by Him Who creates
ٱلذَّكَرَ وَٱلۡأُنثَىٰٓ ③ the male[4] and the female.[5]

إِنَّ سَعۡيَكُمۡ 4. Verily your efforts[6]
لَشَتَّىٰ ④ are diverse.[7]

فَأَمَّا مَنۡ 5. So as for him who
أَعۡطَىٰ وَٱتَّقَىٰ ⑤ gives[8] and is on his guard,[9]

وَصَدَّقَ بِٱلۡحُسۡنَىٰ ⑥ 6 And believes in the Best,[10]

[1] Allah may swear by anything of His creation; but a creature may swear only by Him.

[2] i. e., with darkness. يغشى ***yaghshâ*** = he covers, overcomes, overwhelms (v. iii. m. s. impfct. from *ghashiya* [*ghashy/ghishâwah*], to cover. See at 29:55, p. 1285, n. 1).

[3] تجلى ***tajallâ*** = he cast his light, revealed himself, shone forth (v. iii. m. s. past in form V of *jalâ* [*jalw/jaly*], to throw light, to make clear. See at 7:143, p. 518, n. 2).

[4] ذكر ***dhakar*** (s.; pl. *dhukûr/ dhukûrah/ dhukrân*) = male. See at 75:39, p. 1918, n. 10.

[5] أنثى ***'unthâ*** (s.; pl. *'inâth/'anâthâ*) = female, feminine. See at 75:39, p. 1918, n. 11.

[6] سعى ***sa'y*** = to move speedily, to run, to proceed hurriedly, to strive/ endeavour/ attempt, effort. See at 88:9, p. 1981, n. 8).

[7] i. e., your deeds are diverse : some making efforts to attain prosperity and happiness in this world, and some doing so for happiness and prosperity in the hereafter. شتى ***shattâ*** (pl.; s. *shatît*) = diverse, different, manifold, various, in variety. See at 20:54, 987, n. 5.

[8] i. e., gives his wealth in approved charity and in the way of Allah. أعطى ***'a'ṭâ*** = he gave, offered, granted, accorded, bestowed (v. iii. m. s. past in form IV of *'aṭâ* [*'aṭw*], to give).

[9] i. e., against sin and disobedience to Allah. اتقى ***ittaqâ*** = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqâ* [*waqy/wiqâyah*], to guard. See at 53:32, p. 1723, n. 13).

[10] i. e., the Qur'ân and *tawḥîd*.

فَسَنُيَسِّرُهُۥ 7. We shall make easy[1] for
لِلْيُسْرَىٰ ٧ him the easy thing.[2]

وَأَمَّا مَنۢ 8. But as for the one who
بَخِلَ is niggardly[3] and
وَٱسْتَغْنَىٰ ٨ deems himself in no need;[4]

وَكَذَّبَ 9. And disbelieves
بِٱلْحُسْنَىٰ ٩ in the Best.

فَسَنُيَسِّرُهُۥ 10. We shall make easy for
لِلْعُسْرَىٰ ١٠ him the slip into difficulty.[5]

وَمَا يُغْنِى 11. And there shall not avail[6]
عَنْهُ مَالُهُۥٓ him his wealth
إِذَا تَرَدَّىٰٓ ١١ when he gets the fall.[7]

إِنَّ عَلَيْنَا 12. Verily upon Us is
لَلْهُدَىٰ ١٢ to give guidance.[8]

وَإِنَّ لَنَا 13. And to Us belong
لَلْءَاخِرَةَ وَٱلْأُولَىٰ ١٣ the hereafter[9] and the first.[10]

فَأَنذَرْتُكُمْ 14. So I have warned[11] you
نَارًا تَلَظَّىٰ ١٤ of a fire burning ablaze.[12]

[1] نيسر ***nuyassiru*** = we make easy, facilitate (v. i. pl. impfct. from *yassara*, form II of *yasira* [*yasar*], to be easy. See at 87:8, p. 1978, n. 5).

[2] i. e., the doing of good deeds and carrying out the injunctions of the Qur'ân. يسرى ***yusrâ*** = easiness, easy way, left hand. See at 87:8, p. 1978, n. 6.

[3] بخل ***bakhila*** = he became niggardly, stingy (v. iii. m. s. past from *bakhal /bukhl*, to be niggardly. See *yabkhalûna* at 57:24, p. 1778, n. 1).

[4] استغنى ***istaghnâ*** = he became in no need, had no need, deemed himself in no need, was able to do without (v. iii. m. s. past in form X of *ghaniya* [*ghinan/ghanâ'*], to be free from want. See at 64:6, p. 1832, n.6).

[5] i. e., he will be made easily amenable to disobedience and the consequent punishment. عسرى ***'usrâ*** = difficulty, hard situation.

[6] يغني ***yughnî*** = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 88:7, p. 1981, n. 4).

[7] i. e., into the punishment of hell. تردى ***taraddâ*** = he fell, got the fall, tumbled, deteriorated, clothed himself (v. iii. m. s. past in form V of *radiya* [ردى *radan*], to perish, be destroyed. See *mataraddiyah* at 5:3, p. 327, n. 6).

[8] هدى ***hudan*** = to guide, to give guidance, guidance, right way, true religion. See at 61:9, p. 1817, n. 2.

[9] الآخرة ***al-'âkhirah*** = the hereafter, the after-life. See at 16:30, p. 836, n. 10.

[10] i. e., this first life in the present world. الأولى ***al-'ûlâ*** (f.; m. *'awwal*) = the first, the foremost. See at 53:50, p. 1726, n. 8).

[11] أنذرت ***'andhartu*** = I warned, cautioned (v. i. s. past from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. In its form IV (*'indhâr*) the verb means to warn with a mention of the consequences of disregarding the warning. See at 41:13, p. 1544, n. 2).

[12] تلظى ***talazzâ*** (originally *tatalazzâ*. One *tâ'* is omitted) = she burns, is ablaze, gets enkindled (v. iii. f. s. impfct. from *talazzâ*, form V of *lazâ* [*lazan*], to burn, to flare, to blaze).

لَا يَصْلَىٰهَآ 15. There will enter[1] it none
إِلَّا ٱلْأَشْقَى ١٥ but the most wretched,[2]

ٱلَّذِى كَذَّبَ 16. Who disbelieves[3]
وَتَوَلَّىٰ ١٦ and turns back.[4]

وَسَيُجَنَّبُهَا 17. And there will be spared[5]
ٱلْأَتْقَى ١٧ it the most rihgteous[6]

ٱلَّذِى يُؤْتِى مَالَهُۥ 18. Who gives his wealth
يَتَزَكَّىٰ ١٨ purifying himself.[7]

وَمَا لِأَحَدٍ 19. And none has
عِندَهُۥ مِن نِّعْمَةٍ to him any favour
تُجْزَىٰٓ ١٩ to be recompensed.[8]

إِلَّا ٱبْتِغَآءَ 20. Except the seeking[9] of
وَجْهِ رَبِّهِ the Countenance of his Lord
ٱلْأَعْلَىٰ ٢٠ the Most Exalted.

وَلَسَوْفَ 21. And surely he shall
يَرْضَىٰ ٢١ be satisfied.[10]

---

1. يصلى ***yaṣlâ*** = he burns, broils, enters fire (v. iii. m. s. impfct. from *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ'*), to roast, to burn, to be exposed to the blaze. See at 84:12, p. 1967, n. 13).

2. أشقى ***'ashqâ*** = the most wretched, miserable, unlucky (elative of *shaqîy*; act. participle in the scale of *fa'îl* from *shaqâ/shaqiya,* to be unhappy, miserable. See at 91:12, p. 1993, n. 11).

3. i. e, disbelieves in the Messengership of Muhammad, peace and blessings of Allah be on him, and the Qur'ân. كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 38:14, p. 1462, n. 6).

4. i. e., from the truth. تولى ***tawallâ*** = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of *waliya* [*walâ'/wilâyah*], to be near, to be a friend. See at 88:23, p. 1983, n. 2).

5. يجنب ***yujannabu*** = he is spared, kept away, averted, (v. iii. m. s. impfct. passive from *jannaba*, form II of *janaba* [*janb*], to avert. See *yatajannabu* at 87:11, p. 1978, n. 11).

6. أتقى ***'atqâ*** = more/most righteous, godfearing, pious (elative of *taqîy*). See at 49:13, p. 1682, n. 9.

7. يزكى ***yatazakkâ*** = he purifies himself, gets purified (v. iii. m. s. impfct. from *tazakkâ*, form V of *zakâ* [*zakâ'*], to grow, be pure, just. See *yazzakkâ* at 80:3, p. 1947, n. 5).

8. i. e., he gives his wealth not to return a favour done to him. تجزى ***tujzâ*** = she is requited, rewarded, recompensed, rewarded, repaid (v. iii. f. s. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 45:22, p. 1625, n. 2).

9. i. e., he spends his wealth only for the pleasure of Allah. ابتغاء ***ibtighâ'*** = to seek, desire, for the purpose of (verbal noun in form VIII of *baghâ* [*bughâ'*], to desire. See at 13:17, p. 771, n. 11).

10. i. e., with the reward given him by Allah. يرضى ***yarḍâ*** = he is happy, is satisfied, is pleased, agrees, approves, likes (v. iii. m. s. impfct. from *raḍiya* [*riḍan /riḍwân /marḍâh*], to agree, to be satisfied. See at 53:26, p. 1721, n. 8).

93. *SÛRAT AL-ḌUḤÂ* (THE FORENOON)
Makkan: 11 *'âyahs*

This is an early Makkan *sûrah*. Its main theme is *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him) and the Qur'ânic *wahy*. It negatives the supposition of the unbelievers who, in view of a temporary pause in the coming of *waḥy* to him, started taunting him that his Lord had forsaken him. It is stated that this was not at all so. He is also reminded of Allah's past favours on him and is encouraged to carry on his mission and work and is assured of ultimate success and happiness.

The *sûrah* is named after the first *'âyah* in which Allah swears by the forenoon (*al-Ḍuḥâ*) and the night.

سُورَةُ الضُّحَىٰ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلضُّحَىٰ ①	1. By the forenoon.[1]
وَٱلَّيْلِ	2. And by the night
إِذَا سَجَىٰ ②	when it becomes tranquil.[2]
مَا وَدَّعَكَ	3. There has not taken leave[3]
رَبُّكَ	of you your Lord
وَمَا قَلَىٰ ③	nor is He displeased.[4]
وَلَلْءَاخِرَةُ	4. And indeed the after-life[5]
خَيْرٌ لَّكَ	shall be better for you
مِنَ ٱلْأُولَىٰ ④	than the first.[6]
وَلَسَوْفَ	5. And surely there will
يُعْطِيكَ رَبُّكَ	give[7] you your Lord
فَتَرْضَىٰ ⑤	so you will be pleased.[8]

---

[1] Allah may swear by anything of His creation; but the creatures may swear only by Him. ضحى *duḥan* = forenoon, day-time, brightness of the sun. See at 91:1, p. 1992, n. 1.

[2] i. e., it is dense and tranquil. سجى *sajâ* = he or it became tranquil, calm (v. iii. m. s. past from *sajw*, to be quiet, tranquil).

[3] The address is to the Prophet, peace and blessings of Allah be on him. It negatives the supposition of the unbelievers about him because of a temporary pause in the coming of *wahy*. ودع ***wadda'a*** = he took leave, bade farewell, saw off (v. iii. m. s. past in form II of *wada'a* [*wad'*], to put down, to leave off).

[4] قلى ***qalâ*** = he became displeased, detested (v. iii. m. s. past from *qalw/qaly*, to roast, to detest).

[5] الآخرة ***al-'âkhirah*** = the hereafter, the after-life. See at 92:12, p. 1996, n. 9.

[6] i. e., this first life in the present world.

[7] i. e., success, merits and rewards. The address is to the Prophet, peace and blessings fo Allah be on him. يعطى ***yu'ṭî*** = he gives, bestows, grants (v. iii. m. s. impfct. from *'a'ṭâ*, IV of *'aṭâ* [*'aṭw*], to give. See *'a'ṭâ* at 92:6, p. 1995, n. 8).

[8] ترضى ***tarḍâ*** = you like, are pleased, are satisfied, agree, approve (v. ii. m. s. impfct. from *raḍiya* [*riḍan/riḍwân/marḍâh*], to be satisfied. See at 46:15, p. 1637, n. 1).

أَلَمْ يَجِدْكَ	6. Did He not find[1] you an
يَتِيمًا فَـَٔاوَىٰ (٦)	orphan[2] then gave shelter?[3]
وَوَجَدَكَ	7. And He found you
ضَآلًّا	away from the way[4]
فَهَدَىٰ (٧)	then showed you the way?[5]
وَوَجَدَكَ عَآئِلًا	8. And He found you poor[6]
فَأَغْنَىٰ (٨)	and made you rich?[7]
فَأَمَّا ٱلْيَتِيمَ	9. So as for the orphan
فَلَا تَقْهَرْ (٩)	do not treat harshly.[8]
وَأَمَّا ٱلسَّآئِلَ	10. And as for the beggar,[9]
فَلَا تَنْهَرْ (١٠)	do not drive away.[10]
وَأَمَّا بِنِعْمَةِ	11. And as for the grace
رَبِّكَ فَحَدِّثْ (١١)	of your Lord, relate.[11]

---

1. يجد **yajid(u)** = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujûd*], to find. The last letter is vowelless because of the particle *lam* coming before the verb. See at 24:39, p. 1122, n. 9).

2. يتيم **yatîm** (s. ; pl. *'aytâm/ yatâmâ*) = orphan. See *yatâmâ* at 59:7, p. 1797, n. 5.

3. أوى **'âwâ** = he gave shelter, lodged, accommodated (v. iii. m. s. past in form IV of *'awâ* [*'awy*], to seek shelter. See at 12:99, p. 758, n. 2).

4. ضال **ḍâll** (s.; pl. *ḍâllûn*) gone astray, away from the way, erring (active participle from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray, to err. See *ḍâllû* at 83:32, p. 1964, n. 11).

5. هدى **hadâ** = he guided, gave guidance, showed the way (v. iii. m. s. past from *hady/ hudan/ hidâyah*, to guide, to lead. See at 49:17, p. 1684, n. 4).

6. عائل **'â'il** = poor, needy, indigent (act. participle from *'âla* [*'aylah*], to be poor. See *'aylah* at 9:28, p. 588, n. 6.

7. أغنى **'aghnâ** = he or it availed, became of use, enriched, made rich, sufficed (v. iii. m. s. past in form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 69:28, p. 1873, n. 2).

8. لا تقهر **lâ taqhar** = do not treat harshly, persecute, ooverpower, subdue (v. ii. m. s. imperative {prohibition} from *qahara* to overpower, subjugate, vanquish. See *qahhâr* at 40:16, p. 1515, n. 3).

9. سائل **sâ'il** (s.; pl. *sâ'ilûn*) = beggar, questioner, enquirer (active participle from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask. See at 70:25, p.1880, n. 8).

10. لا تنهر **lâ tanhar** = do not drive away/turn away with angry words/ scold/ reproach (v. ii. m. s. imperative {prohibition} from *nahara* [*nahr*], to flow, to scold, to drive away. See at 17:23, p. 880, n. 9).

11. i. e., remeber, mention and express gratitude. حدث **ḥaddith** = speak, report, relate (v. ii. m. s. imperative from *ḥaddatha*, form II of *ḥadatha/ ḥadutha* [*ḥudûth/ ḥadâthah*], to happen, to be new. See *ḥadîth* at 88:1, p. 1980, n. 1).

94. *SÛRAT AL-SHARḤ* (THE EXPOSITION)

Makkan: 8 *'âyahs*

This is another early Makkan *sûrah* which refers to *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him, mentioning Allah's special favour of opening his heart to the truth and removing from him the burden of faults. He is also reminded that Allah has raised high his reputation and that with every difficulty is ease, so he should not be discouarged by the temporary difficulties that come in the way of his mission.

It is named after its first *'âyah* wherein Allah refers to His having opened (*al-sharḥ*) his heart.

سُورَةُ الشَّرۡحِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

أَلَمۡ نَشۡرَحۡ 1. Have We not opened[1]
لَكَ صَدۡرَكَ ① for you your heart?[2]

وَوَضَعۡنَا عَنكَ 2. And put down[3] from you
وِزۡرَكَ ② your burden[4]

ٱلَّذِيٓ أَنقَضَ 3. Which weighed down[5]
ظَهۡرَكَ ③ your back?[6]

وَرَفَعۡنَا لَكَ 4. And raised high[7] for you
ذِكۡرَكَ ④ your reputation?[8]

فَإِنَّ مَعَ ٱلۡعُسۡرِ 5. So indeed with difficulty[9]
يُسۡرًا ⑤ is ease.[10]

إِنَّ مَعَ ٱلۡعُسۡرِ 6. Indeed with difficulty
يُسۡرًا ⑥ is ease.

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1. i. e., opened for the light of Islam (see 6:125, p. 444). نشرح **nashraḥ(u)** = we open, cut to slices, explain, expose. elucidate (v. iii. m. s. impfct. from *sharaḥa* [*sharḥ*], to cut, to open. The final letter is vowelless because of the particle *lam* coming before the verb. See *yashraḥ* at 6:125, p. 444, n. 2).

2. صدر **ṣadr** (s.; pl. *ṣudûr*) = breast, chest, bosom, heart, front. See at 39:22, p. 1489, n. 6.

3. وضعنا **waḍa'nâ** = we laid, laid down, placed, set, set up, put down, erected, delivered (v. i. pl. past from *waḍa'a* [*waḍ'*], to lay, to put down. See *waḍa'a* at 55:7, p. 1752 n. 2).

4. i. e., the burden of faults and sins, thus making him free from those (see *Al-Baḥr*, X, 500). وزر **wizr** (s.; pl. *'awzâr*) = burden, load, encumbrance, sin. See at 53:38, p. 1724, n. 12.

5. أنقض **'anqaḍa** = he or it weighed down (v. iii. m. s. past in form IV of *naqaḍa* [*naqḍ*], to break, to violate. See *naqaḍat* at 16:92, p.858, n. 9).

6. ظهر **ẓahr** (s.; pl. ظهور **ẓuhûr**) = back, rear, loin, spine, surface. See at 84:10, p. 1967, n. 10).

7. رفعنا **rafa'nâ** = we raised, raised high, lifted up, elevated, (v. i. pl. past from *rafa'a* [*raf'*], to raise, to lift up. See at 43:32, p. 1590, n. 6).

8. ذكر **dhikr** = citation, recollection, remembrance, mention, reminder, reputation, renown, also scripture, the Qur'ân. See at 81:27, p. 1956, n. 7.

9. عسر **'usr** = hardship, difficulty, distress. See at 65:7, p. 1841, n. 10.

10. يسر **yusr** = ease, facility. See at 65:7, p. 1841, n. 11.

فَإِذَا فَرَغْتَ 7. So when you be off your
فَانصَبْ ٧ work,[1] get ready.[2]

وَإِلَىٰ رَبِّكَ 8. And to your Lord
فَارْغَب ٨ turn in hope.[3]

---

[1] فرغت ***faraghta*** = you became empty/ vacant/ unoccupied, be off work, finished work, (v. ii. m. s. past from *faragha* [*furûgh/farâgh*], to be empty, vacant. See *nafrughu* at 55:31, p. 1745, n. 7).

[2] i. e., for prayers and devotion. انصب ***inṣab*** = erect, set up, pitch, raise, hoist, get ready, prepare (v. ii. m. s. imperative from *naṣaba* [*naṣb*], yo erect, to get ready. See *nuṣibat* at 88:19, p. 1982, n. 11).

[3] i. e, wish for the graces of your Lord. ارغب ***irghab*** = turn in hope, be desirous, wish (v. ii. m. s. imperative from *raghaba* [*raghbah/ raghab*], to desire, to wish. See ***râghibûn*** at 68:32, p. 1864, n. 3).

95. *SÛRAT AL-TÎN* (THE FIG)

Makkan: 8 *'âyahs*

This is an early Makkan *sûrah*. It is named after its first *'âyah* in which Allah swears by the fig (*Tîn*), the olive and the Mount Sinai and Makka and reminds man that He is his Creator and Lord (*tawḥîd*) and that obedience to Him and doing the good deeds will determine his real position. It is further reminded that he has to face judgement on the Day of Judgement and that Allah is the Justest of Judges.

سُورَةُ التِّينِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلتِّينِ وَٱلزَّيْتُونِ ۝١	1. By the Fig[1] and the olive.[2]
وَطُورِ سِينِينَ ۝٢	2. By the Mount[3] Blessed.[4]
وَهَٰذَا ٱلْبَلَدِ ٱلْأَمِينِ ۝٣	3. And by this city[5] most secure and peaceful.[6]
لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ ۝٤	4. We have indeed created man in the best of shape.[7]
ثُمَّ رَدَدْنَٰهُ أَسْفَلَ سَٰفِلِينَ ۝٥	5. Then We revert[8] him to the lowest[9] of the low.
إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝٦	6. Except those who believe and do the good deeds.[10] Then they will have a reward without cessation.[11]

---

[1] Allah may swear by anything of His creation; but the creatures may swear only by Him. تين ***tîn*** = fig.

[2] زيتون ***zaytûn*** = olives, olive tree. See at 80:29, p. 1950, n. 12.

[3] i. e., the Mount Sinai. طور ***tûr*** = mountain, Mount Sinai. See at 52:1, p. 1707, n. 1.

[4] سينين ***sînîn*** = blessed.

[5] i. e., Makka. بلد ***balad*** (s.; pl. *bilâd*) = country, town, city, place, land. See at 90:1, p. 1989, n. 2.

[6] أمين ***'amîn*** = faithful, trustworthy, trusted, trustee, loyal, safe, secure (active participle in the scale of *fa'îl* from *'amuna* [*'amânah*], to be faithful. See at 44:51, p. 1615, n. 7).

[7] تقويم ***taqwîm*** = setting up, raising, reformation, reorganization, reshaping, modification, assessment, to shape, to form, to set upright (verbal noun in form II of *qâma* [*qawmah/qiyâm*], to get up, to stand up. See ***yastaqîm*** at 81:28, p. 1956, n. 10).

[8] i. e., because of his unbelief and sins. رددنا ***radadnâ*** = we returned, gave back, put back, reverted, restored, resisted, replied (v. i. pl. past from *radda* [*radd*], to return, to put back. See at 28:13, p. 1235, n. 3).

[9] i. e., in rank and punishment. أسفل ***'asfal*** = lowest, at the bottom, deepest; also (as preposition) below, under. Elative of *sâfil* (low/base/mean. See at 4:145, p. 309, n. 9).

[10] صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 85:12, p. 1972, n. 1.

[11] i. e., it will neither be exhausted nor stopped. ممنون ***mamnûn*** = cut off, ceased, obliged, grateful, weak (pass. participle from *manna* [*mann*], to be kind, to bestow favour, to cut off, to be weak. See at 84:25, p. 1969, n. 9).

فَمَا 7. Then what
يُكَذِّبُكَ بَعْدُ makes you disbelieve[1] still
بِالدِّينِ ٧ in the Judgement?[2]

أَلَيْسَ اللَّهُ 8. Is not Allah
بِأَحْكَمِ الْحَاكِمِينَ ٨ the Justest[3] of Judges?[4]

1. يكذب ***yukadhdhibu*** = he cries lies to, disbelieves, thinks false, causes to disbelieve (v. iii. m. s. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 68:44, p. 1866, n. 5).

2. i. e., after the Resurrection and on the Day of Judgement. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 83:11, p. 1961, n. 8.

3. أحكم ***'aḥkamu*** = justest, the best judge, better judge (elative of *ḥâkim*, act. partticiple of *ḥakama* [*ḥukm*], to pass judgement. See at 60:10, p. 1812, n. 4).

4. حاكمين ***ḥâkimîn*** (pl. acc./gen. of *ḥâkimûn*,; s. *ḥâkim*. See n. 3 above).

96. *SÛRAT AL-'ALAQ* (THE STICKING CLOT)
Makkan: 19 *'âyahs*

The first five *'ayahs* of this *sûrah* was the passage of the Qur'ân which was delivered to the Prophet, peace and blessings of Allah be on him, at the cave of the mount Ḥirâ' by the angel Jibrîl, thus marking the beginning of his *risâlah* and the coming down of the Qur'ân. The *sûrah* is named after the second *'âyah* which mentions Allah's creation of man from a sticking clot (*al-'alaq*). These first five *'ayahs* also mention Allah's most important grace on man, i. e., imparting him knowledge and teaching him what he did not know. The rest of the *sûrah* was sent down a little later. It refers to the beginning of the preaching of the truth and the opposition to it by the Makkan leaders, particularly by 'Abû Jahl. He and all such persons are reminded of Allah's retribution and that all shall have to return to Him. The Messenger of Allah is asked to pay no heed to such opposition and to continue preaching and worshipping Allah.

سُورَةُ ٱلْعَلَقِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱقْرَأْ بِٱسْمِ 1. Read,[1] in the name
رَبِّكَ ٱلَّذِى خَلَقَ ۝١ of your Lord Who created.

خَلَقَ ٱلْإِنسَٰنَ 2. Created man
مِنْ عَلَقٍ ۝٢ from a sticking clot.[2]

ٱقْرَأْ وَرَبُّكَ 3. Read. And your Lord
ٱلْأَكْرَمُ ۝٣ is the Most Beneficent.[3]

ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ۝٤ 4. Who taught[4] by the pen.

عَلَّمَ ٱلْإِنسَٰنَ 5. Taught man
مَا لَمْ يَعْلَمْ ۝٥ what knew not.[5]

[1] i. e., of the Qur'ân which is sent down. This and the following four *'âyahs* were the passage of the Qur'ân which was delivered first to the Messenger of Allah, peace and blessings of Allah be on him, by the angel Jibrîl on mount Hirâ'. اقرأ ***iqrâ'*** = read, recite, study (v. ii. m. s. imperative from *qara'a* [*qirâ'ah*], to read, recite. See *iqra'û* at 73:20, p. 1902, n. 7).

[2] علق ***'alaq*** = medicinal leech, blood clot, sticking . See *'alaqah* at 75:38, p. 1918, n. 7).

[3] أكرم ***'akram*** = more/most honourable, esteemed, noble, generous, Most Beneficent (elative of *karîm*, (act. participle in the scale of *fa'îl* from *karuma* [*karam/ karamah/ karâmah*], to be noble, to be generous. See at 49:13, p. 1682, n. 8).

[4] i. e., taught writing by the pen and acquiring knowledge thereby. علم ***'allama*** = he taught, instructed, informed (v. iii. m. s. past in form II of *'alima* [*'ilm*], to know. See at 55:2, p. 1741, n. 2).

[5] Knowledge is the most important and distinguishing grace of Allah on man. يعلم ***ya'lam***(*u*) = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. The final letter is vowelless because of the particle *lam* coming before the verb. See at 8:72, p. 573, n. 2).

كَلَّآ إِنَّ 6. Not at all. Indeed
ٱلْإِنسَٰنَ لَيَطْغَىٰٓ ٦ man does transgress.[1]

أَن رَّءَاهُ 7. Because he thinks he
ٱسْتَغْنَىٰٓ ٧ is in no need.[2]

إِنَّ إِلَىٰ رَبِّكَ 8. Verily to your Lord
ٱلرُّجْعَىٰٓ ٨ shall be the return.[3]

أَرَءَيْتَ ٱلَّذِى 9. Do you see the one who
يَنْهَىٰ ٩ forbids[4]

عَبْدًا إِذَا صَلَّىٰٓ ١٠ 10. A servant[5] when he prays?[6]

أَرَءَيْتَ إِن كَانَ 11. Do you see, if he is
عَلَى ٱلْهُدَىٰٓ ١١ on the right path?[7]

أَوْ أَمَرَ 12. Or he enjoins
بِٱلتَّقْوَىٰٓ ١٢ righteousness?[8]

أَرَءَيْتَ 13. Do you see,
إِن كَذَّبَ if he disbelieves[9]
وَتَوَلَّىٰٓ ١٣ and truns away?[11]

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1. i. e., in disobedience to Allah. This and the remaining *'âyahs* of the *sûrah* relate to the opposition to the *risâlah* by the leading men of Makka, of whom 'Abû Jahl was the most prominent. يطغى ***yaṭghâ*** = he transgresses, exceeds all bounds, becomes tyrannical (v. iii. m. s. impfct. from *taghâ* [*taghan/ tughyân*], to exceed all bounds. See at 20:45, p. 985, n. 3).

2. i. e., of Allah and His grace. استغنى ***istaghnâ*** = he became in no need, had no need, deemed himself in no need, was able to do without (v. iii. m. s. past in form X of *ghaniya* [*ghinan/ghanâ'*], to be free from want. See at 92:10, p. 1996, n.6).

3. But everyone should remember that he shall have to return to Allah for judgement and requital. رجعى ***ruj'â*** = return, reply, reaction. See *raj'* at 86:8, p. 1975, n. 5.

4. The immediate allusion is to 'Abu Jahl who used to prevent the Messenger of Allah from performing *salâh* (Islamic form of worship) at the Ka'ba. ينهى ***yanhâ*** = he forbids, prohibits, interdicts, proscribes (v. iii. m. s. impfct. from *nahâ* [*nahy/nahw*], to forbid. See at 60:8, p. 1810, n. 1).

5. i. e., the Messenger of Allah, peace and blessings fof Allah be on him.

6. صلى ***ṣallâ*** = he performed *ṣalâh* (Islamic worship) prayed, worshipped, bestowed blessings, sought blessings (v. iii. m. s. past from *ṣalâh*, to pray, to worship. See at 87:15, p. 1979, n. 5).

7. i. e., how could he be prevented from praying while he is on the right path? هدى ***hudan*** = guidance, right path. See at 72:13, p. 1893, n. 5.

8. تقوى ***taqwâ*** = godliness, devoutness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*), to guard, be on one's guard. See at 91:8, p. 1993, n. 4.

9. i. e., the one who disbelieves in the *risâlah* and prevents worshipping Allah at the Ka'ba. كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 79:21, p. 1943, n. 3).

10. i. e., from the truth. تولى ***tawallâ*** = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of *waliya* [*walâ'/wilâyah*], to be near, to be a friend. See at 92:16, p. 1997, n. 4).

أَلَمْ يَعْلَم 14. Does he not know

بِأَنَّ ٱللَّهَ يَرَىٰ ﴿١٤﴾ that Allah sees?[1]

كَلَّا 15. No, never.

لَئِن لَّمْ يَنتَهِ If he desists[2] not,

لَنَسْفَعًا We will seize and drag[3] him

بِٱلنَّاصِيَةِ ﴿١٥﴾ by the forelock.[4]

نَاصِيَةٍ كَٰذِبَةٍ 16. A forelock lying,[5]

خَاطِئَةٍ ﴿١٦﴾ sinful.[6]

فَلْيَدْعُ 17. So let him summon[7]

نَادِيَهُۥ ﴿١٧﴾ his council.[8]

سَنَدْعُ 18. We will summon

ٱلزَّبَانِيَةَ ﴿١٨﴾ the sentinels of hell.[9]

كَلَّا 19. Not at all.[10]

لَا تُطِعْهُ Never obey[11] him;

وَٱسْجُدْ and prostrate yourself[12]

وَٱقْتَرِب ۩ ﴿١٩﴾ and come near.[13]**

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[1] i. e., He sees all that His creatures do.

[2] ينته *yantahi*(*î*)= he desists, ceases, refrains, terminates (v. iii. m. s. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. The final *yâ'* is dropped for the particle *lam* coming before the verb. See at 33:60, p. 1362, n. 2).

[3] لنسفعن ***la nasfa'an*** = we will seize and drag (v. i. pl. impfct. emphatic from *safa'a* [*saf'*], to seize and drag).

[4] ناصية ***nâṣiyah*** (s.; pl. *nawâṣin*) = forelock, fore part of the head. See at 11:56, p. 698, n. 3).

[5] i. e., forelock of a lying and sinful person. كاذبة ***kâdhibah*** (f. s.; pl. *kâdhibât*; m. *kâdhib*) = liar, lying, untruthful, deceptive(act. participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 56:2, p. 1753, n. 3).

[6] خاطئة ***khâṭi'ah*** (f. s.; m. *khâṭi'*) = sinful, erring, mistaken, at fault (act. participle from *khaṭi'a* [*khaṭa'*], to be mistaken, to sin. See *khâṭi'ûn* at 69:37, p. 1874, n. 6).

[7] ليدع ***li yad'u*** (*û*) = let him call/ pray, invoke, invite, summon (v. iii. m. s. imperative from *da'â* [*du'â'*], to call. See at 40:126, p. 1518, n. 7).

[8] i. e., the Makkan council of elders. ناد ***nâdin*** (s.; pl. *'andiyah/nawâdin*) = club, council, clubhouse, circle, assembly, association. See at 29:29, p. 1275, n. 5.

[9] زبانية ***zabâniyah*** = angels in charge of thrusting the sinful in hell, sentinels of hell.

[10] i. e, the matter is not at all like what 'Abû Jahl and his sort think.

[11] The instruction is to the Prophet, peace and blessings of Allah be on him, with the implied assurance that 'Abu Jahl cannot do him any harm and that he should continue to carry out his mission. لا تطع ***lâ tuṭi'*** = do not obey, follow, abide by, comply with (v. ii. m. s. imperative {prohibition} from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 76:24, p. 1924, n. 11).

[12] i. e., continue praying.

[13] i. e., near to Allah in prayer, devotion and obedience. اقترب ***iqtarib*** = come near, place yourself near (v. ii. m. s. imperative from *iqtaraba*, formVIII of *qaruba* [*qurb/ maqrabah*], to be near. See *iqtaraba* at 21:1, p. 1012, n. 1).

**** One should prostrate oneself to Allah on reading this *'âyah*.**

97. *Sûrat al-Qadr* (Decree)

Makkan: 5 *'âyahs*

This Makkan *sûrah* speaks about Allah's sending down of the Qur'ân in the Night of Decree (*Qadr*) and it is named after this first *'âayh.* The merit of this night is more than that of a thousand months. The angels and Jibrîl come down during this night by Allah's leave with every one of His command.

سُورَةُ ٱلْقَدْرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

إِنَّآ أَنزَلْنَـٰهُ 1.Verily We have sent it down[1]
فِى لَيْلَةِ ٱلْقَدْرِ ١ in the Night of Decree.[2]

وَمَآ أَدْرَىٰكَ 2. And what will inform[3] you
مَا لَيْلَةُ ٱلْقَدْرِ ٢ what the Night of Decree is?

لَيْلَةُ ٱلْقَدْرِ 3. The Night of Decree is
خَيْرٌ مِّنْ better[4] than
أَلْفِ شَهْرٍ ٣ a thousand months.[5]

تَنَزَّلُ ٱلْمَلَـٰٓئِكَةُ 4. There descend[6] the angels
وَٱلرُّوحُ فِيهَا and Jibrîl[7] in it
بِإِذْنِ رَبِّهِم by the leave[8] of their Lord,
مِّن كُلِّ أَمْرٍ ٤ for every command.[9]

سَلَـٰمٌ 5. Peace;[10]
هِىَ حَتَّىٰ مَطْلَعِ that is till the emergence[11]
ٱلْفَجْرِ ٥ of the daybreak.[12]

[1] i. e., sent down the Qur'ân (see 44:3-4). أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 78:14, p. 1935, n. 1).

[2] قدر ***qadr*** = measure, quantity, extent, amount, worth, degree, grade, rank, divine decree.

[3] أدرى ***'adrâ*** = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 90:12, 1990, n. 10).

[4] i. e., better in merits for good deeds done during it. خير ***khayr*** = good/better/ best, charity, wealth, property, affluence. See at 87:17, p. 1979, n. 7.

[5] شهر ***shahr*** (s.; pl. *ash-hur/shuhûr*) = month. See *ash-hur* at 2:226, p. 111, n. 4.

[6] تنزل ***tanazzalu***(originally *tatanazzalu*) = she comes down, descends (v. iii. f. s. impfct from*tanazzala*, form V of *nazala* [*nuzûl*], to come down, get down. See at 26:221, p. 1200, n. 2).

[7] ***Rûḥ*** is another name for Jibrîl. He is mentioned specifically for his distinguished poisition among the angels.. روح ***rûḥ*** (s.; pl. *'arwâḥ*) = breath of life, soul, spirit, spirit of life, *waḥy*, Jibrîl. See at 78:38, p. 1938, n. 12.

[8] اذن ***'idhn*** (pl. أذون *'udhûn* /أذونات *'udhûnât*) = leave, permission. See at 42:51, p. 1580, n. 6).

[9] أمر ***'amr*** (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree / matter, issue, affair. See at 82:18, p. 1959, n. 10.

[10] i. e., peace and blessings of Allah throughout that night.

[11] مطلع ***maṭla'*** = to rise, appear, come into view, emerge (verbal noun of *ṭala'a*, to rise, to appear. See *maṭli'* at 18:90, p. 943, n. 5.

[12] فجر ***fajr*** = daybreak, dawn, morning twilight, beginning, outset. See at 89:1, p. 1984, n. 1.

98. *SÛRAT AL-BAYYINAH* (THE CLEAR EVIDENCE)

Madinan: 8 'âyahs

This is a Madinan *sûrah*. It describes the attitude of the People of the Book and the polytheists to the Qur'ân and the *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him. It also deals with *tawhîd* (monotheism) and the absolute need to devote our worship and prayers exclusively and sincerely to Allah, the Judgement and reward and punishment for the believers and unbelievers respectively in the hereafter. The *sûrah* is named after its first *'âyah* which makes mention of the "Clear Evidence" (*al-bayyinah*), i. e., the Qur'ân.

سُورَةُ البَيِّنَةِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

لَمۡ يَكُنِ ٱلَّذِينَ	1. There were not those who
كَفَرُواْ	disbelieve[1] of
مِنۡ أَهۡلِ ٱلۡكِتَٰبِ	the People of the Book
وَٱلۡمُشۡرِكِينَ	and the polytheists[2]
مُنفَكِّينَ	to break off[3]
حَتَّىٰ تَأۡتِيَهُمُ	till there came to them
ٱلۡبَيِّنَةُ ١	the clear evidence.[4]
رَسُولٞ مِّنَ ٱللَّهِ	2. A Messenger from Allah[5]
يَتۡلُواْ صُحُفٗا مُّطَهَّرَةٗ ٢	reciting[6] pages made pure.[7]
فِيهَا كُتُبٞ	3. Therein are edicts
قَيِّمَةٞ ٣	right and precious.[8]
وَمَا تَفَرَّقَ ٱلَّذِينَ	4. And divided[9] were not those
أُوتُواْ ٱلۡكِتَٰبَ	who were given the Book

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1. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 90:19, p. 1991, n. 10).

2. مشركين ***mushrikîn*** (pl.; accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk/ shirkah/ sharikah*], to share. See at 30:31, p. 1300, n. 4).

3. i. e., from their unbelief and old habits and practices. منفكين ***munfakkîn*** (pl.; acc./gen. of *munfakkûn; s. muhfakk*) = those that disjoin/ separate/ unfasten/ untie/ disengage/ detach/ rid themselves, break off (act. participle from *infakka*, form VII of *fakka* [*fakk*], to separate, to open. See *fakk* at 90:13, 1990, n. 11).

4. i. e., A messenger from Allah, as mentioned in the next *'âyah.* بينة ***bayyinah*** (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 47:14, p.1651, n. 13.

5. i. e., Muhammad, peace and blessings of Allah be on him.

6. يتلوا ***yatlû*** = he recites, reads (v. iii. m. s. impfct. from *talâ* [*tilâwah*], to recite, read. See at 65:11, p. 1842, n. 11).

7. i. e., the Qur'ân. مطهرة ***muṭahharah*** (f., mas. مطهر *muṭahhar*) = rendered pure, pure, immaculate, unblemished (passive participle from *tahhara*, form II of *ṭahara /ṭahura* [*ṭuhr/ṭahârah*], to be pure, clean. See at 80:13, p. 1948, n. 12).

8. قيمة ***qayyimah***(f.; m. *qayyim*) = right, straight, precious. See *qayyim* at 30:30, p. 1299, n. 13.

9. تفرق ***tafarraqa*** = he became separated, divided, disunited (v. iii. m. s. past in from V of *faraqa* [*farq/furqân*], to separate, divide. See *lâ tatafarraqû* at 42:13, p. 1564, n. 9).

except after	إِلَّا مِنۢ بَعْدِ
that there had come to them	مَا جَآءَتْهُمُ
the clear evidence.[1]	ٱلْبَيِّنَةُ ﴿٤﴾
5. And they were not enjoined[2]	وَمَآ أُمِرُوٓا۟
for aught but	إِلَّا
that they worship Allah	لِيَعْبُدُوا۟ ٱللَّهَ
making exclusive[3] for Him	مُخْلِصِينَ لَهُ
the worship,[4]	ٱلدِّينَ
as true monotheists,[5]	حُنَفَآءَ
and perform[6] the prayer	وَيُقِيمُوا۟ ٱلصَّلَوٰةَ
and pay *zakâh*,[7]	وَيُؤْتُوا۟ ٱلزَّكَوٰةَ
and this is	وَذَٰلِكَ
the religion of the upright.[8]	دِينُ ٱلْقَيِّمَةِ ﴿٥﴾
6. Verily those who disbelieve	إِنَّ ٱلَّذِينَ كَفَرُوا۟
of the People of the Book	مِنْ أَهْلِ ٱلْكِتَٰبِ
and the polytheists	وَٱلْمُشْرِكِينَ
shall be in the fire of hell	فِى نَارِ جَهَنَّمَ
abiding for ever[9] therein.	خَٰلِدِينَ فِيهَآ
Such ones are	أُو۟لَٰٓئِكَ هُمْ
the worst [10] of creatures.[11]	شَرُّ ٱلْبَرِيَّةِ ﴿٦﴾

---

1. i. e., the Qur'ân. This refers to those of the People of the Book who started disbelieving in the *risâlah* of Muhammad, peace and blessings of Allah be on him, although previously they had been sure about his coming according to what is written in their scripture.

2. أمروا *'umirû* = they were ordered, commanded, bidden, enjoined (v. iii. m. pl. past passive from *'amara* [*'amr*], to order. See at 9: 31, p. 589, n. 13).

3. i. e., not associating any other being with Allah in their worship. مخلصين ***mukhliṣîn*** (pl.; acc./gen. of *mukhliṣûn;* sing. *mukhliṣ*) = those who make (something) exclusive and pure, sincere, loyal, faithful (act. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure. See at 39:2, p. 1480, n. 5).

4. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 95:7, p. 2003, n. 2.

5. حنفاء ***ḥunafâ'a*** (pl.; s. *ḥanîf*) = those who shun the false religions and follow the true religion, true, sincere and absolute monotheists. See *ḥanîf* at 22:31 , p. 1056, n. 9).

6. يقيموا ***yuqîmû***(*na*) = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from *'aqâma*, form IV of *qâma* [*qiyâm* /*qawmah*], to get up, to stand up, to be erect. See *yuqîmûna* at 9:71, p. 608, n. 6).

7. زكوة ***zakâh*** = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, of a certain percentage of surplus wealth held for a full year. It is so called because it purifies wealth and makes for its proper growth. See at 73:20, p. 1902, n. 2.

8. قيمة ***qayyimah***(f.; m. *qayyim*) = right, straight, upright, precious. See at 98:3, p. 2008, n. 8.

9. خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 72:23, p. 1895, n. 10.

10. شر ***sharr*** (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked. See at 38:55, p. 1473, n. 3.

11. برية ***bariyyah*** (s.; pl. *barâyâ*) = creation, creature.

إِنَّ ٱلَّذِينَ ءَامَنُوا۟	7. Verily those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds,[1]
أُو۟لَٰٓئِكَ هُمْ	such ones, they are
خَيْرُ ٱلْبَرِيَّةِ ٧	the best[2] of creatures.
جَزَآؤُهُمْ	8. Their reward[3]
عِندَ رَبِّهِمْ	with their Lord will be
جَنَّٰتُ عَدْنٍ	Gardens of Eternity,[4]
تَجْرِى مِن تَحْتِهَا	flowing[5] below[6] them
ٱلْأَنْهَٰرُ	the rivers,[7]
خَٰلِدِينَ فِيهَآ أَبَدًا	they abiding therein for ever.
رَّضِىَ ٱللَّهُ	Allah will be pleased[8]
عَنْهُمْ	with them
وَرَضُوا۟	and they will be pleased[9]
عَنْهُ	with Him.
ذَٰلِكَ لِمَنْ	Such will be for the one
خَشِىَ رَبَّهُۥ ٨	who fears[10] his Lord.

---

[1] صالحات **sâliḥât** (f.; sing. *ṣâliḥah;* m. *sâlih*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 95:6, p. 2002, n. 10.

[2] خير **khayr** = good/better/ best, charity, wealth, property, affluence. See at 97:3, p. 2007, n. 4.

[3] جزاء **jazâ'** = retribution, penalty, repayment, recompense, requital, reward. See at 78:36, p. 1938, n. 6).

[4] عدن **'adn** = Eden, eternity, paradise. جنات عدن **jannât 'adn** is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 61:12, p. 1818, n. 6.

[5] تجرى **tajrî** = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 85:12, p. 1972, n. 3).

[6] تحت **taḥt** = under, below, beneath, underneath. See at 85:12, p. 1972, n. 4.

[7] أنهار **'anhâr** (sing. *nahr*) = rivers, streams. See at 85:12, p. 1972, n.5.

[8] رضى **raḍiya** = he was pleased, became happy (v. iii. m. s. past [from *riḍan/ riḍwân/ marḍâh*, to be satisfied]. See at 58:22, p. 1793, n. 2).

[9] رضوا **raḍû** = they were pleased, became satisfied, happy, content (v. iii. m. pl. past from *raḍiya* [*riḍan/ riḍwân/ marḍâh*] to be satisfied. See at 9:100, p. 621, n. 3).

[10] خشى **khashiya** = he feared, was afraid of, apprehended (v. iii. m. s. past from *khashy /khashyah*, to fear. See at 50:33, p. 1692, n. 9).

99. *SÛRAT AL-ZILZÂL* (THE EARTHQUAKE)

Makkan: 8 *'ayahs*

This is a Makkan *sûrah.* It describes some of the terrible events that will mark the coming of the Resurrection and the Day of Judgement; and it very clearly points out that whoever does an atom-weight of good or evil shall be accountable for it. The *sûrah* is named after its first *'âyah* which mentions about the Earthquake (*zizâl*)of the Resurrection.

سُورَةُ الزَّلْزَلَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا زُلْزِلَتِ 1. When convulsed[1] will be
ٱلْأَرْضُ زِلْزَالَهَا ① the earth by its convulsion.

وَأَخْرَجَتِ 2. And there will throw out[2]
ٱلْأَرْضُ أَثْقَالَهَا the earth its loads.[3]
②

وَقَالَ ٱلْإِنسَٰنُ 3. And man will say:
مَا لَهَا ③ "What has happened to it?"

يَوْمَئِذٍ تُحَدِّثُ 4. That day she will relate[4]
أَخْبَارَهَا ④ her stories.[5]

بِأَنَّ رَبَّكَ 5. For your Lord
أَوْحَىٰ لَهَا ⑤ will give her the orders.[6]

يَوْمَئِذٍ 6. That day
يَصْدُرُ ٱلنَّاسُ man will come out[7]

[1] زلزلت **zukzilat** = she was convulsed, shaken, trembled, rocked, quaked (v. iii. m. s. past passive from *zalzala* [*zalzalah/zilzâl*], to shake, to convulse. See *zulzilû* at 33:11, p. 1339, n. 1).

[2] See 84:3-4 (p. 1966). أخرجت **'akhrajat** = she drove out, expelled, dislodged, brought out, ousted, threw out, produced (v. iii. f. s. past from'*akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See at 47:13, p. 1561, n.10).

[3] أثقال **'athqâl** (pl.; s. ثقل *thaqal*) loads, baggage, burdens. See at 29:13, p. 1269, n. 5.

[4] تحدث **tuḥaddithu** = she relates, reports, narrates, speaks (v. iii. f. s. impfct. from *ḥaddatha*, form II of *ḥadatha/ḥadutha* [*ḥudûth/ḥadâthah*], to happen, to be new. See *ḥaddith* at 93:11, p. 1992, n. 11).

[5] i. e., all that happened on her surface of the deeds and events of the creatures. أخبار **'akhbâr** (pl.; s. *khabar*) = news, information, stories, facts.

[6] i. e., Allah will give her speaking power and ask her to speak out. أوحى *'awḥâ* = he communicated, ordered (v. iii. m. s. past. in form IV of *waḥâ* [*waḥy*], to communicate. See at 53:10, p. 1718, n. 10).

[7] i. e., they will be resurrected and they will come out of their last resting places. يصدر **yuṣduru** = he goes out, comes out, proceeds (v. iii. m. s. impfct. from *ṣadara* [*ṣudûr*] to go out, to proceed. See *yuṣdira* at 28:23, p. 1239, n. 9).

أَشْتَاتًا	in different groups[1]
لِّيُرَوْا	in order to be shown[2]
أَعْمَالَهُمْ ٦	their deeds.[3]
فَمَن يَعْمَلْ	7. So whoever does[4]
مِثْقَالَ ذَرَّةٍ	the weight[5] of an atom[6]
خَيْرًا يَرَهُ ٧	in good[7] shall see[8] it.
وَمَن يَعْمَلْ	8. And whoever does
مِثْقَالَ ذَرَّةٍ	the weight of an atom
شَرًّا يَرَهُ ٨	in evil[9] will see it.

[1] i. e., according to their deeds and resords (see 17:71). أشتات *'ashtât* (pl.; s. *shatt*) = separate, scattered, diverse, different groups. See at 24:61, p. 1133, n. 11.

[2] يروا ***yuraw****(na)* = they are shown (v. iii. m. pl. impfct. passive from *'arâ*; form IV of *ra'â* [*ra'y/ru'yah*], to see. The terminal *nûn* is dropped because of a hidden *'an* in *li* of motivation coming before the verb. See *yurâ* at 53:40, p. 1725, n. 2).

[3] i. e., the record of their deeds and will be requite them accordingly. أعمال ***'a'mâl*** (pl.; s. *'amal*) = deeds, works, acts, actions. See n. 4 below.

[4] يعمل ***ya'mal****(u)* = he does, acts, works (v. iii. m. s. impfct. from *'amila* [*'amal*], to do, to act. The final letter is vowelless because the verb is in a conditinal clause preceded by *man*. See *ta'malûna* at 63:11, p. 1829, n. 8).

[5] مثقال ***mithqâl*** (s.; pl. مثاقيل *mathâqîl*) = weight. See at 34:22, p. 1376, n. 4.

[6] ذرة ***dharrah*** (s.; pl. ذرات *dharrât*) = atom, tiny particle, dust speck, the measure of a small ant. See 34:22, p. 1376, n. 5.

[7] خير ***khayr*** = good/better/ best, charity, wealth, property, affluence. See at 98:3, p. 2010, n. 2.

[8] i. e., everyone shall be requited for the minutest of good or evil he does.

[9] شر ***sharr*** (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked. See at 98:7, p. 2009, n. 10.

100. *SÛRAT AL-'ÂDIYÂT* (THE GALLOPING STUDS)
Makkan: 11 *'âyahs*

This is a Makkan *sûrah*. It emphasizes man's ingratitude to Allah and his engrossment with wealth and property, reminding him of the inevitability of the Resurrection and the Judgement. It is named after its first *'âyah* wherein Allah swears by the running studs (*'âdiyât*).

سُورَةُ العَادِيَات

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلْعَٰدِيَٰتِ 1.By the galloping studs[1]
ضَبْحًا ① snorting,[2]

فَٱلْمُورِيَٰتِ 2. And causing sparks[3]
قَدْحًا ② by hoop-strikes.[4]

فَٱلْمُغِيرَٰتِ 3. And by the raiding
صُبْحًا ③ steeds[5] in the early dawn.

فَأَثَرْنَ بِهِۦ 4. Raising[6] thereby
نَقْعًا ④ dust-clouds.[7]

فَوَسَطْنَ 5. And penetrating[8]
بِهِۦ جَمْعًا ⑤ therewith in the crowd .[9]

إِنَّ ٱلْإِنسَٰنَ 6. Verily man is to his
لِرَبِّهِۦ لَكَنُودٌ ⑥ Lord ungrateful.[10]

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1. عاديات *'âdiyât* (pl.; s. *'âdiyah*) = galloping studs, speedily running horses {specially used for fighting} (act. participle from *'adâ* [*'adw*], to run, to speed, to dash, to overstep. See *mu'tadin* at 83:13, p. 1961, n. 9).

2. ضبح ***dabḥ*** = snorting (of horse).

3. موريات ***mûriyât*** (f. pl.; s.*mûriyah*; m. *mûrin*) = those that kindle fire, strike fire, cause sparks (act. participle from *'awrâ*, form IV of *warâ* [*wary*], to kindle, to strike fire. See *tûrûna* at 56:71, p. 1763, n 6).

4. قدح ***qadḥ*** = to bore, to pierce, to kindle fire by striking stone (here , horse's hoop-strikes).

5. مغيرات ***mughîrât*** (f. pl.; s. *mughîrah*; m. *mughîr*) = raiding horses/studs, female raiders/ invaders (act. participle from *'aghâra*, form IV of *ghâra* [*ghawr*], to penetrate deeply, to ooze away, to dry up. See *maghârât* at 9:57, p. 601, n. 9).

6. أثرن ***'atharna*** = they (f.) agitated, excited, stimulated, aroused, stirred up, awakened, raised (v. iii. f. pl. past from *'athâra*, form IV of *thâra* [*thawr*], to be stirred, roused. See *tuthîru* at 2:71, p. 33, n. 8).

7. i. e., by the galloping of the raiding cavalry. نقع ***naq'*** (s.; pl. *niqâ'/niuqû'*) = dust, dust clouds.

8. وسطن ***wasaṭna*** = they (f.) penetrated, thrust inside (v. iii. f. pl. past from *wasaṭa* [*wasṭ*], to be inside, in the middle. See *'awsaṭ* at 68:28, p. 1863, n. 3.

9. جمع ***jam'*** = amassment, accumulation, gathering, collection, aggregation, multitude, crowd. See at 54:45, p. 1738, n. 6.

10. Because, in spite of Allah's countless graces on man he sets partners with Him, worships other gods and goddesses, disbelives in His Messengers and messages and disobeys His injunctions. كنود ***kanûd*** = ungrateful (act. participle in the scale of *fa'ûl* from *kanada* [*kunûd*], to be ungrateful, to deny).

وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ	7. And indeed he is on that
لَشَهِيدٌ ﴿٧﴾	a witness.[1]
وَإِنَّهُۥ	8. And indeed he is
لِحُبِّ ٱلْخَيْرِ	in the love of wealth[2]
لَشَدِيدٌ ﴿٨﴾	most intense.[3]
۞ أَفَلَا يَعْلَمُ	9. Does he then not know
إِذَا بُعْثِرَ	when upturned[4] will be
مَا فِى ٱلْقُبُورِ ﴿٩﴾	all that is the graves,[5]
وَحُصِّلَ	10. And exposed[6] will be
مَا فِى ٱلصُّدُورِ ﴿١٠﴾	all that is in the hearts.[7]
إِنَّ رَبَّهُم	11. Verily their Lord will be
بِهِمْ يَوْمَئِذٍ	about them on that day
لَّخَبِيرٌۢ ﴿١١﴾	All-Aware.[8]

---

[1] i. e., because he will not be able to deny his ingratitude. شهيد **shahîd** (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr, All-Witnessing (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 46:9, p. 1633, n. 11).

[2] خير **khayr** = good/better/ best, charity, wealth, property, affluence. See at 99:7, p. 2012, n. 7.

[3] So he accumulates it and dislikes to spend it in the way of Allah. شديد **shadîd** (pl. أشداء *'ashiddâ'*/ شداد *shidâd*) = severe, most severe, stern, rigorous, hard, harsh, strong, intense. See at 85:13, p. 1972, n. 7).

[4] i. e., when the dead will be resurrected and brought out. بعثر **bu'thira** = he or it was exposed, upturned (v. iii. m. s. past passive from *ba'thara* [*ba'tharah*], to upturn and expose. See *bu'thirat* at 82:4, p. 1957, n. 6).

[5] قبور **qubûr** (pl.; s. *qabr*) = graves, tombs. See at 35:22, p. 1398, n. 2.

[6] حصل **ḥuṣṣila** = he or it was made known, exposed, attained, obtained (v. iii. m. s. past passive from *ḥaṣṣala*, form II of *ḥaṣala* [*ḥuṣûl*], to set in, to happen).

[7] i. e., the secrets in the hearts. صدور **ṣudûr** (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 64:4, p. 1831, n. 8.

[8] i. e., On that day they will realize that Allah is All-Aware of their deeds, open and secret; for they will be brought to account for all their deeds. خبير **khabîr** = All-Aware, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr* /*khibrah*] to be acquainted). See at 67:14, p. 1854, n. 2).

101. *Sûrat al-Qâri'ah* (The Calamity)

Makkan: 11 *'âyahs*

This is an early Makkan *sûrah*. It mentions some of the terrible events that will mark the Resurrection and the coming of the Day of Judgement. It ends by calling attention to the Judgement and to the fact that the one whose scale of merit will be heavy shall have a life of happiness and the one whose scale of merit will be light shall have a life in hell. The *sûrah* is named after its first *'âyah*.

سُورَةُ القَارِعَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلْقَارِعَةُ ① 1. The Calamity![1]

مَا ٱلْقَارِعَةُ ② 2. What is the Calamity?

وَمَآ أَدْرَىٰكَ 3. And what will inform[2] you
مَا ٱلْقَارِعَةُ ③ what the Calamity is?

يَوْمَ 4. On that day
يَكُونُ ٱلنَّاسُ mankind will be
كَٱلْفَرَاشِ like moths[3]
ٱلْمَبْثُوثِ ④ scattered.[4]

وَتَكُونُ ٱلْجِبَالُ 5. And the mountains[5] shall
كَٱلْعِهْنِ become like wool[6]
ٱلْمَنفُوشِ ⑤ ruffled.[7]

فَأَمَّا مَن 6. So as to the one of whom
ثَقُلَتْ مَوَٰزِينُهُۥ ⑥ heavy will be[8] the scales,[9]

---

[1] i. e., the Day of Resurrection and Judgement. قارعة ***qâri'ah*** (f.; s. ; pl. *qawâri'*) = calamity, disaster, that which knocks/shocks/hits, the Day of Judgement (act. participle from *qara'a* [*qar'*], to knock, hit. See at 69:4, p. 1868, n. 5).

[2] The repetition is for emphasis and drawing attention. أدرى ***'adrâ*** = he informed, let know, notified (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 97:2, p. 2007, n. 3).

[3] فراش ***farâsh*** = moths, butterflies.

[4] مبثوث ***mabthûth*** = scattered, spread abroad, disseminated (pass. participle from *baththa* [*bathth*], to scatter. See *munbathth* at 56:6, p. 1754, n. 5).

[5] جبال ***jibâl*** (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 88:19, p. 1982, n. 10.

[6] عهن ***'ihn*** = wool, coloured wool.

[7] منفوش ***manfûsh*** = ruffled, puffed up, dishevelled (pass. participle from *nafasha* [*nafsh*], to tease, to ruffle).

[8] ثقلت ***thaqulat*** = she or it became heavy, weighed heavy (v. iii. f. s. past from *thaqula* [*thiql/thaqâlah*], to be heavy. See at 23:102, p. 1100, n. 1).

[9] i. e., the scales of good deeds outweigh that of bad deeds. موازين ***mawâzîn*** (pl.; s. *mîzân*) = balances, scales. See at 23:102, p. 1100, n. 2.

فَهُوَ فِي عِيشَةٍ 7. He will be in a life[1]
رَّاضِيَةٍ ٧ very pleasant.[2]

وَأَمَّا مَنْ 8. And as to the one of
خَفَّتْ whom light will become[3]
مَوَازِينُهُۥ ٨ his scales,[4]

فَأُمُّهُۥ 9. His abode[5] will be
هَاوِيَةٌ ٩ the Abyss.[6]

وَمَآ أَدْرَىٰكَ 10. And what will inform[7]
مَا هِيَهْ ١٠ you what it is?

نَارٌ 11. It is a fire
حَامِيَةٌۢ ١١ extremely scorching.[8]

[1] i. e., in paradise. عيشة **'îshah** = to live, to be alive, life (verbal noun of *'âsha*. See at 69:21, p. 1872, n. 3)

[2] راضية **râḍiyah** (f. s., m. *râḍin*) = satisfied. pleasant, agreeable (act. participle from *raḍiya* [*riḍan/ riḍwân/ marḍâh*], to be satisfied. See at 89:28, p. 1988, n. 8).

[3] خفت **khaffat** = she or it became light, insignificant (v. iii. f. s. past from *khaffa*. See at 23:102, p. 1100, n. 4).

[4] i. e., the scales of bad deeds overweigh the scales of his good deeds. موازين **mawâzîn** (pl.; s. *mîzân*) = balances, scales. See at 101:6, p. 2015, n. 9.

[5] The word *'umm* (mother) is used to mean abode and destination because a child turns to his mother for abode and shelter. أم **'umm** (pl. امهات *'ummahât*) = mother, source, basis, essence. See at 3:7, p. 156, n. 4).

[6] هاوية **hâwiyah** (f. s.; m. *hâwin*) = chasm, abyss.

[7] أدرى **'adrâ** = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 101:3, p. 2015, n. 2).

[8] حامية **ḥâmiyah** (f. s.; m. *ḥâmin*) = extremely hot, most scorching (act. participle from *ḥamiya* [*ḥamy/ ḥamw*], to be hot. See at 88:4, p. 1980, n. 6).

102: *SÛRAT AL-TAKÂTHUR* (THE VYING FOR MORE)
Makkan: 8 *'âyahs*

This is an early Makkan *sûrah*. It warns man agaunst beguilement with vying with one another for accquiring more of the worldly things till death negelcting the life in the hereafter and reminds him of the inevitable Resurrection and his accountability on the Day of Judgement. The *sûrah* is named after its first *'âyah*.

سُورَةُ التَّكَاثُرِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

أَلۡهَىٰكُمُ 1. There beguiles[1] you
﴿١﴾ ٱلتَّكَاثُرُ the vying for more,[2]

حَتَّىٰ زُرۡتُمُ ٱلۡمَقَابِرَ 2. Till you meet[3] the graves.[4]
﴿٢﴾

كَلَّا سَوۡفَ تَعۡلَمُونَ 3. Never.[5] You shall know.[6]
﴿٣﴾

ثُمَّ كَلَّا 4. Again, never.
﴿٤﴾ سَوۡفَ تَعۡلَمُونَ You shall know.

كَلَّا لَوۡ تَعۡلَمُونَ 5. Never. If you had known
﴿٥﴾ عِلۡمَ ٱلۡيَقِينِ the knowing of certitude.[7]

لَتَرَوُنَّ 6. You will surely see
﴿٦﴾ ٱلۡجَحِيمَ the hellfire.[8]

ثُمَّ لَتَرَوُنَّهَا 7. Again, you shall surely see it

---

[1] i. e., from the remembrance of and obedience to Allah and from the reality of the hereafter. ألهى *'alhâ* = he or it beguiled, diverted, distracted, deflected (v. iii. m. s. past in form IV of *lahâ* [*lahw*], to amuse, to trifle away. See *lâ tulhi* at 63:9, p. 1828, n. 6).

[2] i. e., for more of wealth, children, influence and power. تكاثر ***takâthur*** = to compete for more, vying for more/ in quantity, to outnumber (verbal noun in form III of *kathura* [*kathrah*], to be much, to be more. See at 57:20, p. 1776, n. 2).

[3] زرتم ***zurtum*** = you visited, you met (v. ii. m. pl. past from *zâra* [*ziyârah*], to pay a visit, to meet).

[4] مقابر ***maqâbir*** (pl.; s. */maqbarmaqbarah*) = graveyards, byrying places, tombs, graves (noun of place from *qabara* [*qabr/maqbar*], to bury. See *qubûr* at 1000:9, p. 2014, n. 5).

[5] i. e., never be engrossed in the vying for wordly possessions neglecting obedience to Allah.

[6] i. e., the consequences of your engrossment in the wordly things to the neglect of your duty to Allah. تعلمون ***ta'lamûna*** = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 23:84, p. 1095, n. 12).

[7] The conclusion of the condition is kept silent for more emphasis and effect. The conlusion is: "You would surely have not engrossed yourselves in vying for more of the worldly things". يقين ***yaqîn*** = certainty, certitude, conviction, certain, sure. See at 74:47, p. 1910, n. 12.

[8] جحيم ***jaḥîm*** = hellfire, hell, blazing fire. See at 73:12, p. 1900, n. 6.

عَيْنَ ٱلْيَقِينِ ٧	with the eye of certitude.
ثُمَّ	8. Then
لَتُسْـَٔلُنَّ	you shall surely be asked[1]
يَوْمَئِذٍ	on that day
عَنِ ٱلنَّعِيمِ ٨	about the blessings.[2]

---

[1] لتسألن ***la tus'alunna*** = you will surely be asked/ questioned/interrogated/ enquired (v. ii. m. pl. impfct. emphatic from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See at 16:93, p. 859, n. 6).

[2] i. e., all types of blessings of Allah on you. نعيم ***na'îm*** = blessings, bliss, felicity, comfort, happiness, delight. See at 83:22, p. 1963, n. 5.

103. *Sûrat al-'Aṣr* (The Time)

Makkan: 3 *'âyahs*

This is a Makkan *sûrah* which very tersely points out that life is time and that he who does not make use of it by believing and doing the good deeds is in total loss.

سُورَةُ العَصۡرِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَٱلۡعَصۡرِ ١ 1. By the time.[1]

إِنَّ ٱلۡإِنسَٰنَ لَفِي خُسۡرٍ ٢ 2. Verily man is in loss.[2]

إِلَّا ٱلَّذِينَ ءَامَنُواْ 3. Except those who believe
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ and do[3] the good deeds;[4]
وَتَوَاصَوۡاْ and counsel[5] one another
بِٱلۡحَقِّ for the truth[6]
وَتَوَاصَوۡاْ and counsel one another
بِٱلصَّبۡرِ ٣ for patience.[7]

---

[1] Allah may swear by anything of His creation; but the creatures may swear only by Him. عصر *'aṣr* (s.; pl. *'uṣûr/'a'ṣur/'a'ṣâr*) = time, period, age, era, epoch.

[2] For life is but for a specified time; and every moment passed is a diminishing of that time and if not utilised in belief and in accordance with the guidance and directives of Allah it is a sheer loss. خسر ***khusr*** = loss, damage. See at 65:9, p. 1842, n. 6.

[3] عملوا ***'amilû*** = they did, performed, acted, (v. iii. m. pl. past from *'amila* [*'amal*], to do. See *ta'malûna* at 63:11, p. 1829, n. 8).

[4] صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 98:7, p. 2010, n. 1.

[5] تواصوا ***tawâṣaw*** = they made a bequest/behest, enjoined one another, counselled one another (v. iii. m. pl. past from *tawâṣâ*, form VI of *waṣâ* [*waṣy*], to be joined, lightened, degraded. See at 90:17, p. 1991, n. 5).

[6] i. e., for the truth, right and just cause and for obedience to Allah. حق ***ḥaqq*** = right, truth, liability, justice, just cause. See at 64:3, p. 1831, n. 1.

[7] i. e., in the matter of doing the right thing and in weal and woe. صبر ***ṣabr*** = patience, forbearance, perseverance, endurance. See at 90:17, p. 1991, n. 6).

104. *SÛRAT AL-HUMAZAH* (THE SLANDERER)

Makkan: 9 *'âyahs*

This is a Makkan *sûrah*. It condemns and prohibits slandering and backbiting. Further, it warns against being a slave to materialism, devoting solely to the accumulation of worldly wealth forgetting the life in the hereafter and punishment of hell. The emphasis is on the Resurrection, Judgement, reward and punishment.

سُورَةُ الهُمَزَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ١
1. Woe to every slanderer,[1] calumniator.[2]

ٱلَّذِى جَمَعَ مَالًا وَعَدَّدَهُۥ ٢
2. He who accumulates wealth and enumerates[3] it.

يَحْسَبُ أَنَّ مَالَهُۥٓ أَخْلَدَهُۥ ٣
3. He thinks[4] that his wealth will make him live for ever.[5]

كَلَّا ۖ لَيُنۢبَذَنَّ فِى ٱلْحُطَمَةِ ٤
4. Never, he shall surely be hurled[6] into the devourer.[7]

وَمَآ أَدْرَىٰكَ مَا ٱلْحُطَمَةُ ٥
5. And what will inform[8] you what the devourer is?

نَارُ ٱللَّهِ ٱلْمُوقَدَةُ ٦
6. The fire of Allah enkindled.[9]

---

1. همزه ***humazah*** = sladerer, backbiter (act. participle in the scale of *fu'alah* {indicative of habit} from *hamaza* [*hamz*], to goad on. See *hammâz* at 68:11, p. 1860, n.12).

2. لمزة ***lumazah*** = calumniator, defamer, slanderer, vilifier (act. participle in the scale of *fu'alah* from *lamaza* [*lamz*], to vilify, slander. See *lâ talmizû* at 49:11, p. 1681, n. 1).

3. عدد ***'addada*** = he enumerated, made numerous, multiplied, compounded (v. iii. m. s. past in form II of *'adda* [*'add*], to count, to number. See *'a'adda* at 76:31, p. 1925, n. 10).

4. يحسب ***yaḥsabu*** = he thinks, considers, deems, regards, supposes (v. iii. m. s. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah*], to deem, to regard. See at 90:5, p. 1989, n. 7).

5. أخلد ***'akhlada*** = he perpetuated, eternalized, made (someone) live for ever, made immortal (v. iii. m. s. past in form IV of *khalada* [*khulûd*], to remain for ever. See *khâlidîn* at 7:20, p. 471, n. 3).

6. i. e., he shall surely die and will then be resurrected and punished. لينبذن ***la yunbadhanna*** = he shall surely be hurled, thrown, cast (v. iii. m. s. impfct. emphatic from *nabadha* [*nabdh*], to hurl. See *nubidha* at 68:49, p. 1867, n. 6).

7. حطمة ***ḥuṭamah*** = devourer, eater who is never satisfied, hell (figuratively).

8. أدرى ***'adrâ*** = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 101:11, p. 2016, n. 7).

9. موقدة ***mûqadah*** (f. s.; m *mûqad*) = that which is enkindled, kindled, ignited, fired (pass. participle from *'awqada*, from IV of *waqada* [*waqd./ waqad/ wuqûd*], to take fire, to burn. See *tûqidûna* at 36:80, p. 1428, n. 10).

ٱلَّتِى تَطَّلِعُ 7. Which will leap[1]
عَلَى ٱلْأَفْـِٔدَةِ ٧ up to the hearts.[2]

إِنَّهَا 8. Verily it shall be
عَلَيْهِم مُّؤْصَدَةٌ ٨ on them tightly closed.[3]

فِى عَمَدٍ مُّمَدَّدَةٍۭ ٩ 9. In pillars[4] stretched out.[5]

1. تطلع ***tattali'u*** = she ascends, rises, is on (something), leaps, is acquainted (v. iii. f. s. impfct. from *ittala'a*, form VIII of *tala'a* [*tal'*], to rise. See at 5:13, p. 335, n. 7).

2. أفئدة ***'af'idah*** (pl.; s. *fu'âd*) = hearts.

3. مؤصدة ***mu'sadah***(f. s.; m. *mu'sad*) = closed, firmly closed, shut (pass. participle from *'awsada*, form IV of *wasada* [*wasad*], to be firm. See *wasid* at 18:8, p. 916, n. 9).

4. عمد ***'amad*** (pl.; s. *'imâd*) = pillars, posts, support, props. See at 31:10, p. 1313, n. 6.

5. ممددة ***mumaddadah*** (f. s.; m. *mumaddad*) = reinforced, supported, extended, stretched (pass. participle from *'amadda*, from IV of *madda* [*madd*], to extend, to prolong. See *yumdid* at 71:12, p. 1886, n. 9).

105. *SÛRAT AL-FÎL* (THE ELEPHANT)

Makkan: 5 'âyahs

This is an early Makkan *sûrah.* It refers to the invasion of the Ka'ba by the Christian ruler of Yaman, Abrahah al-Ashram, who, with a huge army of infantry and riding on an elephant came for the purpose of destroying it. Allah foiled the attempt and annihilated the invading army by sending successive flights of birds throwing *sijjîl* stones on them. Incidentally, that very year Muhammad, peace and blessings of Allah be on him, was born. The emphasis is on the duty to worship Allah Alone.

سُورَةُ الْفِيلِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

أَلَمْ تَرَ 1. Do you not see[1]
كَيْفَ فَعَلَ رَبُّكَ how did your Lord do with
بِأَصْحَٰبِ ٱلْفِيلِ ﴿١﴾ the owners[2] of the elephant?[3]

أَلَمْ يَجْعَلْ 2. Did He not make[4]
كَيْدَهُمْ فِى تَضْلِيلٍ their plot[5] go astray?[6]
﴿٢﴾

وَأَرْسَلَ عَلَيْهِمْ 3. And He sent against them
طَيْرًا أَبَابِيلَ ﴿٣﴾ birds[7] in successive flights[8]

تَرْمِيهِم 4. Shooting[9] them
بِحِجَارَةٍ مِّن سِجِّيلٍ with stones[10] of baked clay.[11]
﴿٤﴾

فَجَعَلَهُمْ 5. And He thus made them
كَعَصْفٍ مَّأْكُولٍ like stalks[12] devoured?[13]
﴿٥﴾

---

1. i. e., do you not know and reflect over?

2. The allusion is to the Yamanî ruler Abrahah al-Ashram's invading army. أصحاب *'aṣ-ḥâb* (pl.; sing. صاحب *ṣâḥib*) = inmates, inhabitants, companions, associates, comrades, followers, owners. See at 74:31, p. 1907, n. 12).

3. فيل *fîl*(s.; pl. *fîlah/fuyûl*/afyâl) = elephant.

4. يجعل *yaj'al*(*u*) = he sets, makes, places, puts, appoints (v. iii. m. pl. impfct. from *ja'ala* [*ja'l*] to make, to put. The final letter is vowelless because of the particle *lam* coming before the verb. See at 24:40, p. 1123, n. 7).

5. i. e., of destroying the Ka'ba. كيد *kayd* = scheme, plot, plan, stratagem. See at 86:15, p. 1996, n. 3.

6. تضليل *taḍlîl* = misleading, delusion, deception, to lead astray, to make go astray (verbal noun in form II of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. See *ḍalla* at 68:7, p. 1860, n. 4).

7. طير *ṭayr* (coll. n.; pl. طيور *ṭuyûr*) = bird, birds, fowls. See at 67:19, p. 1855, n. 3.

8. أبابيل *'abâbîl* = successive groups, flights.

9. ترمى *tarmî* = she shoots, throws, hurls, accuses (v. iii. f. s. impfct. from *ramâ* [*ramy/ rimâyah*], to throw. See at 77:32, p. 1930, n. 5).

10. حجارة *ḥijârah* (pl.; sing. *ḥajar*) = stones. See at 66:6, p. 1846, n. 10.

11. سجيل *sijjîl* = stones of baked clay, brimstone. See at 15:74, p. 822, n. 12.

12. عصف *'aṣf* = stalks and leaves of grain, storming, blowing. See at 55:12, p. 1742, n. 12.

13. مأكول *ma'kûl* = eaten, devoured, consumed (pass. participle from *'akala* [*'akl/ma'kal*], to eat. See *ta'kulûna* at 89:19, p. 1987, n. 1).

106. *Sûrat Quraysh* (Quraysh)

Makkan: 4 *'âyahs*

This is a Makkan *sûrah.* Its main theme is *tawhîd* (monotheism). It refers to the blessings bestowed by Allah on the Quraysh inhabitants of Makka in making the city, by virtue of the Ka'ba, a centre of trade and a place of peace and security enabling them to make two yearly trade journeys, one to Yaman during the winter and the other to Syria during the summer, and calls upon them to worship Allah Alone, Lord of the Ka'ba, giving up the imaginary gods and goddesses.

سُورَةُ قُرَيْشٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

لِإِيلَٰفِ 1. For accustoming[1]
قُرَيْشٍ ﴿١﴾ Quraysh.[2]

إِۦلَٰفِهِمْ 2. Accustoming them to
رِحْلَةَ ٱلشِّتَآءِ the journey[3] of the winter[4]
وَٱلصَّيْفِ ﴿٢﴾ and of the summer.[5]

فَلْيَعْبُدُوا۟ 3. So let them worship[6]
رَبَّ هَٰذَا ٱلْبَيْتِ the Lord of this House,[7]
﴿٣﴾

ٱلَّذِىٓ أَطْعَمَهُم 4. Who gives them food[8]
مِّن جُوعٍ against hunger[9]
وَءَامَنَهُم and makes them secure[10]
مِّنْ خَوْفٍۭ ﴿٤﴾ against fear.[11]

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[1] ايلاف *'îlâf* = to habituate, to accustom, to tame, to domesticate (verbal noun in form IV of *'alifa* [*'alf*], to be acquainted, familiar).

[2] The Quraysh tribe who inhabited Makka, and to whom the Prophet, peace and blessings of Allah be on him, belonged.

[3] i. e., their trade journeys, one during the winter to Yaman, and other during the summer to Syria. The emphasis is on the special favour of Allah upon Quraysh in enabling them to carry on a profitable international trade leading two yearly trade caravans for the purpose. رحلة ***riḥlah*** = travel, journey. See *riḥâl* at 12:62, p. 744, n. 12.

[4] شتاء ***shitâ'*** = winter, winter season.

[5] صيف ***ṣayf*** = summer.

[6] ليعبدوا ***li ya'budû*** = let them worship, they must worship (v. iii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See *ta'budûna* at 60:4, p. 1808, n. 3).

[7] i. e., to the exclusion of all imaginary gods and goddesses.

[8] i. e., provides all the facilities for trade and commerce and for earning livelihhod. أطعم ***'aṭ'ama*** = he fed, gave food (v. iii. m. s. past in form IV of *ṭa'ima* [*ṭa'm*], to eat. to taste. See at 36:47, p. 1420, n. 4).

[9] جوع ***jû'*** = hunger, starvation.

[10] ءامن ***'âmana*** = he made safe, secure (v. iii. m. s. past in from IV of *'amina* [*'amn/'amân*], to be safe. See *ma'mûn* at 70:28, p. 1881, n. 1).

[11] i. e., in their trade travels and against foreign invaders. This grace was granted in response to the prayers of their ancestor Ibrâhîm, peace be on him (see 2:126, p. 60). خوف ***khawf*** = fear, dread, threat, apprehension. See at 33:4, p. 2023, n. 10.

107. *SÛRAT AL-MÂ'ÛN* (PETTY THINGS)
Makkan: 7 *'âyahs*

This is a Makkan *sûrah.* Its emphasis is on the Day of Judgement and it refers to the characteristics of those who do not believe in it and who are insincere in their worship and unhelpful to neighbours. The *sûrah* is named after its last *'âyah* wherein mention is made of the petty articles of use (*al-Mâ'ûn*) in respect of which people often become unhelpful to their neighbours.

سُورَةُ المَاعُون

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

أَرَءَيۡتَ ٱلَّذِى	1. Do you see the one
يُكَذِّبُ	who disbelievs[1] in the
بِٱلدِّينِ ١	Judgement and Requital?[2]
فَذَٰلِكَ ٱلَّذِى	2. And that is the one who
يَدُعُّ ٱلۡيَتِيمَ ٢	drives away[3] the orphan.
وَلَا يَحُضُّ	3. And encourages[4] not
عَلَىٰ طَعَامِ ٱلۡمِسۡكِينِ ٣	on feeding[5] the poor.
فَوَيۡلٌ	4. Then woe to
لِّلۡمُصَلِّينَ ٤	those performers of prayers[6]
ٱلَّذِينَ هُمۡ	5. Who are
عَن صَلَاتِهِمۡ سَاهُونَ ٥	of their prayers unmindful.[7]
ٱلَّذِينَ هُمۡ يُرَآءُونَ ٦	6. Those that make a show.[8]
وَيَمۡنَعُونَ ٱلۡمَاعُونَ ٧	7. And refuse[9] petty things.[10]

1. يكذب ***yukadhdhibu*** = he cries lies to, disbelieves, thinks false, causes to disbelieve (v. iii. m. s. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 95:7, p. 2003, n. 1).

2. i. e., in the Resurrection, Judgement and requital. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 98:5, p. 2009, n. 4.

3. i. e., such a person is not kind to the orphan and the poor. يدع ***yadu''u*** = he rebuffs, pushes away, drives away (v. iii. m. s. impfct. from *da''a*, to rebuff, to turn down).

4. يحض ***yaḥuḍḍu*** = he urges, encourages, incites, spurs on (v. iii. m. s. impfct. from *ḥaḍḍa* [*ḥaḍḍ*], to spur on, incite. See at 69:34, p. 1874, n. 1).

5. طعام ***ṭa'âm*** (s.; pl. اطعمة *aṭ'imah*) = food, diet, meal. See at 89:18, p. 1986, n. 11.

6. مصلين ***muṣallîn*** (pl.; acc./gen. of *muṣallûn*; s. *muṣallin*) = those who perform *ṣalâh* [Islamic prayer], those who pray (act. participle from *ṣallâ*, to perform *ṣalâh*. See at 74:43, p. 1910, n. 5).

7. ساهون ***sâhûn*** (pl.; s. *sâhin*) = unmindful, forgetful, oblivious, inattentive, absent-minded, negligent (act. participle from *sahâ* [*sahw/ suhûw*], to be inattentive, absent-minded).

8. يراءون ***yurâ'ûna*** = they show off, make a show, act ostentatiously (v. iii. m. pl. impfct. from *râ'â*, form III of *ra'â* [*ra'y/ru'yah*], to see, notice. See *'arâka* at 4:105, p. 291, n. 10).

9. يمنعون ***yamna'ûna*** = they refuse, prevent, forbid, bar, obstruct (v. iii. m. pl. impfct. from *mana'a* [*man'*], to prevent. See *tamna'û* at 21:43, p. 1024, n. 4).

10. ماعون ***mâ'ûn*** (s.; pl. *mawâ'în*) = utensil, implement, instrument, vessel, small things).

108. *SÛRAT AL-KAWTHAR* (ABUNDANCE)

Makkan: 3 *'âyahs*

This is a Makkan *sûrah*. Its main theme is *risâlah*, i. e., the Messengership of Muḥammad, peace and blessings of Allah be on him, pointing out the abundant graces of Allah on him, including the bestowal of the special spring in paradise, *al-Kawthar*, and asking him to continue making prayers and sacrifices to Allah. The *sûrah* is named after its first *'âyah*.

سُورَةُ الكَوْثَرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَاكَ 1. Verily We have given you
الْكَوْثَرَ ١ *al-Kawthar.*[1]

فَصَلِّ 2. So perform *salâh*[2]
لِرَبِّكَ to your Lord
وَانْحَرْ ٢ and sacrifice.[3]

إِنَّ شَانِئَكَ 3. Verily your ill-wisher[4] is
هُوَ الْأَبْتَرُ ٣ the one clipped of all good.[5]

---

[1] i. e., abundant good in this world and in the hereafter. الكوثر ***al-Kawthar*** = a spring in paradise, abundant good, plenty, many.

[2] صل ***salli*** = perform *ṣalâh* (Islamic form of worship), pray, worship, bestow blessings, seek blessings (v. ii. m. s. imperative from sallâ [*ṣalâh*], to pray, to worship. See *ṣallâ* at 96:10, p. 2005, n. 6).

[3] i. e., worship Allah Alone and offer sacrifices to Him Alone. انحر ***inḥar*** = slaughter, sacrifice (v. ii. m. s. imperative from *naḥara* [*naḥr*], to slaughter, to sacrifice).

[4] شانىء ***shâni'*** = hater, adversary, ill-wisher (act. participle from *shana'a* [*shan'ân/shana'ân*], to hate. See *shan'ân* at 5:8, p. 326, n. 10).

[5] أبتر ***abtar*** (s.; pl. *butur*)= cut off/ trimmed/ clipped of all good, without offspring.

109. *SÛRAT AL-KÂFIRÛN* (THE UNBELIEVERS)

Makkan: 6 *âyahs*

This is a Makkan *sûrah*. Its main theme is *tawḥîd* (monotheism) and refusal to compromise with polytheism and the untruth. It unequivocally rejects the offer made by the unbelievers to be relenting in their opposition and enmity if some consideration was shown to their gods and goddesses and to their way of life.

سُورَةُ الكَافِرُونَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قُلْ 1. Say:

يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ "O you the unbelievers."[1]

١

لَآ أَعْبُدُ 2. I worship[2] not

مَا تَعْبُدُونَ ٢ what you worship.[3]

وَلَآ أَنتُمْ عَٰبِدُونَ 3. Nor are you worshipping[4]

مَآ أَعْبُدُ ٣ what I worship.

وَلَآ أَنَا۠ عَابِدٌ 4. Nor shall I be worshipping

مَّا عَبَدتُّمْ ٤ what you worship.[5]

وَلَآ أَنتُمْ 5. Nor are you going to

عَٰبِدُونَ مَآ أَعْبُدُ worship what I worship.

٥

لَكُمْ دِينُكُمْ 6. For you is your religion;[6]

وَلِيَ دِينِ ٦ and for me is my religion.

---

[1] كافرون ***kâfirûn*** = unbelievers, disbelievers, infidels, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 43:24, p. 1588, n. 7).

[2] أعبد ***'a'budu*** = I worship, serve, adore (v. i. s. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship, serve. See at 10:104, p. 674, n. 4).

[3] i. e., of all that you worship of gods and goddesses besides Allah. تعبدون ***ta'budûna*** = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See at 60:4, p. 1808, n. 3).

[4] عابدون ***'âbidûn*** (sing. *'âbid*) = worshippers, adorers, those who are worshipping (act. participle from *'abada* . See n. 3 above and at 9:112, p. 626, n. 9.

[5] i. e., of gods and goddesses besides Allah. عبدتم ***'abadtum*** = you worshipped, adored, served (v. ii. m. pl. past from *'abada*. See n. 3 above).

[6] دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 107:1, 2024, n. 2).

110. SÛRAT AL-NAṢR (THE HELP)
Madinan: 3 *'âyahs*

This Madinan *sûrah* was the last whole *sûrah* to be sent down to the Messenger of Allah, peace and blessings of Allah be on him. It alludes to the impending "conquest of Makka" and the completion of his mission with Allah's help. It is named after the its first *'âyah* wherein mention is made of Allah's help (*naṣr*) and victory.

سُورَةُ النَّصْرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا جَآءَ	1. When there comes
نَصْرُ ٱللَّهِ	the help[1] of Allah
وَٱلْفَتْحُ ١	and victory;[2]
وَرَأَيْتَ ٱلنَّاسَ	2. And you see[3] people
يَدْخُلُونَ	entering[4]
فِى دِينِ ٱللَّهِ	in the religion of Allah[5]
أَفْوَاجًا ٢	in crowds.[6]
فَسَبِّحْ	3. Then proclaim the sanctity[7]
بِحَمْدِ رَبِّكَ	with the praise[8] of your Lord
وَٱسْتَغْفِرْهُ	and seek His forgiveness.[9]
إِنَّهُۥ كَانَ	Verily He ever is
تَوَّابًا ٣	Most Forgiving.[10]

---

[1] نصر *naṣr* = help, to help, support, victory, triumph. See at 30:47, p. 1306, n. 3.

[2] i. e., the conquest of Makka. فتح *fatḥ* (s., pl. فتوح *futûḥ*/فتوحات *futûḥât*) = decision, opening, victory, final decree. See at 57:10, p.1771, n. 1.

[3] رأيت *ra'ayta* = you saw, noticed, observed (v. ii. m. s. past from *ra'â* [*ra'y* /*ru'yah*], to see. See at 4:61, p. 268, n. 3).

[4] يدخلون *yadkhulûna* = they enter, go in (v. iii. m. pl. impfct. from *dakhala* [*dukhûl*], to enter. See at 40:40, p. 1524, n. 7).

[5] i. e., Islam.

[6] أفواج *'afwâj* (pl.; s. *fawj*) = bands, troops, groups, crowds. See at 78:18, p. 1935, n. 12.

[7] سبح *sabbiḥ* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaḥa*, form II of *sabaḥa* [*sabḥ*/ *sibâḥah*] to swim, to float. See at 87:1, p. 1977, n. 1).

[8] حمد *ḥamd* = praise with reverence and love. *ḥamd* for Allah, i. e., praising Him by a creature means expressing gratitude to Him and worshipping Him. It is used generally in respect of Allah. See at 64:1, p. 1830, n. 3.

[9] استغفر *istaghfir* = ask/seek forgiveness, pray for pardon (v. ii. m. s. imperative from *istaghfara*, form X of *ghafara* [*ghafr* /*maghfirah* /*ghufrân*], to forgive. See at 48:11, p. 1665, n. 4).

[10] تواب *tawwâb* = Most Forgiving, Ever Pardoning (act. participle in the intensive form of *fa''âl* from *tâba* [*tawb, tawbah* / *matâb*], to turn. Technically *tâba* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 4:64, p. 269, n. 7).

111. *SÛRAT AL-MASAD* (THE PALM FIBRES)
Makkan: 5 *'âyahs*

This is an early Makkan *sûrah* which refers to the opposition and enmity of 'Abû Lahab and his wife to the *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him) and forebodes their doom in the hereafter. It is generally named *al-Masad* (palm fibres) which is mentioned in last *'âyah*. It is also called *Sûrat al-Lahab* or *Sûrat Tabbat*.

سُورَةُ المَسَدِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

تَبَّتْ	1. Doomed[1] are the
يَدَآ أَبِي لَهَبٍ	two hands of 'Abû Lahab,
وَتَبَّ ﴿١﴾	and he is doomed.
مَآ أَغْنَىٰ عَنْهُ	2. There shall avail[2] him
مَالُهُۥ وَمَا	not his wealth and all that
كَسَبَ ﴿٢﴾	he has acquired.[3]
سَيَصْلَىٰ نَارًا	3. He shall enter[4] a fire
ذَاتَ لَهَبٍ ﴿٣﴾	of blazing flame;[5]
وَٱمْرَأَتُهُۥ	4. And his wife[6] shall be
حَمَّالَةَ ٱلْحَطَبِ ﴿٤﴾	carrying[7] the fire-wood.[8]
فِي جِيدِهَا	5. In her neck[9] shall be
حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾	a rope[10] of palm fibres.[11]

---

[1] تبت ***tabbat*** = she perished, was doomed, ruined, destroyed (v. iii. f. s. past from *tabba* [*tabb/tabâb*], to be destroyed, to perish. See *tabâb* at 40:37, p. 1523, n. 8).

[2] أغنى ***'aghnâ*** = he or it availed, became of use, enriched, made rich, sufficed (v. iii. m. s. past in form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 93:8, p. 1999, n. 7).

[3] كسب ***kasaba*** = he or it earned, acquired, gained (v. iii. m. s. past from *kasb*, to gain. See *kasabat* at 52:21, p. 1710, n. 13).

[4] يصلى ***yaṣlâ*** = he burns, broils, enters fire (v. iii. m. s. impfct. from *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ'*), to roast, to burn, to be exposed to the blaze. See at 92:15, p. 1997, n. 1).

[5] لهب ***lahab*** = flame, blaze. See at 77:31, p. 1930, n. 7.

[6] امرأت ***'imra'ah*** = wife, woman. See at 29:32, p. 1276, n. 7.

[7] حمالة ***ḥammâlah*** (f. s.; m. *ḥammâl*) = she that carries, carrier, bearer, porter (act. participle in the scale of *fa''âl* from *ḥamala* [*ḥaml*], to carry, to bear. See *yaḥmilu* at 69:17, p. 1871, n. 6).

[8] حطب ***ḥaṭab*** = firewood, fuel. See at 72:14, p. 1893, n. 12.

[9] جيد ***jîd*** (s.; pl. *'ajyâd/juyûd*) = neck.

[10] حبل ***ḥabl*** (pl. *ḥibâl/'aḥbul/'aḥbâl/ḥubûl*) = rope, cord, string, vein, sinew. See at 50:16, p. 1688, n. 13).

[11] i. e. she will be tied with that. مسد ***masad*** (s.; pl. *misâd/amsâd*) = palm fibres.

112. *Sûrat al-Ikhlâș* (Sincerity)

Makkan: 4 *'âyahs*

This is a Makkan *sûrah*. It is a short but succinct statement of *tawḥid* (monotheism) rebutting the assumptions of all those who set partners with Allah or with His Attributes or assumes for Him a son or daughter. There is no equal to Him, neither in self, nor in names and attributes.

سُورَةُ الإِخْلَاصِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قُلْ هُوَ ٱللَّهُ 1. Say: He is Allah,
أَحَدٌ (١) the One Alone.[1]

ٱللَّهُ 2. Allah,
ٱلصَّمَدُ (٢) the Universally Besought.[2]

لَمْ يَلِدْ 3. He begets[3] not
وَلَمْ يُولَدْ (٣) nor is He begotten.[4]

وَلَمْ يَكُن لَّهُۥ 4. Nor is there to Him
كُفُوًا أَحَدٌۢ comparable[5] anyone.
(٤)

---

[1] أحد *'aḥad* = one, alone.

[2] صمد *ṣamad* = eternal, absolute, the Universally Besought (epithet of Allah).

[3] يلد *yalid(u)* = he begets, procreates, gives birth , generates (v. iii. m. s. impfct. from *walada* [*wilâdah /lidah/ mawlid*], to give birth, to beget. The final letter is vowelless because of the particle *lam* coming before the verb. See *yalidû* at 71:27, p. 1889, n. 8).

[4] يولد *yûlad(u)* = he is begotten, procreated, generated (v. iii. m. s. impfct. passive from *walada*. See n. 3 above. The final letter is vowelless for the reason stated at n. 3 above).

[5] كفوء *kufu'* = equal, comparable.

113. *SÛRAT AL-FALAQ* (THE DAYBREAK)

Makkan: 5 *'âyahs*

This is an early Makkan *sûrah*. It inculcates *tawhîd* (monotheism) and teaches man to take Allah as the Only Protector and to seek refuge with Him against the power, evil and harm of any of His creations. It is named after its first *'âyah* wherein mention is made of *al-falaq* (the daybreak).

سُورَةُ الفَلَقِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلۡ أَعُوذُ 1. Say: I seek refuge[1] with
بِرَبِّ ٱلۡفَلَقِ ١ the Lord of the daybreak.[2]

مِن شَرِّ مَا 2. From the evil[3] of all that
خَلَقَ ٢ He has created.[4]

وَمِن شَرِّ 3. And from the evil of
غَاسِقٍ إِذَا وَقَبَ ٣ night[5] as it becomes dark.[6]

وَمِن شَرِّ 4. And from the evil of
ٱلنَّفَّٰثَٰتِ the witches blowing[7]
فِي ٱلۡعُقَدِ ٤ in the knots.[8]

وَمِن شَرِّ 5. And from the evil of
حَاسِدٍ the envious[9]
إِذَا حَسَدَ ٥ as he envies.

---

[1] أعوذ *'a'ûdhu* = I take refuge, seek protection (v. i. s. impfct. from *'âdha* [*'awdh/ 'iyâdh/ ma'âdh*], to take refuge, to seek protection. See at 23:97, p. 1098, n. 10).

[2] فلق *falaq* = daybreak, dawn. See *infalaqa* at 26:63, p. 1174, n. 6.

[3] شر *sharr* (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked. See at 99:8, p. 2012, n. 9.

[4] خلق *khalaqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 71:14, p. 1887, n. 1).

[5] غاسق *ghâsiq* = darkness, that which covers with darkness, night (act. participle from *ghasaqa* [*ghasq*], to be dark. See *ghasaq* at 17:78, p. 898, n. 12).

[6] وقب *waqaba* = he or it became dark, gloomy, sunken (v. iii. m. s. past from *waqb*, to be dark/gloomy).

[7] نفاثات *naffâthât* (f. pl.; s. *naffâthah*) = witches, women spitting/exhaling/blowing (act. participle in the scale of *fa''âl* from *nafatha* [*nafth*], to spit, to exhale).

[8] i. e., in exercise of witchcraft. عقد *'uqad* (pl.; s. *'uqdah*) = knots, joints. See *'uqdah* at 20:27, p. 981, n. 6.

[9] حاسد *ḥâsid* (s.; pl. *ḥussâd/ḥasadah*) = envious (act. participle from *ḥasada* [*ḥasad*], to envy. See *taḥsudûna* at 48:15, p. 1667, n. 8).

114. *SÛRAT AL-NÂS* (MANKIND)
Makkan: 6 *'âyahs*

This is an early Makkan *sûrah* . It also inculcates *tawhîd* (monotheism) and teaches man that Allah is his Only Lord and God (*ilâh*); and asks him to seek refuge with Him against the evil of the instigation of any evil man or *jinn*. It is named *al-nâs* (Man) with reference to its first *'âyah* wherein Allah is mentioned as the Lord (*rabb*) of mankind (*al-nâs*).

سُورَةُ النَّاسِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قُلْ أَعُوذُ 1. Say: I seek refuge[1]
﴿١﴾ بِرَبِّ ٱلنَّاسِ with the Lord of mankind.[2]

﴿٢﴾ مَلِكِ ٱلنَّاسِ 2. The King[3] of mankind.

﴿٣﴾ إِلَٰهِ ٱلنَّاسِ 3. The God[4] of mankind.

مِن شَرِّ 4. From the evil[5] of
ٱلْوَسْوَاسِ the evil one[6]
﴿٤﴾ ٱلْخَنَّاسِ who withdraws.[7]

ٱلَّذِى يُوَسْوِسُ 5. Who instigates evil[8]
فِى صُدُورِ in the hearts[9]
﴿٥﴾ ٱلنَّاسِ of men;

مِنَ ٱلْجِنَّةِ 6. Of *jinn*[10]
﴿٦﴾ وَٱلنَّاسِ and men.

---

[1] أعوذ ***'a'ûdhu*** = I take refuge, seek protection (v. i. s. impfct. from *'âdha* [*'awdh/ 'iyâdh/ ma'âdh*], to take refuge, to seek protection. See at 113:1, p. 2030, n. 1).

[2] ناس ***nâs*** (s.; pl. *'unâs*) = people, man, mankind.

[3] ملك ***malik*** (s.; pl. *mulûk*) = king, monarch, sovereign. See at 62:1, p. 1820, n. 2.

[4] i. e., the Only One worthy to be worshipped. اله ***'ilâh*** (pl. *'âlihah*) = deity, god, particularly one deserving of worship. See at 64:13, p. 1834, n. 12.

[5] شر ***sharr*** (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked. See at 113:2, p. 2030, n. 3.

[6] وسواس ***waswâs*** = tempter, evil one, Satan.

[7] i. e., when Allah is remembered. خناس ***khannâs*** = one who withdraws, falls back [epithet of Satan](act. participle in the scale of *fa''âl* from *khanasa* [*khans/khunûs/khinâs*], to delay, to fall back).

[8] يوسوس ***yuwaswisu*** = he whispers, tempts with wicked suggestions, instigates evil thoughts (v. iii. m. s. impfct. from *waswasa* [*waswâs*], to whisper, to tempt with evil suggestions. See *tuwaswisu* at 50:16, p. 1688, n. 11).

[9] صدور ***sudûr*** (pl.; sing. صدر *sadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 100:10, p. 2014, n. 7.

[10] جنة ***jinnah*** = *jinn*.

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Colours, Allah has created all that is in the earth of different, 16:13 [831]; there are signs in the diversity of man's tongues and, 30:22 [1296].

Commandments, the ten, of Allah (q.v.), 6:151-153 [456-568].

Community (see also *'ummah*), all Prophets (q.v.) and Messengers (q.v.) belopng to the same, 21:92 [1038].

Communities, animals and birds are, 6:38 [405].

Companion, duty to be good to the, 4:36 [257], Satan (q.v.) is an evil, 4:38 [258].

Companions of the Left, the, 56:9 [1754]; punishment and sufferings of, 56:41-44 [1758-1759]; 56:51-56 [1760-1761]; 56:92-95 [1766]; 69:25-37 [1872-1874]; 90:20 [1991]; those who disbelieve in the Qur'ân (q.v.) shall be, 90:19 [1991].

Companions of the Right, the, 56:8 [1754]; rewards and enjoyment in *jannah* (q.v.) for, 56:27-40 [1757-1758]; 56:90-91 [1766]; 69:19-24 [1871-1872]; 74:39-40 [1909-1910]; 84:7-9 [1967]; those who believe, mutually counsel patience (q.v.) and kindness (q.v.) and feed the orphan (q.v.) and the poor (q.v.) shall be, 90:14-19 [1990-1991].

Compensation (*'adl*), not to be accepted for sin on the Day of Judgement (q.v.), 2:123 [58].

Conciliation, between men enjoined, 4:114 [295]; between husband and wife preferred, 4:128 [300-301];

Confederates, the, see Khandaq, the battle of.

Conference, rules of etiquette (q.v.) for, 24:62 [1134-1135].

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Conspicuous Victory, the, see Ḥudaybiyah, the treaty of.

Constellations, Allah has set in the sky (q.v.), 25:61 [1156]; *sûrat* named after, 85 [1970-1973]; Allah swears by the sky (q.v.) having, 85:1 [1970].

Consultation, *sûrah* named, [1560-1581]; believers conduct their affair by mutual, 42:38 [1575].

Contracts, command to fulfil, 5:1 [325]; 6:152 [458]; 61:2 [1814]; men of understanding do not violate, 13:20 [773].

Corals, there come out of the two seas (q.v.) pearls (q.v.) and, 55:22 [1744].

Corn, is Allah's creation, 80:27 [1950];

Corn-fields, Allah causes to grow, of diverse hue, 39:21 [1488].

Courtship, rules regarding, 2:235 [118-119].

Cow, Banû Isrâ'îl asked to slaughter a, 2:67-71 [32-34];

Covenant, of man (q.v.) with Allah, 2:27 [14]; 57:8 [1770]; taken from Banû Isrâ'îl (q.v.), 2:63, 2:83-84 [30, 38-39]; 2:93 [44]; 5:12 [333-334]; violations of, by Banû Isrâîl, 2:85 [39-40]; taken from *Ahl al-Kitâb* (q.v.), 3:187 [229]; 4:154 [313]; there reaches not the trangressors Allah's, 2:124 [59]; fulfilment of, enjoined, 2:177 [83]; 5:7 [331-332]; 6:152 [458]; 16:91-92 [858]; 17:34 [883-884]; rewards for fulfilling a, 48:10 [1664]; *jannah* (q.v.) for those who fulfil their, 70:33,35 [1881,1882]; the consequence of violating a, 48:10 [1664]; believers (q.v.) keep their, 23:8 [1076]; prohibition to violate, 16:95 [860]; men of understanding do not violate, 13:20 [773]; punishment for those who violate the, 3:77 [185-186]; evil of abode will be for those who violate, 13:25 [774-775]; taken by Allah from the Prophets to believe in the Last Messenger, 2:81-82 [187-188]; taken from the Christians (q.v.), 5:14 [335]; prohibition to give help against a people with whom there is a, 8:72 [574].

Creature, Allah has spread in the earth (q.v.) every moving, 31:10 [1313]; there is a sign (q.v.) in Allah's spreading of the moving, 42:29 [1572]; 45:4 [1619];

Crops, Allah produces all types of, 14:32 [798]; 16:11 [830]; 16:67 [848]; 56:63-65 [1762].

Cultivation, Allah grows plants and crops (q.v.) out of, 56:63-65 [1762].

Darkness, there equalize not light and, 35:20 [1397].

Date-palm, the, is Allah's creation, 6:99 [433]; 16:67 [848]; 23:19 [1079]; 36:34 [1417]; 50:10 [1687];

55:11 [1742]; 80:29 [1950]; there will be in *jannah* (q.v.), 55:68 [1751].

Dates and crops, are Allah's creation, 6:141 [451]; 23:19 [1079];36:33 [1416]; 50:9 [1687].

Dâud, killing of Goliath (q.v.) by, 2:251 [128]; *Zabûr* (q.v.) given to, 4:163 [318]; 17:55 [890]; was ever penitent, 38:17 [1463]; mountains and birds made subservient along with, 38:18-19 [1463]; given kingdom and wisdom, 38:20 [1463]; those who disbelieved of Banû Isrâ'îl (q.v.) were cursed by the tongue of, 5:78 [368]; was a Prophet, 6:84 [425]; 27:15 [1206]; adjudication about the tillage by, and other graces to, 21:78-80 [1033-1034]; 34:10-11 [1371]; adjudication bteween two litigants by, 38:21-26 [1464-1466]; Allah's gift of Sulaymân (q.v.) to, 38:30 [1467].

Daughters (see also Female babes), the polytheists' attribution of, to Allah (q.v.), 17:40 [885]; the polytheists' dislike of, 43:16-18 [1585-1586]; the polytheisits' burying alive of newly born, 6:137 [449]; 6:140 [450-451]; 16:59 [846];16:59 [846]; Allah bestows on whomsoever He wills, 42:49-50 [1579].

Dawn, the, Allah's oath by, 74:34 [1909]; 81:18 [1955];

Day, the, Allah has made the night (q.v.) and, 21:33 [1021]; 79:29-30 [1944]; is a sign (q.v.) of Allah, 41:37 [1552]; there are sure signs in the alternation of the night (q.v.) and, 3:190 [230-231; 10:6 [638]; 10:67 [661]; 17:12 [876]; 24:44 [1125]; 27:86 [1228]; 45:5 [1619]; Allah causes the alternation of the night and, 23:80 [1095]; Allah makes the night (q.v.) enter into, 3:27 [165]; 22:61 [1067]; 31:29 [1320-1321]; 35:13 [1394-1395]; 57:6 [1769]; Allah makes the night wrap/roll over, 13:3 [764]; 24:44 [1125]; 39:5 [1482]; Allah has set in succession the night (q.v.) and, 25:62 [1157]; Allah strips, off the night (q.v.), 36:37 [1417]; Allah determines the night (q.v.) and, 73:20 [1902]; Allah has made serviceable, 14:33 [798]; 16:12 [830]; it is Allah's mercy that He has set night and, 28:71-73 [1257-1258]; Allah has made, a restoration to life, 25:47 [1152]; Allah has made, to give visibility, 27:86 [1228]; Allah has made, for living, 78:11 [1934]; and night are meant for seeking Allah's grace and for reckoning years, 17:12 [876]; 28:73 [1257-1258]; with Allah a thousand years of our counting is the span of a, 22:47 [1062]; 32:5 [1325]; fifty thousand years is the extent of a, in which angels and Jibrîl (q.v.) ascend to Allah, 70:4 [1877]; the night (q.v.) is not to outstrip, 36:40 [1418]; Allah's swearing by, 91:3 [1992]; 92:2 [1995].

Day of Judgement, the, 1:4 [1]; is called the Day of Requital (*Yawm al-Dîn*), 1:4 [1]; 70:26 [1880]; 74:46 [1910]; 82:17-18 [1959]; 83:11 [1961]; is called the Day of Meeting, 40:15 [1514]; is called the Day of Reckoning, 40:27 [1518]; is called the Day of Mutual Calling, 40:32 [1521]; is called the Day of Gathering, 42:7 [1562]; 64:9 [1833]; is called the Day of Decision, 44:40 [1613]; 77:13-14 [1927-1928]; 77:38 [1931]; 78:17 [1935]; is called the Day of Mutual Gain and Loss, 64:9 [1833]; is the appointed time for all, 44:40 [1613]; none will be of avail to anyone on, 2:48 [23]; 2:123 [58]; 31:33 [1322-1323]; 82:19 [1959]; none will have any power or helper on, 86:10 [1975]; the Command shall be Allah's Alone on, 82:19 [1959]; no friend will be of any avail to any friend on, 44:41 [1613]; 69:35 [1874]; no friend will enquire about a friend on, 70:10-11 [1878]; wealth and power will not be of any avail on, 69:28-29 [1873]; leaders of unbelief will disavow their followers on, 2:166 [78]; 34:31-33 [1379-1380]; simile of, 2:171 [80]; leaders of unbelief will be of no avail to the unbelievers on, 14:21 [793]; 40:47-48 [1526]; Satan (q.v.) will disavow reponsibility for the unbelievers (q.v.) on, 14:22 [793-794]; inevitability of, 2:202 [98]; 6:15-16 [397]; 6:134 [447-448]; 19:38-40 [959-960]; 21:1 [1012]; 29:5 [1266]; 37:18-21 [1433]; 45:26 [1626]; 50:22 [1690]; 51:23 [1699]; 51:60 [1706]; 56:49-50 [1760]; 64:9 [1833]; 78:4-5 [1933; 78:17 [1935]; 78:39 [1939]; 81:14 [1955]; 83:5-6 [1960-1961]; is the Day Most True, 78:39 [1939]; there is no repulsion for, 30:43 [1304]; 42:47 [1578]; there is no doubt about, 3:9 [157]; 3:25 [164]; 6:12 [396]; 40:59 [1530]; 41:40 [1554]; 42:7 [1562]; none can advance or delay, 34:30 [1378]; the earth (q.v.) will radiate with the Light of its Lord on, 39:69 [1505]; the Book (q.v.) will be brought up on, 39:69 [15050]; Prophets (q.v.) will be brought up on, 39:69 [1505]; Messengers (q.v.) will be asked about their missions on, 5:109 [384]; Messengers (q.v.) will be scheduled on, 77:11 [1927]; Allah's will be the dominion on, 40:16 [1515]; fully paid/requited will be every individual on,16:111 [865]; 24:25 [1114]; 39:70 [1505]; 40:17 [1515]; 99:7-8 [2012]; everybody will be exposed on, 40:16 [1514-1515]; 69:18 [1871]; all secrets of the hearts (q.v.) will be exposed on, 100:10 [2014]; all secrets will be examined on, 86:9 [1975]; position of the angels (q.v.) on, 2:210 [101]; 39:69 [1505]; 69:17 [1871]; the angels (q.v.) shall be in rows on, 89:22 [1987]; no intercession without Allah's permission on, 2:254 [130]; 2:255 [131]; 20:109 [1003]; inevitable return of all to Allah on, 2:281 [146]; 5:105 [381]; 6:12 [395]; 6:36 [405]; 10:46 [654]; 10:56 [657]; 19:38-40 [959-960]; 36:53 [1421-1422]; 41:21 [1547]; 75:12 [1914]; 83:6 [1961]; voices will be faded on, 20:108 [1002]; some faces will be humbled on, 20:111 [1003]; 88:2-3 [1980]; somme faces will be delighted and pleased on, 88:8-9 [1981]; hearts will be by the throats on, 40:18 [1515]; hearts and eyes shall be overturned on, 24:37

[1121]; white and black will turn the faces respectively of the believers (q.v.) and disbelievers (q.v.) on, 3:106-107 [197-198]; 39:60 [1502]; a group will be in *jannah* (q.v.) and a group will be in the bazing fire on, 42:7 [1562]; 88:2-4 [1980]; 88:8-10 [1981]; every Prophet will be a witness against his people on, 4:41 [258-259]; state of the disbelievers (q.v.) on, 4:42 [259]; 25:27-29 [1146]; the disbelievers' (q.v.) unbelief in, 83:11 [1961]; position of the polytheists (q.v.) /unbelievers (q.v.) on, 6:22-24 [399-400]; 6:27-28 [401]; 6:30 [402]; 7:38-39 [478-479]; 14:42-43 [801-802]; 40:10-11 [1512-1513]; 78:40 [1939]; 83:29-36 [1964-1965]; their ears, eyes and skins will testify against the disbelievers/polytheists on, 41:20-22 [1546-1547]; there will testify everyone's tongues, hands and legs on, 24:24 [1113-114]; the disbelievers (q.v.) /polytheists (q.v.) will not be allowed to appease on, 41:24 [1548]; the disbelievers will confess their sins on, 40:11 [1513]; 74:41-47 [1910]; the disbelievers (q.v.) will be conducted in groups towards hell (q.v.) on, 39:71-72 [1506-1507]; no ransom will be accepted from disbelievers on, 5:36 [346]; the disbelievers will not be allowed to speak or make excuses on, 77:35-36 [1930]; 78:37 [1938]; there shall not speak anyone except with Allah's leave on, 78:38 [1938-1939]; woe to the disbelievers (q.v.) on, 77:15, 19 [1928]; 77:24, 28 [1929]; 77:34 [1930]; 77:37, 40 [1931]; 77:45, 47, 49 [1932]; 83:10 [1961]; transgressors (q.v.)/ polytheists (q.v.) /sinful will be ready to redeem themselves with sons, wife, brother and all that is in the earth on, 10:54 [656-657]; 39:47-48 [1498]; 70:11-14 [1878-1879]; transgressors /polytheists (q.v.) shall have neither any friend nor any intercessor on, 40:18 [1515]; there will not benefit the intercession of intercessors on, 74:48 [1911]; their excuse will be of no avail to the disbelievers/ transgressors/polytheists on, 40:52 [1528]; 66:7 [1847]; repentance and redemption will not be accepted on, 89:23-24 [1987-1988]; the unbelievers (q.v.)/ polytheists (q.v.) will be asked about their replies to the Messengers (q.v.) on, 28:65-66 [1255]; reward of the truthful (q.v.) on, 5:119 [390]; warning given to mankind (q.v.) of, 14:44 [802]; their supposed deities will disavow the polytheists (q.v.) on, 16:86 [856]; 28:62-64 [1254-1255]; the supposed deities will not be of any avail to the polytheists (q.v.) on, 6:94 [430]; 16:87 [856]; 28:74-75 [1258]; disbelievers (q.v.) will testify against themselves on, 6:130 [446]; 7:37 [478]; weighing (q.v.) on, 7:8-9 [467]; 23:103-104 [1100]; a pleasant life will be for the one whose scales (q.v.) become heavy on, 101:6-7 [2015-2016]; hell will be the abode for the one whose scales (q.v.) become light on, 101:8-11 [2016]; warning against the torment of, 11:3 [678]; 39:13 [1486]; all mankind (q.v.) will be mustered on, 11:103 [714-715]; 45:26 [1626]; none will speak out except by Allah's leave on, 11:105 [715]; the miserable and happy ones on, 11:105-108 [715-716]; neither trading nor friendship will be on, 14:31 [797]; friends will be enemies to one another on, 43:67 [1600]; the sinners (q.v.) will be yoked together and fire will wrap up their faces on, 14:49-50 [804]; a witness will be rasised from every nation on, 16:84 [855]; the disbelievers will not be given any leave on, 16:84 [855]; woe to those who disbelieve in, 19:37 [959-960]; punishment for the disbelievers in, 32:14 [1328]; 74:46 [1910]; the unbelievers' asking about the time of, 32:28 [1332]; 51:12 [1697]; there will not avail the disbelievers' (q.v.) believing on, 32:29 [1332-1333]; 34:52-54 [1387-1388]; suddenness of, 21:40 [1023]; 22:55 [1065]; 43:66 [1599]; the righteous (q.v.) shall be kept away from the terror of, 21:101-103 [1040-1041]; Allah will judge about your disagreement on, 22:69 [1070]; Allah will judge between the believers (q.v.), the Jews (q.v.), the Majûs (q.v.) the polytheists (q.v.) and the Sâbians (q.v.) on, 22:17 [1050-1051]; 22:56 [1065]; Allah will decide about the disagreement among the *Ahl al-Kitâb* (q.v.) /Banû Isrâ'îl (q.v.) on, 45:17 [1623]; every matter will be settled on, 54:3 [1729]; those who do the good deeds (q.v.) will be safe and secure from the horror of, 27:89 [1229]; believers (q.v.) and Muslims (q.v.) will have no fear on, 43:68 [1600]; the believers will be separated from the unbelievers on, 30:14 [1294]; the sinful (q.v.) will wish to be sent back to the worldly life (q.v.) on, 32:12 [1327]; no injustice will be done to any person on, 36:54 [1422]; 40:17 [1515]; state of the sinful (q.v.) on, 36:59-67 [1423-1425]; man (q.v.) will quarrel before his Lord on, 39:31 [1492]; the *muttaqûn* (q.v.) will be conducted in groups into *jannah* (q.v.) on, 39:73 [1507]; *jannah* (q.v.) for those who believe in, 70:26,35 [1880,1882]; the unbelievers will have no defenders against Allah on, 40:33 [1521]; 42:46 [1577]; losers will be the transgressors (q.v.)/followers of falsehood (q.v.) on, 42:45 [1577]; 45:27 [1627]; down on their kness will be every *'ummah* (q.v.) on, 45:28 [1627]; the inbelievers/sinful will think on, that they had not lived but for an evening or a forenoon of a day, 78:46 [1946]; every person will be accompanied by an angel driver and an angel witness on, 50:21 [1689]; a flame of fire and molten brass will be discharged on man (q.v.) and jinn (q.v.) on, 55:35 [1746]; hell will be brought up on, 89:23 [1987]; no man (q.v.) or *jinn* (q.v.) will be interrogated on, 55:39 [1747]; the sinful (q.v.) will be recognized by their marks on, 55:41 [1747]; people will be divided into three sorts on, 56:7-10 [1754];

56:88-85 [1765-1766]; punishment of the Companions of the Left (q.v.) on, 56:41-44 [1758-1759; 56:52-56 [1760-1761]; accountability (q.v.) of man on, 75:13-15 [1915]; some faces will be resplendant and casting glance to their Lord on, 75:22-23 [1916]; 80:38-39 [1951-1952]; some faces will be gloomy and convinced of the punishment on, 75:24-25 [1916]; the righteous (q.v.) fear, 76:7 [1921]; 80:40-42 [1952]; the unbelievers are careless about, 27 [1924]; a person will not care for his brothers, parents, wife and children on, 80:34-37 [1951]; the disbelievers (q.v.) will be screened from Allah on, 83:15 [1962]; Allah's swearing by the witness and witnessed on, 85:3 [1970].

Day of Resurrection (see also Resurrection) the, belief in, an element of Piety (q.v.), 2:177 [83]; position of the *muttaqûn* on , 2:212 [102]; punishment for stinginess on, 3:180 [226]; everyone will be given full recompense on, 3:185 [228]; 10:4 [637]; 45:22 [1625]; individual acountability (q.v.) on, 3:161 [219]; 58:6 [1785]; 58:7 [1786]; 64:7 [1832]; everyone will come to Allah individually on, 19:95 [974]; **there is no doubt about/inevitability of,** 4:87 [279-280]; 22:5 [1045]; 22:7 [1047]; 23:16 [1078]; 29:5 [1266]; 30:19 [1295]; 36:49-53 [1420-1422]; 40:59 [1530]; 50:20 [1689]; 50:42 [1694]; 51:23 [1699]; 56:49-50 [1760]; 58:6 [1785]; 64:9 [1933]; 69:1-3 [1868]; 75:3-4 [1913];78:4-5 [1933]; 79:1-6 [1040-1941]; 79:13-14 [1941-1942]; 100:9-10 [2014]; there is no averting of, 53:58 [1727]; 56:1-3 [1753]; 64:7 [1832]; is a promise on the part of Allah, 21:104 [1041]; 30:25 [1297]; 51:60 [1706]; 70:42 [1883; 80:33 [1951]; is called "the Day Promised", 85:2 [1970]; is called "the Calamity", 101 :1-2 [2015]; is called "the Day of Coming out", 50:42 [1694]; Allah's swearing by, 75:1 [1913]; 85:2 [1970]; there has drawn near, 53:57 [1727]; 54:1 [1729]; none can plead with Allah on, 4:109 [293]; 'Îsâ (q.v.) will be a witness against *'Ahl al-Kitâb* (q.v.) on, 4:159 [314]; Allah will make clear your disagreement on, 16:92 [858-859]; Allah will judge about the Jews' disagreement about Sabbath (q.v.) on, 16:124 [870]; Allah will judge about the disagreement of Banû Isrâ'îl (q.v.) on, 32:25 [1331]; every man will encounter his book of deeds on, 17:17:13-14 [877]; **the terrible events/horrors of,** 18:47-49 [928-929]; 20:105-109 [1002-1003]; 22:2 [1044-45]; 52:6 [1707]; 52:9-10 [1708]; 56:4-6 [1753-1754]; 69:13-16 [1870-1871]; 70:8-9 [1878]; 73:14 [1900]; 73:17-18 [1901]; 75:7-10 [1914]; 77:8-10 [1927]; 79:6-9 [1941]; 81:1-13 [1953-1954]; 82:1-4 [1957]; 84:1-5 [1966]; 89:21 [1987]; 99:1-6 [2011-1012]; 100:9-10 [2014]; 101:4-5 [2015]; the eye shall be dazzled on, 75:7 [1914]; mankind will be like moths scattered on, 101:4 [2015]; the children shall turn grey-haird on, 73:17 [1901]; the earthquake of, 22:1 [1044]; 56:4 [1753]; 73:14 [1900]; 79:6 [1941]; 99:1 [2011]; the earth (q.v.) will throw out its loads on, 99:2 [2011]; the earth will speak out its stories on, 99:4-5 [2011]; the sky (q.v.) shall be rolled up on, 21:104 [1041]; the heavens (q.v.) shall be folded up on, 39:1504]; the sky shall be rent asunder on, 25:25 [1145]; 55:37 [1746]; 73:18 [1901]; 77:9 [1927]; the sky shall be gateways on, 78:19 [1935]; the moon (q.v.) shall be eclipsed on, 75:8 [1914]; the sun and the moon shall be merged on, 75:9 [1914]; the stars (q.v.) will be effaced on, 77:8 [1927]; the mountains (q.v.) will pass by like the passing of clouds (q.v.) on, 27:88 [1228]; the mountains (q.v.) shall be a dune adrift on, 73:14 [1900]; the mountains (q.v.) will be scattered/set in motion on, 77:10 [1927]; 78:20 [1935-1936]; the mountains (q.v.) will be like wool ruffled on, 101:5 [2015]; the earth (q.v.) will be entirely in Allah's grasp on, 39:67 [1504]; the earth (q.v.) will be rent asunder on, 50:44 [1695]; the earth will be crushed on, 89:21 [1987]; those who turn away from the Qur'ân (q.v.) shall bear a burden on, 20:100-101 [1001]; those who turn away from the Qur'ân (q.v.) will be raised blind on, 20:124-127 [1007-1008]; blowing of the trumpet (q.v.) on, 20:102 [1001]; 23:101 [1099]; 36:51 [1421]; 50:20 [1689]; 69:13 [1870]; 74:8 [1905]; 78:18 [1935]; 79:13 [1941-1942]; 80:33 [1951]; the first and second blowing of the trumpet on, 39:68 [1505]; 79:6-7 [1941]; the scales of justice will be set up on, 21:47 [1025]; the *muttaqûn* (q.v.)/ believers (q.v.) are apprehensive of, 21:49 [1026]; 42:18 [1567]; approach of, and the condition of the disbelievers (q.v.) on, 21:97 [1039]; 70:43-44 [1883]; the disbelievers (q.v.) will continue to be in doubt till, 22:55 [1065]; for the dead there is a *barzakh* (q.v.) till, 23:100 [1099]; hellfire for the disbelievers on, 25:11-14 [1140-1141]; accountability of the disbelievers (q.v.) on, 29:13 [1269]; difficult for the unbeliever will be, 25:26 [1146]; **the unbelievers' (q.v.) disbelief in,** 6:29 [402]; 11:7 [679-680]; 17:49-51 [888-889]; 23:82-83 [1095]; 25:40 [1150]; 27:67-68 [1223]; 36:48 [1420]; 45:14 [1622]; 56:47-48 [1759]; 64:7 [1832]; 79:10-12 [1941]; neither wealth nor sons, but an unblemished heart will avail on, 26:87-89 [1178]; blood relations and children will not be of avail on, 60:3 [1807]; a sign of the approach of, 27:82 [1226]; punishment for Fir'awn (q.v.) and his followers on, 28:41-42 [1246]; the polytheists (q.v.) will disown one another on, 29:25 [1273]; dumbstruck will be the sinful (q.v.) on, 30:12 [1293]; the sinful (q.v.) will swear on, that they had lived only for an hour, 30:55 [1308]; neither excuse nor amends will avail the transgressors (q.v.) on, 30:57 [1309]; the unbelievers ask about the time of, 75:6 [1914]; with Allah lies the knowledge of, 31:34 [1323]; 33:63 [1363]; 43:1604]; their supposed deities will disclaim the polytheists (q.v.) on, 35:14 [1395]; losers will be the polytheists (q.v.) on, 39:15 [1486]; the coming of 'Îsâ (q.v.) will be an indication of the approach of, 53:61 [1598]; suddenness of,16:77 [852]; 12:107 [761]; 43:66 [1599]; woe to the disbelievers (q.v.) on, 52:11-12 [1708]; all will come out of their graves like locusts on, 54:7 [1730]; for the unbelievers (q.v) more calamitious will be, 54:46 [1738]; hard on the unbelievers (q.v.) will be, 74:9-10 [1905]; man will come out in different groups on, 99:6 [2011-2012].

Daybreak, the, Allah's oath by, 89:1 [1984]; Allah is the Lord of, 113:1 [2030].

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JAM'IYAT IḤYAA' MINHAAJ AL-SUNNAH

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